



GCB - The General Conference Bulletin

February 4, 1895 Extracts "From recent writings of Sister White"

The holy convocations of our people are meetings of great importance to all who shall assemble. Our Conference meetings, in which business relating to the cause is transacted, are special seasons when the heavenly counsels are made known to those assembled. Those are no commonplace things that are considered in these meetings. The ministers and officers of the church and their wives who are in attendance at these meetings should be present at these Conference meetings if their health will not suffer thereby. <GCB, February 4, 1895 par. 1>

At our Conference meetings all should have the same spirit as did Cornelius and his household, who said, "Now are we all here present before God, to hear all things that are commanded thee of God." Those not of our faith will mark the indifference as well as the whole-souled interest that is manifested in our Conference meetings. <GCB, February 4, 1895 par. 2>

Those who love God will not, even in their appearance, exert an influence upon others to lessen their appreciation of the sacred character of these meetings. While words are being spoken which shall affect the interest of the cause of God, the minds of all should be uplifted to God in earnest prayer for spiritual eyesight to discern the great things of God, that Satan shall not steal away the very things they should bear in mind. All should pray that the Lord will give light and knowledge in these meetings, that they may know how to engage in the great work intelligently. <GCB, February 4, 1895 par. 3>

Those who are associated with the work need to learn much more in regard to the different lines of the work. The earnest words spoken, the encouraging features presented, as well as the failures which cause unavailing regrets, all are lessons teaching the worker to shun certain methods, to reform in the practical working. He will see the changes that are necessary in order to avoid failures, and the high and holy purposes that will be crowned with success. *Ministers all need to understand more than they now do, of the practical working of the cause in its various branches.* In these matters where eternal interests are involved, ignorance is sin. <GCB, February 4, 1895 par. 4>

Women who are connected with the work in a greater or less degree, need a much more intelligent knowledge of the workings of <3> the cause than they now have. It is essential for them to understand the practical working of the machinery and the spirit and grace required to keep all parts working harmoniously. Each should realize that a divine hand is moving to bring order out of confusion, that every line of the work may bear the divine impress. When women who are in any way connected with this work treat it as a common matter which does not particularly concern them, their influence tends to cheapen the work in the estimation of believers and unbelievers. They belittle that which heaven recognizes as of great importance. They treat lightly subjects that are taken up in the councils of heaven. <GCB, February 4, 1895 par. 5>

Heavenly intelligences preside in every business meeting. Members from the royal assemblies of the heavenly courts are present to listen to every plan under consideration, and to imbue the minds of those who see the necessities for the time, and lay out the lines of work to be done. Holy angels impart wisdom, they inspire minds, and aid in working up plans, that the message of warning may go to the regions beyond. They bring before the workers the evangelical and eternal principles that must characterize the work,--principles that will impart greater moral power, and give the work greater importance and efficiency, that in all its features it may bear the divine similitude. <GCB, February 4, 1895 par. 6>

The direction of Christ to Moses was, "Make all things according to the pattern shown to thee in the mount." Did you ever think of it in this connection? Well, God has a pattern for his work, and it is for you and me to follow that pattern. Only when we do this, will our work be acceptable to God. <GCB, February 4, 1895 par. 7>

The truth in its sanctifying power is to go to the world; prophecy must be fulfilled. All the aspirations, all the motives and power of influence, every jot and tittle, is to make a place for itself, and find its proper, dignified position. Never in any sense is it to be brought down to a low level, becoming mingled with common things. There are some who, through the impression of the Holy Spirit of God, have had glimpses of the holy character of the work and the necessity of its standing in its sacred dignity before the world. These laborers are struggling with all their power to arouse the human instruments to look heavenward, to catch the divine inspiration, to realize that they may represent the purity, the virtue and holiness of a work that is under the supervision of God himself. All who do appreciate these things will make every

effort in their line of work, that they may have the co-operation of God and of angels to carry the work forward and upward, every year reaching greater and more perfect success according to the counsels of heaven. <GCB, February 4, 1895 par. 8>

February 8, 1895 Extracts From a Letter Dated Aug. 3, 1894

If one undertakes the canvassing work, and is not able to sustain himself and family, it is the *duty* of his brethren, so far as lies in their power, to help him out of his difficulty, and disinterestedly open ways whereby this brother may labor according to his ability and obtain means honestly to sustain his family. <GCB, February 8, 1895 par. 1>

February 11, 1895 "For the last forty years ..."

For the last forty years the Lord has been revealing to me the necessity of harmony of action on the part of ministers and the presidents of Conferences. The president of a Conference should be careful to give respect to all who are laborers together with God. One man's mind and judgment is not to control. The ministers who are connected with him in the work are to be respected and loved; criticism should have no room to work. Let envy and evil-surmising be expelled from the soul. Nothing can grieve the Spirit of God more than dissension and depreciation of brethren. In order to have prosperity in labor, there must be confidence in and union with our brethren, who are laboring just as earnestly and disinterestedly as we are. There are those who do not possess a harmonious character in all respects, yet God has accepted them as laborers together with Christ. Then, how out of place it is for one to stand apart from another because their ideas and judgment do not in all things agree. <GCB, February 11, 1895 par. 1>

February 15, 1895 Extracts From Communications Dated July 30, 1894 and Feb. 6, 1894

I would that every soul who sees the evidences of the truth would accept of Jesus Christ as his personal Saviour. Those who thus accept of Christ are looked upon by God, not as they are in Adam, but as they are in Jesus Christ, as the sons and daughters of God. The Lord will no more cast off the humblest, lowliest believer in Jesus, than he will demolish his throne. We are accepted in the Beloved. <GCB, February 15, 1895 par. 1>

We are members of the royal family, children of the heavenly King, heirs of God, and joint heirs with Jesus Christ. <GCB, February 15, 1895 par. 2>

The church of God upon the earth is one with the church of God above. Believers on the earth, and those who have never fallen in heaven, are one church. Every heavenly intelligence is interested in the assemblies of the saints, who on earth meet to worship God in spirit and in truth, and in the beauty of holiness. In the inner court of heaven, they listen to the testimonies of the witnesses for Christ in the outer court on earth. And the praise and thanksgiving that come from the church below, are taken up in the heavenly anthem, and praise and rejoicing resound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam. <GCB, February 15, 1895 par. 3>

While angels drink from the fountain head, the saints on earth drink from the pure streams flowing from the throne of God, making glad the city of God. Oh, that we could all realize the nearness of heaven to earth! When the earth-born children know it not, they have the angels of light as their companions; for the heavenly messengers are sent forth to minister to those who shall be heirs of salvation. A silent witness guards every soul that lives, seeking to win and draw it to Christ. The angels never leave the tempted ones a prey to the enemy who would destroy the souls of men if permitted to do so. As long as there is hope, until they resist the Holy Spirit to their eternal ruin, men are guarded by heavenly intelligences. Let us all bear in mind that in every assembly of the saints below, are the angels of God, listening to the thanksgiving, the praise, the supplication that is offered by the people of God in testimonies, songs, and prayers. Let them remember that their praises are supplemented by the choir of the angelic host above. <GCB, February 15, 1895 par. 4>

The image of Christ engraved upon the heart is reflected in character, in practical life, day by day, because we represent a personal Saviour. The Holy Spirit is promised to all who will ask for it. When you search the Scriptures, the Holy Spirit is by your side, personating Jesus Christ. <GCB, February 15, 1895 par. 5>

If we will open the door to Jesus, he will come in and abide with us. Our strength will always be reinforced by his actual representative, the Holy Spirit. <GCB, February 15, 1895 par. 6>

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The truth is a living principle made to shine in precious clearness to the understanding, and then, O then, it is time to speak words from the living Christ. "Ye are laborers together with God." <GCB, February 15, 1895 par. 7>

Under the showers of the latter rain, the inventions of man, the human machinery, will at times be swept away, the

boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent with convincing power. No one will then watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God's own channels. . . . I am sure that there is a heaven full of the richest, enduring treasures to be freely given to all who will appropriate them to themselves, and becoming enriched, thereby, will impart freely to others. I know this to be the truth. <GCB, February 15, 1895 par. 8>

We need to obtain a rich, daily experience in prayer; we should be like the importunate widow, who, in her conscious need, overcame the unjust judge by the bare force of her determined pleadings. God will be inquired of to do these things for us; for this is giving depth and solidity to our experience. The soul that seeks God will need to be in earnest. He is a rewarder of all those that seek him diligently. . . . <GCB, February 15, 1895 par. 9>

We want the truth spoken to human hearts by men that have been baptized with holy love for Christ, and for the purchase of his blood, men who are themselves thoroughly impressed with the truth they are presenting to others; and who are practicing the same in their own life. The word of God is sure, and every speaker should seek to link the hearers to Christ. <GCB, February 15, 1895 par. 10>

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, Sythian, 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. And above all 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. Co. 3:9-15. <GCB, February 15, 1895 par. 11>

February 22, 1895 Extracts From "a communication recently received"

"Every true believer catches the beams from the Morning Star, and transmits the light to those who are in darkness. Not only do they shine in their own neighborhoods, but as a church they go forth to regions beyond. <GCB, February 22, 1895 par. 1>

"To every converted soul He says, 'Go ye into all the world, and preach the gospel to every creature'." <GCB, February 22, 1895 par. 2>
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"If those who claim to have a living experience in the things of God, had done their appointed work as God ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory." <GCB, February 22, 1895 par. 3>

February 25, 1895 Extracts From "Life of Christ"

It is true that Christ at one time said of himself, "The prince of this world cometh, and hath nothing in me." John 14:30 Satan finds in human hearts some point where he can gain a foot hold; some sinful desire is cherished, by means of which his temptations assert their power. <GCB, February 25, 1895 par. 1>

Some sinful desire [with us] is cherished, by means of which his temptations assert their power. But he could find nothing in the Son of God that would enable him to gain the victory. Jesus did not consent to sin. Not even by a thought could he be brought to yield to the power of temptation. <GCB, February 25, 1895 par. 2>
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In order to carry out the great work of redemption, the Redeemer must take the place of fallen man. Burdened with the sins of the world, he must go over the ground where Adam stumbled. He must take up the work just where Adam failed, and endure a test of the same character, but infinitely more severe than that which had vanquished him. It is impossible for man fully to comprehend Satan's temptations to our Saviour. Every enticement to evil which men find so difficult to resist, was brought to bear <333> upon the Son of God in as much greater degree as his character was superior to that of fallen man. <GCB, February 25, 1895 par. 3>

When Adam was assailed by the tempter, he was without the taint of sin. He stood before God in the strength of perfect manhood, all the organs and faculties of his being fully developed and harmoniously balanced; and he was surrounded with things of beauty, and communed daily with the holy angels. What a contrast to this perfect being did the second Adam present, as he entered the desolate wilderness to cope with Satan. For four thousand years the race had been decreasing in size and physical strength, and deteriorating in moral worth; and in order to elevate fallen man, Christ must reach him where he stood. He assumed human nature, bearing the infirmities and degeneracy of the race. He humiliated himself to the lowest depths of human woe, that he might sympathize with man and rescue him from the

degradation into which sin had plunged him. <GCB, February 25, 1895 par. 4>

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2:10. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:9. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18. "We have not a 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." Heb. 4:15. <GCB, February 25, 1895 par. 5>

It is true that Christ at one time said of himself, "The prince of this world cometh, and hath nothing in me." John 14:30. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But he could find nothing in the Son of God that would enable him to gain the victory. Jesus did not consent to sin. Not even by a thought could he be brought to the power of Satan's temptations. Yet it is written of Christ that he was tempted in all points like as we are. Many hold that from the nature of Christ it was impossible for Satan's temptations to weaken or overthrow him. Then Christ could not have been placed in Adam's position, to go over the ground where Adam stumbled and fell; he could not have gained the victory that Adam failed to gain. Unless he was placed in a position as trying as that in which Adam stood, he could not redeem Adam's failure. If man has in any sense a more trying conflict to endure than had Christ, then Christ is not able to succor him when tempted. Christ took humanity with all its liabilities. He took the nature of man with the possibility of yielding to temptation, and he relied upon divine power to keep him. <GCB, February 25, 1895 par. 6>

The union of the divine with the human is one of the most mysterious, as well as the most precious, truths of the plan of redemption. It is of this that Paul speaks when he says, "Without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16. While it is impossible for finite minds fully to grasp this great truth, or to fathom its significance, we may learn from it lessons of vital importance to us in our struggles against temptation. Christ came to the world to bring divine power to humanity, to make man a partaker of the divine nature. <GCB, February 25, 1895 par. 7>

February 25, 1895 Communication From Mrs. E. G. White

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(Read before the ministers, Sabbath, Feb. 23.)

Last night in my sleeping hours I seemed to be in meeting with my brethren, listening to One who spoke as having authority. He said: "Many souls will attend this meeting who are honestly ignorant of the truths which will be presented before them. They will listen and become interested, because Christ is drawing them. Conscience tells them that what they hear is true, for it has the Bible for its foundation. The greatest care is needed in dealing with these souls. Do not at the outset press before the people the most objectionable features of our faith, lest you close their ears to which these things come as a new revelation. Let such portions of truth be dealt out to them as they may be able to grasp and appreciate; though it should appear strange and startling, many will recognize with joy the new light that is shed on the word of God, whereas if truth were presented in so large a measure that they could not receive it, some would go away, and never come again. More than this, they would misrepresent the truth. <GCB, February 25, 1895 par. 1>

"Present the truth as it is in Jesus. There must be no combative or controversial spirit in the advocacy of the truth. Those who study the manner of Christ's teaching and educate themselves to follow his way, will attract and hold large numbers, as Christ held the people in his day. The Saviour is our example in all things. His love abiding in the heart will be expressed in words that will benefit the hearers, and win souls to him. When the truth in its practical character is urged upon the people because you love them, souls will be convicted, for the Holy Spirit will convict of the truth. Satan will be on the ground to intercept every ray of light that would shine into the soul, but the great message is to be given as it is in Jesus. <GCB, February 25, 1895 par. 2>

"There is necessity for individual effort. Give opportunity for all who are in any way troubled to speak of their difficulties, for they will have them. Arm yourselves with humility, pray that angels of God may come close to your side to impress the minds--for it is not you that works the Holy Spirit, but the Holy Spirit must work you. There is a winning, compelling power in the gospel of Christ; it is the Holy Spirit that makes the truth impressive. The truth as it is in Jesus will subdue the most powerful opponents bringing them into captivity to Jesus Christ. Christ will take men who possess the strongest spirit of opposition, and if they will submit to him, he will connect them with himself in his work. Thus the truth is presented so as to win a decided victory. Keep practical truth ever before the people." <GCB, February 25, 1895 par. 3>

After these things were spoken, I heard men conversing together in a discouraging way. Poverty was, they thought,

the greatest obstacle to the advancement of the work. Their words were more negative than positive, expressing little faith, hope, or courage. All admitted that the field was a hard one to be worked with so little means and so few workers. Then the teacher said that these were not the most disheartening features; the most weighty difficulty is that unless imbued with the Spirit of God, you will be inclined to allow your natural temperament to shape the work, and will leave Jesus out of the conflict. You have neglected to cherish love for one another, and it has not been strengthening in the heart. Criticism is the school that some have been educated in. Who are feeling a burden <338> to come into perfect unity? Who will deny self, and make any and every sacrifice to his own ideas and preferences, that he may be in harmony with his brethren? It is the lack of the grace of the Holy Spirit which makes the professed followers of Christ so decided and unyielding, so determined to please themselves. <GCB, February 25, 1895 par. 4>

"Rebuke not an elder [a man older than yourself], but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. Honor widows that are widows indeed." "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." "Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." <GCB, February 25, 1895 par. 5>

The great obstruction to your work will be the disregard of the tenderness of Christ in dealing with one another, because self is seeking the supremacy. Self loves to vaunt itself, and those who present a spirit unlike Christ's cannot discern what manner of spirit controls them. They speak and act like sinners, while they profess to be Christians. They more readily express their own will than the will of God, yet they are very strenuous to have their will regarded as the will of God. Satan is urging his attributes into the very midst of us; he is seeking to destroy our love for and confidence in each other; and the lack of confidence which brethren in the ministry repose in their fellow laborers is easily read in the rules and regulations, concerning even the details of the work, which are imposed upon them. <GCB, February 25, 1895 par. 6>

When men will show confidence in their fellowmen, they will come much nearer to possessing the mind of Christ. The Lord has revealed the estimate that he places upon men. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' But some minds are ever seeking to reshape the character of others according to their own ideas and measure. God has not given them this work to do. <GCB, February 25, 1895 par. 7>

Self will ever cherish a high estimate of self. As men lose their first love, they do not keep the commandments of God, and then they begin to criticise one another. This spirit will be constantly striving for the mastery to the close of time. Satan is seeking to foster it, in order that brethren in their ignorance may seek to devour one another. God is not glorified, but greatly dishonored; the Spirit of God is grieved. Satan exults because he knows that if he can set brother to watch brother in the church and in the ministry, some will be so disheartened and discouraged as to leave their post of duty. This is not the work of the Holy Spirit; a power from beneath is working in the chambers of the mind and in the soul temple to place his attributes where the attributes of Christ should be. <GCB, February 25, 1895 par. 8>

He who has paid the infinite price to redeem men, reads with unerring accuracy all the hidden workings of the human mind, and knows just how to deal with every soul; and in dealing with men, he reveals the same principles that are manifest in the natural world. The beneficent operations of nature are not accomplished by abrupt and startling interpositions; men are not permitted to take her work into their own hands. God works through the calm, regular operations of his appointed laws. So it is in spiritual things. Satan is constantly seeking to produce effects by rude and violent thrusts; but Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought by abrupt actions or prescribed rules. He honored man with his confidence, and thus placed him on his honor. He introduced old truths in a new and precious light. <GCB, February 25, 1895 par. 9>

Jesus assumed humanity that he might treat humanity. He brings men under the transforming power of truth by meeting them where they are. He gains access to the heart by securing sympathy and confidence, making all feel that his identification with their nature and interest is complete. The truth came from his lips beautiful in its simplicity, yet clothed with dignity and power. What a teacher was our Lord Jesus Christ! How tenderly did he treat every honest inquirer after truth, that he might gain admission to their sympathies, and find a home in the heart! <GCB, February 25, 1895 par. 10>

The laborers in Christ's cause are far from being what the Lord would have them be. The attributes of the enemy of God and man too often find expression in their spirit and attitude toward one another. They hurt one another, because they are not partakers of the divine nature; and thus they work against the perfection of their own character. They bring trouble to themselves, and make the work hard and toilsome, because they regard their spirit and defects of character as precious virtues, to be clung to and fostered. <GCB, February 25, 1895 par. 11>

Jesus points the highest minds as well as the lowest to the lily, in the freshness of the dew of morning, and bids us "consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all <339> his glory was not arrayed like one of these." And he impresses the lesson: "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" <GCB, February 25, 1895 par. 12>

Men make the work of advancing the truth tenfold harder than it really is, by seeking to take God's work out of his hands into their own finite hands. They think they must be constantly inventing something to make men do things which they suppose these persons ought to do. The time thus spent is all the while making the work more complicated; for the great Chief Worker is left out of the question in the care of his own heritage. Men undertake the job of tinkering up the defective character of others, and only succeed in making the defects much worse. They would better leave God to do his own work; for he does not regard them as capable of reshaping character. <GCB, February 25, 1895 par. 13>

What they need is to be imbued with the Spirit of Christ. If they take hold of his strength, they will make peace with him; then they will be in a fair way to make peace with their fellow-laborers. The less of the meekness and the lowliness of Christ the human agent has in his spirit and character, the more he sees perfection in his own methods, and imperfection in the methods of others. Our only safety is to watch unto prayer, and to counsel together, believing that God will keep our brethren as well as ourselves, for there is no respect of persons with him. God will work for us when we are faithful students, and the doers of his words. <GCB, February 25, 1895 par. 14>

But when there is on the part of the laborers so manifest a disregard of Christ's express command that we love one another as he has loved us, how can we expect that brethren will heed the commandments of finite men, and the regulations and specifications as to how each shall labor? The wisdom that prescribes for us must be supernatural, else it will prove a physician that cannot heal, but will only destroy. We would better seek God with the whole heart, and lay down self-importance; for "all ye are brethren." <GCB, February 25, 1895 par. 15>

Instead of toiling to prepare set rules and regulations, you might better be praying and submitting your own will and ways to Christ. He is not pleased when you make hard the thing he has made easy. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The Lord Jesus loves his heritage; and if men will not think it their special prerogative to prescribe rules to their fellow laborers, but will bring Christ's rules into their life, and copy his lessons, then each will be an example, and not a judge. <GCB, February 25, 1895 par. 16>

Christ's most favorite theme was the paternal character and abundant love of God. The curse of every church today is that men do not adopt Christ's methods. They think that they can improve on the rules given in the gospel, and so are free to define them, hoping thus to reform the churches and the workmen. Let God be our one Master, our one Lord, full of goodness, compassion, and love. <GCB, February 25, 1895 par. 17>

God gives knowledge to his workmen, and he has left on record for us the rich, full promise: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Is it not best to obtain wisdom individually by going to God, and not to man? What saith the great Teacher?-- "I have manifested thy name unto the men which thou gavest me out of the world." <GCB, February 25, 1895 par. 18>

There is among us an evil that needs to be corrected. Brethren feel free to look at and speak of the supposed defects of others, when that very liberty reveals a decided defect in themselves. They make it manifest that they are wise in their own conceits, and God cannot give them his special blessing; for they would exalt themselves, and hurt the precious cause of truth. When the world was destitute of the knowledge of God, Jesus came to impart this inestimable blessing,--a knowledge of the paternal character of our Heavenly Father. This was his own gift to our world, and this gift he committed to his disciples, to be communicated by them to the world. <GCB, February 25, 1895 par. 19>

All the wisdom that men possess is God's gift, and he can and will impart wisdom to every man who asks it of him in faith. Solomon sought wisdom from God, and it was given him in large measure. But how did the universe of heaven look upon him when he perverted that wisdom, and employed God's great and holy gift to exalt himself? God chose him to build the temple, but how he perverted the sacred trust! He leagued himself with idolatrous nations. Thus he who at the dedication of the temple had prayed that their hearts might be undividedly given to the Lord, himself began to separate his heart from God. He imperiled his soul's interest by the formation of friendships with the Lord's enemies. What carefulness should be exercised in the formation of friendship! Companionship with the world will surely lower the standard of religious principle. Solomon's heathen wives turned away <340> his heart from God. His finer sensibilities were blunted, and he became hard-hearted, for he lost his sympathy for man and his love to God. His conscience was seared, and his rule became tyranny. <GCB, February 25, 1895 par. 20>

Solomon prepared the way for his own ruin when he sought for wise men from other nations to build the temple. God had been the educator of his people, and he designed that they should stand in his wisdom, and with his imparted talents should be second to none. If they had the clean hands, the pure heart, and the noble, sanctified purpose, the Lord would communicate to them his grace. But Solomon looked to man instead of God, and he found his supposed strength to be weakness. He brought to Jerusalem the leaven of the evil influences which were perpetuated in polygamy and idolatry. It was no question as to who made Israel to sin. Although Solomon afterwards repented, his repentance could not abolish the idolatrous practices which he had brought into the nation. <GCB, February 25, 1895 par. 21>

We shall individually transmit an inheritance of either good or evil. The silver of Tarshish and the gold of Ophir were obtained by Solomon at a terrible expense, even the betrayal of sacred trusts. The evil communications with heathen nations corrupted good manners. When the Lord's people turn from the God of all wisdom, and look to men who love not God, in order to obtain wisdom and arrive at decisions, the Lord will allow them to follow that wisdom which is not from above, but from beneath.

Camp-ground, Ashfield, N.S.W. <GCB, February 25, 1895 par. 22>

February 27, 1895 Dear Brethren

Dear Brethren: I would address to you words of counsel. I have received a letter in reference to changes which it is proposed to make in the publication of our periodicals. Questions are asked in reference to these matters. One is, "Shall our periodicals be combined in one paper or magazine?" The writer further says: "Some suggest that the *Review*, *Home Missionary*, and *Sabbath-School Worker* be combined in one paper to be used as our regular church paper, having the *Review* enlarged to thirty-two pages, and divided up into different departments covering the different lines of work. All three of the papers are designed especially for our own people, and I am not sure but this combination could be effected. Some have thought that the *Instructor* and *Little Friend* could also be combined in our church paper. Another suggestion is that the *Signs of the Times* and the *American Sentinel* be combined in one pioneer missionary paper." <GCB, February 27, 1895 par. 1>

February 27, 1895 Dear Brethren

I cannot see the wisdom in the policy of having all our periodicals combined into one paper or magazine. Each of our periodicals has its own place, and is to do a specific work. Let our brethren inquire, Has the necessity of this work and its object changed? If you think so, then wherein? <GCB, February 27, 1895 par. 2>

The second proposition is that the *Review*, *Home Missionary*, and *Sabbath-School Worker* be combined in one paper, to be used as our regular church paper. It is proposed that the *Review* be enlarged to thirty-two pages, and be divided up into different departments, covering the different lines of work. I cannot see wisdom in this. The *Review* is already large enough for one weekly paper; it carries a precious amount of food to our churches. To unite it with the *Home Missionary* and *Sabbath-School Worker* would make it too bulky. The small papers, each having its own field, are far more convenient for the use of those who conduct the different lines of work, than one large journal would be. The change would be regretted and after a trial it would be necessary to return to the present size of the *Review*. The Lord has given special light in reference to those periodicals and the work they are to accomplish in the church and in the missionary field. Let each journal fill its own place in the great work. Let our brethren put all the tact and wisdom possible into carrying out the very principles which God has made known as those that should control the work. When in all their councils and Conference meetings they give <373> evidence that selfishness is dead, and their life is hid with Christ in God, then they will see success in wise undertakings. I have anticipated that changes would be proposed that are not wise, and which would create perplexity and confusion. <GCB, February 27, 1895 par. 3>

I have much to say, but have little time in which to write and prepare matter for this month's mail. I wish it to be distinctly understood, however, that I have no faith in consolidating the work of publication, blending into one that which should remain separate. The blending of the *Signs* and *Sentinel* will not be in the order of God. Each has its distinctive work to do. The *Signs* is a pioneer paper to do a special work. <GCB, February 27, 1895 par. 4>

The work of publication was presented to me by the figure which Christ used,—the vine. In the different branches of this great work, as in the branches of the vine, there is to be unity in diversity. This is God's plan, the principle which runs through the entire universe. In God's wise arrangement there is diversity, and yet he has so related each part to others, that all work in harmony to carry out his great plan in extending the knowledge of God and of Jesus Christ whom he hath sent. However there may appear to be dissimilarity, the work is one great whole, and bears the stamp of

infinite wisdom. God and Christ are one, Christ and his disciples are one, we in Christ, and Christ in God. The Lord designs that his work shall move forward in perfect harmony without friction. Jesus said: "I am the vine, ye are the branches." The branches are many and diverse, yet all are united in the parent stock, and every branch, although separate, draws its sustenance from the vine stock. "I am the vine, ye are the branches." Jesus Christ is in God, the great Masterpiece of infinite wisdom and power and sufficiency, from whom all the diversity springs. Each branch bears its burden of fruit, and altogether make a harmonious whole, a complete, beautiful unity. This is harmony according to God's order. <GCB, February 27, 1895 par. 5>

The work has been presented to me, as, at its beginning, a small, a very small, rivulet. The presentation was given to the prophet Ezekiel of waters issuing "out from under the threshold of the house eastward . . . at the south side of the altar." Please read Ezekiel 47. Mark especially verse 8: "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed." This work was presented to me as expanding to the east, and to the north, and to the islands of the sea, and to all parts of the world. As the work increases, there will be a great and living interest to be managed by human instrumentalities. The work is not to be centered in any one place, not even in Battle Creek. Human wisdom argues that it is more convenient to build up interests where they have already obtained character and influence. Mistakes have been made in this line. Individuality and personal responsibility are thus repressed and weakened. The work is the Lord's and the strength and efficiency are not all to be concentrated in any one place.

Ellen G. White. <GCB, February 27, 1895 par. 6>

February 28, 1895 Extracts From Recent Testimonies

Not only is man forgiven through the atoning sacrifice, but through faith he is accepted through the Beloved. Returning to his loyalty to God, whose law he has transgressed, he is not merely tolerated, but he is honored as a son of God, a member of the heavenly family. He is an heir of God, and a joint heir with Jesus Christ. <GCB, February 28, 1895 par. 1>
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February 28, 1895 Extracts From Recent Testimonies

The descent of the Holy Spirit upon the church is looked forward to as being in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. <GCB, February 28, 1895 par. 2>

March 1, 1895 Extract From Testimony Dated Oct. 27, 1894

The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it. The effect will be vitalizing to the human soul. By poor, misguided agents, the messenger of truth may be regarded as infallible; by human minds that think themselves wise, he may be placed where God should be, and be left to reveal that he is not infallible. Then the ones who have looked for something to condemn, feel a triumph in iniquity, and those who exalt the human agent may be just as willing to turn against him. <GCB, March 1, 1895 par. 1>

March 1, 1895 Extract From Testimony Dated Oct. 27, 1894

But there is the message all the same; it is not changed; it trembles not from any shock it may receive. The men who have been lauded and exalted may reveal the weakness of humanity, because they did begin to think that they were more than common humanity; but what then? Will they adhere to error? Here is the test; If, when they see the danger, they flee from it, they show to the world, to angels, and to men, that the citadel of the heart is the temple of the Holy Spirit, and that they will in no case harmonize with selfishness of any description. <GCB, March 1, 1895 par. 2>

March 4, 1895 Extract From a Testimony

In these times of special interest, the guardians of the flock of God should teach the people that the spiritual powers are in controversy. It is not human beings that are creating such intensity of feeling as now exists in the religious world. A power from Satan's spiritual synagogue is infusing the religious elements of the world, arousing men to decided action to press the advantages Satan has gained, by leading the religious world in determined warfare against those who

make the word of God their guide and the sole foundation of doctrine. Satan's masterly efforts are now put forth to gather in every principle and every power that he can employ to controvert the binding claims of the law of Jehovah, especially the fourth commandment, that defines who is the Creator of the heavens and the earth. <GCB, March 4, 1895 par. 1>

March 4, 1895 Extract From a Testimony

The man of sin has thought to change times and laws; but has he done it? This is the great issue. Rome and all the churches that have drunk of her cup of iniquity, in thinking to change times and laws, have exalted themselves above God, and torn down God's great memorial, the seventh-day Sabbath. The Sabbath was to stand representing God's power in his creation of the world in six days, and his resting upon the seventh day. "Wherefore he blessed the Sabbath day, and hallowed it," because that in it he had rested from all his works which God created and made. The object of the masterly working of the great deceiver has been to supersede God. In his efforts to change times and laws, he has been working to maintain a power in opposition to God, and above him. <GCB, March 4, 1895 par. 2>

Here is the great issue. Here are the two great powers confronting each other,--the Prince of God, Jesus Christ; and the prince of darkness, Satan. Here comes the open conflict. There are but two classes in the world, and every human being will range under one of these two banners,--the banner of the prince of darkness, or the banner of Jesus Christ. <GCB, March 4, 1895 par. 3>

God will inspire his loyal and true children with his Spirit. The Holy Spirit is the representative of God, and will be the mighty working agent in our world to bind the loyal and true into bundles for the Lord's garner. Satan is also with intense activity gathering together in bundles his tares from among the wheat. <GCB, March 4, 1895 par. 4>

The teaching of every true ambassador for Christ is a most solemn, serious matter now. We are engaged in a warfare which will never close until the final decision is made for all eternity. Let every disciple of Jesus be reminded that 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." O, there are eternal interests involved in this conflict, and there must be no surface work, no cheap experience, to meet this issue. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. . . . Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." <GCB, March 4, 1895 par. 5>

The Lord would have every human intelligence in his service withhold all severe accusations and railings. We are instructed to walk with wisdom toward them that are without. Leave with God the work of condemning and judging. <GCB, March 4, 1895 par. 6>
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Christ invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Every one who heeds this invitation will yoke up with Christ. We are to manifest at all times and in all places the meekness and lowliness of Christ. Then the Lord will stand by his messengers, and will make them his mouthpieces, and he who is a mouthpiece for God will never put into the lips of human beings words which the Majesty of heaven would not utter when contending with the devil. Our only safety is in receiving divine inspiration from heaven. This alone can qualify men to be co-laborers with Christ. <GCB, March 4, 1895 par. 7>

March 5, 1895 Extracts From "Life of Christ"

The Jewish leaders refrained from associating with any class but their own. They held themselves aloof, not only from the Gentiles, but from the majority of their own people, seeking neither to benefit them nor to win their friendship. Their teachings led the Jews of all classes to separate themselves from the rest of the world in a manner which tended to make them self-righteousness, egotistical, and intolerant. This rigorous seclusion and bigotry of the Pharisees had narrowed their influence, and created a prejudice which the Saviour desired to remove, that the influence of his mission might be felt upon all. This was the purpose of Jesus in attending this marriage feast, *to begin the work of breaking down* the exclusiveness which existed with the Jewish leaders, and to open the way for their freer mingling with the common people. <GCB, March 5, 1895 par. 1>

March 5, 1895 Extracts From "Life of Christ"

The Jews had so far fallen from the ancient teachings of Jehovah as to hold that they would be righteous in the sight of God, and receive the fulfillment of his promises, if they strictly kept the letter of the law given them by Moses. The

zeal with which they followed the teachings of the elders gave them an air of great piety. Not content with performing those services which God had specified to them through Moses, they were continually reaching for rigid and difficult duties. They measured their holiness by the number and multitude of their ceremonies, while their hearts were filled with hypocrisy, pride, and avarice. While they professed to be the only righteous nation on the earth, the curse of God was upon them for their iniquities. <GCB, March 5, 1895 par. 2>

They had received unsanctified and confused interpretations of the law given them by Moses; they had added tradition to tradition; they had restricted freedom of thought and action, until the commandments, ordinances, and services of God were lost in a ceaseless round of meaningless rites and ceremonies. Their religion was *a yoke of bondage*. They were in continual dread lest they should become defiled. Dwelling constantly upon these matters had dwarfed their minds, and narrowed the orbit of their lives. <GCB, March 5, 1895 par. 3>

Jesus began the work of reformation by bringing himself into close sympathy with humanity. He was a Jew, and he designed to leave a perfect pattern of one who was a Jew inwardly. While he showed the greatest reverence for the law of God, and taught obedience <471> to its precepts, he rebuked the Pharisees for their pretentious piety, and endeavored to free the people from the senseless exactions that bound them. <GCB, March 5, 1895 par. 4>

Jesus rebuked intemperance, self-indulgence, and folly; yet he was social in his nature. He accepted invitations to dine with the learned and noble, as well as with the poor and afflicted. On these occasions his conversation was elevating and instructive. He gave no license to scenes of dissipation and revelry, but innocent happiness was pleasing to him. A Jewish marriage was a solemn and impressive occasion, the joy of which was not displeasing to the Son of man. The miracle at the feast pointed directly toward *the breaking down* of the prejudices of the Jews. The disciples of Jesus learned a lesson of sympathy and humility from it. <GCB, March 5, 1895 par. 5>

At that time the Israelites had come to regard the sacrificial service as having in itself virtue to atone for sin, and thus had lost sight of Christ to whom it pointed. God would teach them that all their services were as valueless, in themselves, as that serpent of brass, but were, like that, to lead their minds to Christ, the great sin-offering. <GCB, March 5, 1895 par. 6>

Sinful though she was, this woman was in a more favorable condition to become an heir of Christ's kingdom than were those of the Jews who made exalted professions of piety, yet trusted for their salvation to the observance of outward forms and ceremonies. They felt that they needed no Saviour and no teacher; but this poor woman longed to be released from the burden of sin. . . . <GCB, March 5, 1895 par. 7>

Jesus was a Jew, yet he mingled freely with the Samaritans, setting at naught the customs and bigotry of his nation. He had already begun to break down the partition wall between Jew and Gentile, and to preach salvation to the world. At the very beginning of his ministry, he openly rebuked the superficial morality and ostentatious piety of the Jews. . . . <GCB, March 5, 1895 par. 8>

In the temple at Jerusalem there was a partition wall, separating the outer court from the apartment of the temple itself. Gentiles were permitted to enter the outer court, but it was lawful only for the Jews to penetrate to the inner enclosure. Had a Samaritan passed this sacred boundary, the temple would have been desecrated, and his life would have paid the penalty of its pollution. But Jesus, who was virtually the originator and foundation of the temple, drew the Gentiles to him by the ties of human sympathy and association, while his divine grace and power brought to them the salvation which the Jews refused to accept. <GCB, March 5, 1895 par. 9>

The stay of Jesus at Samaria was not alone to bring light to the souls that listened so eagerly to his words. It was also for the instruction of his disciples. Sincere as they were in their attachment to Christ, they were still under the influence of their earlier teachings,--of Jewish bigotry and narrowness. They had felt that in order to prove themselves loyal to their nationality, it was incumbent upon them to cherish enmity toward the Samaritans. <GCB, March 5, 1895 par. 10>

They were filled with wonder at the conduct of Jesus, who was breaking down the wall of separation between the Jews and the Samaritans, and openly setting aside the teachings of the scribes and Pharisees. <GCB, March 5, 1895 par. 11>

The disciples could not refuse to follow the example of their Master, yet their feeling protested at every step. The impulsive Peter, and even the loving John, could hardly submit to this new order of things. They could scarcely endure the thought that they were to labor for such a class as those Samaritans. <GCB, March 5, 1895 par. 12>

During the two days while they shared the Lord's ministry in Samaria, fidelity to Christ kept their prejudices under control. They would not have failed to show reverence to him; but in heart they were unreconciled; yet it was a lesson essential for them to learn. As disciples and ambassadors of Christ, their old feelings of pride, contempt, and hatred must give place to love, pity, and sympathy. Their hearts must be thrown open to all, who like themselves, were in need of love and kindly, patient teaching. . . . <GCB, March 5, 1895 par. 13>

Jesus did not come into the world to lessen the dignity of the law, but to exalt it. The Jews had perverted it by their prejudices and misconceptions. Their meaningless exactions and requirements had become a by-word among the people of other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions. It could not then

be called a delight, the holy of the Lord, honorable; for the scribes and the Pharisees had made its observance a galling yoke. A Jew was not allowed to light a fire upon the Sabbath, nor even to light a candle upon that day. The views of the people were so narrow that they had become *slaves to their own useless* regulations. As a consequence, they were dependent upon the Gentiles for many services which their rules forbade them to do for themselves. <GCB, March 5, 1895 par. 14>

They did not reflect that if these necessary duties of life were sinful, those who employed others to do them were fully as guilty as if they had done the act themselves. They thought that salvation was restricted to the Jews, and that the condition of all others being entirely hopeless, could neither be improved nor made worse. But God has given no commandment which cannot be consistently kept by all. His laws sanction no unreasonable usage nor selfish restrictions. . . . <GCB, March 5, 1895 par. 15>

The simplicity of his teachings attracted the multitudes who were not interested in the lifeless harangues of the rabbis. Skeptical and world-loving themselves, these teachers spoke with hesitancy when they attempted to explain the word of God, as if its teaching might be interpreted to mean one thing or exactly the opposite. . . . Both by his words and by his works of mercy and benevolence, he was breaking the oppressive power of the old traditions and man-made commandments, and in their stead presenting the love of God in its exhaustless fullness. . . . <GCB, March 5, 1895 par. 16>

The Sabbath, instead of being the blessing it was designed to be, had become a curse through the added requirements of the Jews. Jesus wished to rid it of these incumbrances. . . . <GCB, March 5, 1895 par. 17>

The Old Testament Scriptures, which they professed to believe, stated plainly every detail of Christ's ministry. . . . But the minds of the Jews had become dwarfed and narrowed by their unjust prejudices and unreasoning bigotry. . . . <GCB, March 5, 1895 par. 18>

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self manifested itself even in the service of the sanctuary. They loved the highest greeting in the marketplaces, and were gratified with the sound of their titles on the lips of men. As real piety declined, they became more jealous for their traditions and ceremonies.

<GCB, March 5, 1895 par. 19>
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These admonitions had effect, and as repeated calamities and persecutions came upon them from their heathen enemies, the Jews returned to the strict observance of all the outward forms enjoined by the sacred law. Not satisfied with this, they made burdensome additions to these ceremonies. Their pride and bigotry led to the narrowest interpretation of the requirements of God. As time passed, they gradually hedged themselves in with the traditions and customs of their ancestors, till they regarded the requirements originating from them as possessing all the sanctity of the original law. This confidence in themselves and their own regulations, with its attendant prejudices against all other nations, caused them to resist the Spirit of God, which would have corrected their errors, and thus it separated them still farther from them. <GCB, March 5, 1895 par. 20>

In the days of Christ these exactions and restrictions had become so wearisome that Jesus declared: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders." Their false standard of duty, their superficial tests of piety and godliness, obscured the real and positive requirements of God. In the rigid performance of outward ceremonies, heart-service was neglected. <GCB, March 5, 1895 par. 21>

In all his lessons, Jesus presented to men the worthlessness of merely ceremonial obedience. . . . The Jews had become earthly, and they did not discern spiritual things. And so when Christ set before them the very truths that were the soul of all their service, they, looking only at the external, accused him of seeking to overthrow it. . . . He knew that they would use these works of mercy as strong arguments to affect the minds of the masses, who had all their lives been bound by the Jewish restrictions and exactions. Nevertheless he was not prevented by this knowledge from breaking down the senseless wall of superstition that barricaded the Sabbath. <GCB, March 5, 1895 par. 22>

His act of mercy did honor to the day, while those who complained of him were by their many useless rites and ceremonies themselves dishonoring the Sabbath. <GCB, March 5, 1895 par. 23>

The Jews accused Christ of trampling upon the Sabbath, when he was only seeking to restore it to its original character. The interpretations given to the law by the rabbis, all their minute and burdensome exactions, were turning away the Sabbath from its true object, and giving to the world a false conception of the divine law, and of the character of God. Their teachings virtually represented God as giving laws which it was impossible for the Jews, much less for any other people, to obey. Thus in their earthliness, separated from God in spirit while professedly serving him they were doing just the work that Satan desired them to do,--taking a course to impeach the character of God, and cause the people to view him as a tyrant; to think that the observance of the Sabbath, as God required it, made man hard-hearted, unsympathetic, and cruel. <GCB, March 5, 1895 par. 24>

Christ did not come to set aside what the patriarchs and prophets had spoken; for he himself had spoken through these representative men. He himself was the originator of all truth. Every jewel of truth came from Christ. But those

priceless gems had been placed in false settings. Their precious light had been made to minister to error. Men had taken them to adorn tradition and superstition. Jesus came to take them out of the false settings of error, and to put them into the framework of truth. <GCB, March 5, 1895 par. 25>
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At that time the Israelites had come to regard the sacrificial service as having in itself virtue to atone for sin, and thus had lost sight of Christ, to whom it pointed. God would teach them that all their services were as valueless in themselves as that serpent of brass, but were, like that, to lead their minds to Christ, the great sin-offering. Whether for the healing of their wounds or the pardon of sin, they could do nothing for themselves but to manifest their faith in the remedy which God had provided. They were to look and live. <GCB, March 5, 1895 par. 26>

There are thousands in the Christian age who have fallen into an error similar to that of the Jewish people. They feel that they must depend on their obedience to the law of God to recommend them to his favor. <GCB, March 5, 1895 par. 27>

The nature and importance of faith have been lost sight of, and this is why it is so hard for many to believe in Christ as their personal Saviour. <GCB, March 5, 1895 par. 28>
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There are thousands in the Christian age who have fallen into an error similar to that of the Jewish people. They feel that they must depend on their obedience to the law of God to recommend them to his favor. The nature and importance of faith have been lost sight of, and this is why it is so hard for many to believe in Christ as their personal Saviour. <GCB, March 5, 1895 par. 29>

When they are bidden to look to Jesus by faith, and believe that without any good works of their own he saves them, solely through the merits of his atoning sacrifice, many are ready to doubt the question. They exclaim with Nicodemus, "How can these things be?" <GCB, March 5, 1895 par. 30>

Yet nothing is more plainly taught in the Scriptures. Than Christ "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Man has nothing to present as an atonement, nothing to render to divine justice, on which the law has not a claim. If he were able to obey the law perfectly from this time forward, this could not atone for past transgression. <GCB, March 5, 1895 par. 31>

The law claims from man entire obedience through the whole period of his life. Hence it is impossible for him by future obedience to atone for even one sin. And without the grace of Christ to renew the heart, we cannot render obedience to the law of God. Our hearts are by nature evil, and how, then, can they bring forth that which is good? "Who can bring a clean thing out of an unclean? not one." Job 14:4. All that man can do without Christ is polluted with selfishness and sin. Therefore he who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. True, man cannot be saved in disobedience, but his works should not be of himself. Christ must work in him to will and to do of his own good pleasure. If man could save himself by his own works, he might have something in himself in which to rejoice. But it is only through the grace of Christ that we can receive power to perform a righteous act. <GCB, March 5, 1895 par. 32>

Many err in thinking that repentance is of such value as to atone for sin, but this cannot be. Repentance can in no sense be accepted as atonement. And, furthermore, even repentance cannot possibly be exercised without the influence of the Spirit of God. Grace must be imparted, the atoning sacrifice must avail for man before, he can repent. <GCB, March 5, 1895 par. 33>

The apostle Peter declared concerning Christ, "Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. Repentance comes from Christ just as truly as does pardon. The sinner cannot take the first step in repentance without the help of Christ. Those whom God pardons, he first makes penitent. <GCB, March 5, 1895 par. 34>

April 1, 1895 Instruction With Reference to Meeting Opponents.

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I seemed to be in an important council-meeting. There was a solemn season of prayer, which was followed by silence for some minutes. Then there was heard a voice from one who spoke with gentleness, yet with dignity and authority. I will present briefly the principles that were laid out before us. <GCB, April 1, 1895 par. 1>

The speaker said: You are now placed in a most trying position; but ever bear in mind that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." See Eph. 6:10-18. <GCB, April 1, 1895 par. 2>

The speaker continued: Your opponent is the adversary of truth; his inspiration is from beneath. He is a sharp debater, and will employ every device to stir you up, so that you shall lose your self-control. If you appear sharp, and say

unwise things, words which show that you are sensitive and easily irritated, the host of hell will triumph. You have not always been self-controlled and wise in contending for the truth with wily opponents; for this reason you have lost victories. <GCB, April 1, 1895 par. 3>

The enemies of the truth know that they have not strong arguments to sustain their position; therefore they will try the [mettle] of the one who presents the truth. In the position where you are placed to vindicate the truth, keep self out of sight, make no boast of knowledge, place your feet upon the word, the eternal truth. Make no reference to any sly thrusts of your opponent. Do not manifest a spirit of retaliation; but ever maintain the gentleness of Christ. Put on Christ. Your physical infirmities urge you to hasty feelings and hasty words, which give your opponent an advantage. Abide in Christ. For the truth's sake, for Christ's sake, preserve the dignity, the elevated and ennobled character of the truth. Your zeal will need to be controlled by the Holy Spirit of God, lest it quicken into impatience as you see the Scriptures wrested, and fables and human assertions presented as truth. Men who know that they have the truth can have power only as they present the truth as it is in Jesus. <GCB, April 1, 1895 par. 4>

If men who know that they are on the side of God, of Christ, and of the holy angels, possessed the gentleness of Christ, they would express themselves in language which would show up the opponent's reasoning in a manner to multiply a hundred fold the force of truth against the sophistries and commandments of men. Let the truth out; keep self out of sight. You are in danger of permitting egotism to weaken the effect of truth upon the minds of others. If your opponent can, in any way, make apparent your personal defect of a hasty, inflammable spirit, it will tend greatly to destroy <502> the force of your strongest arguments. Will you bear in mind to put on the *whole* armor of God? <GCB, April 1, 1895 par. 5>

Cities, nations--a world, are ignorant of the truth; they are deceived and deluded by false shepherds. Let not the truth be brought into disrepute by being handled unskillfully. You have had too much self-confidence; now hide in Jesus; let not self appear; speak in the simplicity of Christ. Souls are now in the valley of decision, and Satan sees that for him the time for determined action has arrived. God alone must be your trust; nothing less than a divine agency will be able to counter-work the power of Satan. <GCB, April 1, 1895 par. 6>

You are not in one instance to use the same weapons as to your opponents. If you do, they will turn against the truth. You are to act on principles directly opposite to those held by men who are seeking to make of no effect the law of God--the great standard of character. You love the truth, you love God; but you must more fully learn of Jesus his meekness and lowliness of heart. A great work is to be done in our cities, and the fields are all ripe for the harvest. Our attention will be called in every direction, for repentant souls in both Christian and heathen lands will lift up their voices for help. There must not be one particle of lifting up of self; your only safety is to trust in God. While you walk in humility, you walk safely. <GCB, April 1, 1895 par. 7>

Dwell as little as possible upon your opponent's objections, but press in the truth, new and convincing, to cut away and undermine error. Keep your own spirit calm, even against personal abuse. Never retaliate. Let the spirit of kindness, Christian courtesy, rule your every action. The Holy Spirit will help your infirmities. People will pass judgment upon the men. Those in error have learned that their strength is to maintain self-control, while the fires of hell may be stirring every fiber of the being. Your opponent will say words which will irritate a sensitive mind. Pass these by unheeded. Do not once forget that you are speaking for God's truth. Your spirit, if kept gentle under provocation, will speak louder than any force of argument. Do not imperil the truth by an unwise word. Remember how, when provoked, Moses spoke unadvisedly, and dishonored God. You need larger experience as a student in the school of Christ, in copying his meekness and lowliness. <GCB, April 1, 1895 par. 8>

The universe of heaven will be comprised in your audience. Bear this in mind. God has given you talents of influence; he has let his light, in clear distinct rays, shine upon your pathway, he has greatly blessed you; now let your disinterestedness, your self-consecration, do honor to God. If you look to, or trust in, your own ability, you will destroy the effect of actual effort. God alone can give the victory, and he will vindicate the truth, if men will not take credit to themselves; God will do honor to those who live not to self, but to him. <GCB, April 1, 1895 par. 9>

Seek God most earnestly. Your brethren should seek the Lord with you. From communion with God, come before the people, imbued with the Holy Spirit. Exalt the word, exalt Jesus; in all humility of mind, crowd in important, soul-testing truth. Let the glorious conceptions of God possess your mind, God, who commanded the light to shine out of darkness, is willing to shine in your hearts, who give the light of the knowledge of his glory in the face of Jesus Christ. You weaken the truth when, in the least degree, you extol self. Hide in Jesus; without his presence and power you can do nothing.

Ellen G. White. <GCB, April 1, 1895 par. 10>

*[Extracted from the chapter on "the prodigal son," in Sister White's forthcoming "Life of Christ," and furnished by the author for this present week of prayer. It is requested that this article be not published elsewhere.]

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Reading for Thursday, December 26.
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The parables of the lost sheep and the lost piece of silver represent the attitude of God toward the sinner. The parable of the prodigal son also represents the attitude of the sinner toward God. While one presents the divine, the other gives also the human aspect of redemption. "A certain man," said Jesus, "had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country." This younger son desires to have his own way. There is in his heart no response to his father's love, no gratitude for the years of care and tenderness that have been his. Having obtained his patrimony, he goes into "a far country," away from his father's home. With money in plenty, and liberty to do as he likes, he flatters himself that the desire of his heart is reached. He has no one to say, "Do not do this, for it will be an injury to yourself;" or "Do this because it is right." Evil companions help him to plunge deeper and deeper into sin, and he "wastes his substance in riotous living." <GCB, December 1, 1895 par. 1>

The Bible tells of men, who, "professing themselves to be wise, became fools" (Rom. 1:22); and this is the history of the young man of the parable. The wealth which he selfishly claimed from his father he squanders upon harlots. The treasure of his young manhood is wasted; the precious years of life, the strength of intellect, the bright visions of youth, the spiritual aspirations,--all are consumed in the fires of lust. <GCB, December 1, 1895 par. 2>

A great famine arises, he begins to be in want, and he joins himself to a citizen of the country, who sends him into the fields to feed swine. To a Jew this was the most menial and degrading of employments. The youth who had thought to make the world his servant, now finds himself its slave. The glitter and tinsel that enticed him have disappeared, and he feels the cruel burden of his chain. He has boasted of his liberty, but he is the servant of corruption. He is in the worst of bondage,--"holden with the cords of his sins." Prov. 5:22. Sitting upon the ground, in that desolate and famine-stricken land, with no other companions than the swine, he would fain have filled himself with the husks on which the beasts were fed. Among all the gay companions who flocked about him in his prosperous days, and ate and drank at his expense, there is not one left to befriend him. Where now is his riotous joy? Stilling his conscience, benumbing his sensibilities, he thought himself happy in scenes of revelry; but now, with money spent, with hunger unsatisfied, with pride humbled, with his moral nature dwarfed, with his will weak and unreliable, with his finer feelings seemingly dead, he is the most wretched of mortals. <GCB, December 1, 1895 par. 3>

What a picture here of the sinner's state! Notwithstanding that we are surrounded with the blessings of his love, there is nothing that the sinner desires so much as separation from God. Like the ungrateful son, he claims the good things of God as his by right. He takes them as a matter of course, and makes no return of gratitude, <628> renders no service of love. He will not wait for the future to receive his inheritance. His thoughts are centered on the present. He will enter into his kingdom now. Present enjoyment, selfish indulgence, is his aim. As Cain went out from the presence of the Lord to seek his home; as the prodigal wandered into the "far country," so do sinners seek happiness in forgetfulness of God. They do not like to retain God in their knowledge. Rom. 1:28. <GCB, December 1, 1895 par. 4>

Whatever the appearance may be, every life is squandered that is centered in self. Whoever attempts to live his life apart from God, is but wasting his substance; he is squandering the precious years, squandering the powers of mind and heart and soul, and working to make himself bankrupt for eternity. The man who separates from God that he may serve himself, is the slave of mammon. The mind that God created for the companionship of angels, has become degraded to the service of that which is low and earthly and bestial. For this is the end to which self-serving tends. <GCB, December 1, 1895 par. 5>

Yet the hunger of the soul is unsatisfied. You would fain feed on the husks that the swine do eat. You try to content yourself with that which ministers to the carnal and earthly nature, but you know that you are spending money for that which is not bread, and your labor for that which satisfies not. Alone in the far country you feel your wretchedness, and in despair you cry, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24. <GCB, December 1, 1895 par. 6>

The prodigal son in his wretchedness "came to himself." The deceptive power that Satan had exercised over him was broken; he saw that his misery was the result of his own folly, and he said, "How many hired servants of my father's have bread enough and to spare, while I perish with hunger! I will arise, and go to my father." <GCB, December 1, 1895 par. 7>

As the youth with weary and painful steps pursues the toilsome way, he knows not that one is even now waiting his return. And when he is yet "a great way off," the father discerns his form. Love is of quick sight, and not even the

degradation of the years of sin can conceal the son from the father's eyes. "He had compassion on him, and ran, and fell on his neck," in a long, clinging, tender embrace. <GCB, December 1, 1895 par. 8>

The youth has trusted his father's love, and love shall work his rescue. No contemptuous eye shall mock at his misery and tatters. The father takes the broad, rich mantle from his own shoulders, and wraps it around the wasted form, and the youth sobs out his repentance, saying, "Father, I have sinned against heaven, and in thy sight. I am no more worthy to be called thy son." The father holds him close to his side, and brings him home. No servant he, but a son of the house, who shall be honored with the best the house affords, and whom the waiting men and women shall respect and serve. <GCB, December 1, 1895 par. 9>

The father said to his servants, "Bring forth quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet, and bring forth the fatted calf, and kill it; and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." (R.V.) <GCB, December 1, 1895 par. 10>

In his wild, restless youth, the prodigal looked upon his father as stern and severe; how different his conception of him now! So the heart that is deceived by Satan looks upon God as hard and exacting; his law is regarded as a restriction upon men's happiness, a burdensome yoke, from which they are glad to escape. But he whose eyes have been opened by the love of Christ, will behold God as full of love and compassion. He does not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son. The sinner will cry with the psalmist, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13. <GCB, December 1, 1895 par. 11>

In the parable of the father and the son, there is no taunting, no casting up to the prodigal of his evil course; the boy feels that the past is forgiven and forgotten,--blotted out forever. And so God says to the sinner, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." "I will forgive their iniquity, and I will remember their sin no more." Isa. 44:22; Jer. 31:34. "Let the wicked forsake their way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Isa. 55:7; Jer. 50:20. <GCB, December 1, 1895 par. 12>

What assurance here of God's willingness to receive the repenting sinner! Have you, reader, chosen your own way? Have you wandered far <629> from God? Have you sought to feast upon the fruits of transgression, only to find them turn to ashes upon your lips? And now, your substance spent, your life-plans thwarted, and your hopes dead, do you sit alone and desolate? Now that voice which has long been speaking to your heart, but to which you would not listen, comes to you distinct and clear, "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." Micah 2:10. Return to your Father's house. He invites you, saying, "Return unto me: for I have redeemed thee." Isa. 44:22. <GCB, December 1, 1895 par. 13>

Do not listen to the enemy's suggestion to stay away from Christ until you have made yourself better; until you are good enough to come to God. If you wait until then, you will never come. When Satan points to your filthy garments, repeat the promise of Jesus, "Him that cometh to me I will in no wise cast out." John 6:37. Tell the enemy that the blood of Jesus Christ cleanseth from all sin. Make the prayer of David your own. "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Ps. 51:7. <GCB, December 1, 1895 par. 14>

Arise, and go unto your Father and say, "I have sinned against heaven and in thy sight. I am no more worthy to be called thy son." (R.V.) He will meet you a great way off; he will give you his love and compassion; he *will clothe* you with the garments of salvation, and cover you with the robe of righteousness. "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Isa. 61:10; Ps. 68:13. He will bring you into his banqueting house, and his banner over you shall be love. Cant. 2:4. <GCB, December 1, 1895 par. 15>

In the beautiful parabolic prophecy of Zechariah, the high priest Joshua, standing clothed in filthy garments before the angel of the Lord, represents the sinner. And the word is spoken by the Lord, "Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "So they set a fair mitre upon his head and clothed him with garments." Then was given the promise of restoration to the father's house: "If thou wilt walk in my ways, . . . I will give thee places to walk among these that stand by,"--even among the angels that surround the throne of God. Zech. 3:4, 5, 7. <GCB, December 1, 1895 par. 16>

"As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "He will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Isa. 62:5; Zeph. 3:17. And heaven and earth shall unite in the Father's song of rejoicing; "For this my son was dead, and is alive again; he was lost, and is found." <GCB, December 1, 1895 par. 17>

Thus far in the Saviour's parable there is no discordant note to jar the harmony of the scene of joy; but now Christ introduces another element. When the prodigal came home, the elder son "was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant, and he said unto him thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe

and sound. And he was angry, and would not go in." It is evident that this elder brother has not been sharing in his father's anxiety, and watching for the one that was lost. He knows not of the wanderer's return, and when he hears the sound of rejoicing, it kindles no gladness in his heart. He does not enter into the joy of the household. He inquires of a servant the reason of the festivity, and the answer only irritates his jealous disposition. He will not go in to welcome his lost brother. The favor shown the prodigal he regards as an insult to himself. <GCB, December 1, 1895 par. 18>

When the father comes out to remonstrate with him, the pride, envy, and malignity of his nature are revealed. He dwells upon his own life in his father's house as a dreary round of unrequited service, and then places in mean contrast the favor to the son just returned. He shows that his own service has been that of a servant rather than a son. He has worked, not from love to his father, but for gain to himself. He has found no joy in his father's presence. He shows that in heart he looks upon the young brother's riotous life as one of greater pleasure than his own. He has foregone all this enjoyment for the sake of reward; and now if his brother is to share equally in this reward, he counts that he himself has been wronged. He has judged his father by his own grasping spirit; he has not claimed the privileges that were freely his in his father's house, but has depended upon what he could earn for himself, and now in the same spirit he grudges his brother the love and favor shown him. He plainly reveals that had he been in the father's place, he <630> would not have received the prodigal. He does not even acknowledge him as a brother, but coldly speaks of him as "thy son."

<GCB, December 1, 1895 par. 19>

Yet, notwithstanding his expressions of contempt and arrogance, the father deals patiently and tenderly with him. "Child," he says, in sorrowful surprise, "thou art ever with *me*, and all that is mine is thine." (R.V.) The father, in his love for his eldest son, counted that to him as to himself the privilege of companionship, the daily association of the home, was the highest joy. He poured out his heart's love upon his sons, and love gives all. Everything that could minister to their happiness or blessing was freely theirs. The son need have no question of gift or reward. "All that is mine is thine." You have only to believe my love, and appropriate the gift that is freely given. One son had for a time cut himself off from the ministry of love, misinterpreting the father's heart. But now he has returned, and the flood-tide of joy sweeps away every disturbing thought. "This thy brother was dead, and is alive again; and was lost, and is found." <GCB, December 1, 1895 par. 20>

Was the elder brother brought to see his own mean, ungrateful, and unloving spirit? Did he come to see that though his brother had done wickedly, he was his brother still? Did the elder son himself repent of his jealousy and hard-heartedness, and his lack of filial love? Did he ask his Father's forgiveness for so misrepresenting him? Concerning all this, Jesus is silent. For the parable was still enacting, and it rested with his hearers to determine what the outcome should be. <GCB, December 1, 1895 par. 21>

By the elder son were represented those unrepenting Jews of Christ's day, and also those Pharisees in every age, who look with contempt upon the publicans and sinners. This class consists of those who do not go to great excesses in vice, and because of this they are filled with self-righteousness. Jesus met these cavaliers on their own ground. Like the elder son in the parable, they had enjoyed special privileges from God; but while they claimed to be sons in God's house, they had the spirit of an hireling. They did not know and believe the love that God hath to us. 1 John 4:16. They were working, not from love, but from hope of reward. In their eyes, God was an exacting taskmaster; for they made him out to be altogether such a one as themselves. They saw Christ inviting the publicans and sinners to come as children to the father's house, to receive freely the rich gift of his grace,—the gift which the rabbis hoped to secure only by toil and penance,—and they were offended. In their apparently zealous service, they had been working for self, not seeking to save the lost. The prodigal's return, which filled the father's heart with joy, only stirred them to jealousy. <GCB, December 1, 1895 par. 22>

The father's remonstrance to his elder son was heaven's tender appeal to the Pharisees, taking them for what they claimed to be. "All that is mine is thine," (R.V.) not as a wage earned by your own efforts, but as a gift which you can receive only as the prodigal receives it, the free, unmerited bestowal of your Father's love. Your self-righteousness not only leads you to misrepresent God by your false conceptions of him, but makes you cold-hearted and critical toward your brethren. You are constantly questioning, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? . . . He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:6-8. <GCB, December 1, 1895 par. 23>

This is the service that God has chosen,—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke, . . . and that thou hide not thyself from thine own flesh." Isa. 58:6,7. When you see yourselves as sinners, saved only by the unmerited love of your heavenly Father, you will have tender pity for others who are suffering in sin. You will no longer meet misery and repentance with censure, with suspicion, and jealousy. When the iron of selfishness is melted from your souls, you will be in sympathy with God, and will

participate in his joy in the saving of the lost. <GCB, December 1, 1895 par. 24>

It is true that you claim to be children of God; but if this claim be true, it is "thy brother," who was "dead, and is alive again, and was lost, and is found." He is bound to you by the closest ties; for God acknowledges him as a son. Deny your relationship to him, and you reveal that you yourselves are but hirelings in the household, not sons in the family of God. <GCB, December 1, 1895 par. 25>

Though you will not join in greeting to the lost, the rejoicing will go on, the restored one will have his place by the Father's side, and in the <631> Father's work. He that is forgiven much, the same loveth much. But you will be in the darkness without. For "he that loveth not, knoweth not God; for God is love." 1 John 4:8.

E. G. White. <GCB, December 1, 1895 par. 26>

December 1, 1895 Seeking the Lost.

*[From Sister White's forthcoming "Life of Christ," and furnished by her for this week of prayer occasion. It is requested that this article be not published elsewhere.]

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Reading for Sabbath, December 28.

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As Jesus was teaching, the publicans and sinners continued to gather about him, as in his earlier ministry in Galilee, and the same murmur of discontent was heard from the scribes and Pharisees,--"This man receiveth sinners, and eateth with them." <GCB, December 1, 1895 par. 1>

By this accusation they thought to make the false impression that Jesus loved the association of those who were sinful and vile, and was insensible to their wickedness. The rabbis were disappointed that one who pretended to the world so lofty a character, did not mingle with them and follow their methods of teaching, rather than go about in so unpretending a manner, working among all classes of people. It angered those decorous guardians of society that He with whom they felt themselves continually in antagonism should meet, in such apparent sympathy, with publicans and sinners. It angered them also that these outcast classes, who manifested only contempt for the rabbis, and who were never seen in the synagogues, yet flocked about Jesus, and listened with rapt attention to his words. <GCB, December 1, 1895 par. 2>

While the scribes and Pharisees felt only condemnation in that pure presence, how was it, they questioned, that publicans and sinners were attracted to him? They knew not that the explanation lay in the very words they had uttered as a scornful charge, "This man receiveth sinners." It was because the souls who came to Jesus, however sinful, felt that he offered them hope. In his presence they felt that even for them there was escape from the pit of sin. While the Pharisees had only scorn and condemnation for them, Jesus greeted them as children of God. And their very misery and sin made them only the more the objects of his compassion. The farther they had wandered from him, the more earnest the longing and the greater the sacrifice for their rescue. <GCB, December 1, 1895 par. 3>

All this the teachers of Israel might have learned from the sacred scrolls of which it was their pride to be the keepers and expounders. Had not David written,--David, who had fallen into deadly sin,--"I have gone astray like a lost sheep; seek thy servant." Ps. 119:176. Had not Micah revealed God's love to the sinner, saying, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy." Micah 7:18. <GCB, December 1, 1895 par. 4>

Jesus did not, however, remind them of the words of Scripture. He appealed to the witness of their own daily experience, that even in this world, men put forth greatest effort and manifest most solicitude for that which is in danger of harm and loss. <GCB, December 1, 1895 par. 5>

The wide-spreading table-lands on the east of Jordan afforded abundant pasturage for flocks; and through the gorges and over the wooded hills had wandered many a lost sheep, to be searched for and brought back by the shepherd's care. In the company about Jesus there were shepherds, and also men who had money invested in flocks and herds; and all could appreciate the illustration he used when he said, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" <GCB, December 1, 1895 par. 6>

These souls whom you despise as worthless, said Jesus, are the property of God. They are his by <637> creation and by redemption, and they are of value in his sight. They are the objects of his care and love. As the shepherd loves his sheep, and cannot rest if one be missing, so, in an infinitely higher degree, does God love every outcast and wandering soul. Men may deny the claim of his love, they may wander far from him, they may choose for themselves another master, yet are they God's, and he longs to recover his own. And he says, "As a shepherd seeketh out his flock in the

day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Eze. 34:12. O soul lost in sin, however far you have wandered, into whatever depths of degradation and misery you have sunken, God recognizes you as his own, precious to his heart of love. You cannot be safe or happy without him, and he cannot be satisfied without you. Amid the angels that surround the throne, he still yearns to recover you. <GCB, December 1, 1895 par. 7>

The sheep that has strayed from the fold, is the most helpless of all animals. If the wanderer is not sought for by the compassionate shepherd, it will not find its way back. The shepherd must take it in his arms, and himself bear it to the fold. So with the soul that has wandered away from God. He is as helpless as the poor lost sheep; and unless divine love had come to his rescue, he would never find his way to God. <GCB, December 1, 1895 par. 8>

The shepherd who discovers that one of his sheep is missing, does not look carelessly over his flock, and say, "I have ninety and nine, and it will cost me too much trouble to go and search for the straying one. Let him come back, and I will open the door of the sheep-fold that he may come in; but I cannot go after him." No sooner does the sheep go astray, than the countenance of the shepherd is filled with grief and anxiety. He counts and recounts the flock; and when he is certain that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and goes forth in search of the straying sheep. The darker and more tempestuous the night, the more perilous and unpleasant the way, the longer and more tedious the service, the greater the shepherd's anxiety, and the more earnest his search. He does not weary, he does not falter until the lost is found. <GCB, December 1, 1895 par. 9>

Often when the bewildered sheep hears the shepherd's call, it flees from the one who is trying to effect its rescue. But the true shepherd wearies not; with assuring words he pursues the wandering one, and when at last he comes upon it in a thicket or a treacherous swamp, he does not beat it as it frantically struggles to get free, but with careful hand he parts the briars or pulls it from the slough; with tender caress he calms its fears. He encircles the trembling, exhausted creature in his strong arms, he lays it upon his shoulder, and with gratitude that his search has not been in vain, he bears the wanderer back to the fold. <GCB, December 1, 1895 par. 10>

Thank God, there is no picture presented to our imagination, of a sorrowful shepherd returning without the sheep. Here is the divine guarantee that not even one of the straying sheep and lambs of God's fold is overlooked, and not one is left unsuccored. Every one that will submit to be ransomed, Jesus will rescue from the pit of corruption, and from the briars of sin. Let every desponding, distrustful soul take courage, even though you have done wickedly. You are not to think that *perhaps* God will pardon your transgressions, and permit you to approach into his presence; but you are to remember that it is God who has made the first advance, that he has come forth to seek you while still you were in rebellion against him. With the tender heart of the shepherd he has left the ninety and nine, and gone out into the wilderness to seek his wandering one. The soul, bruised and wounded and ready to perish, he encircles in his arms of love, and joyfully bears it to the haven of safety. <GCB, December 1, 1895 par. 11>

It was taught by the Jews that before the favor of God is extended to the sinner, he must first repent. In their view, repentance is a work which men are to accomplish of themselves, by which to earn the favor of heaven. And it was this thought that moved the Pharisees to exclaim in astonishment and anger, "This man receiveth sinners." According to their ideas he should permit to approach him those only who had repented of their sins. But Jesus teaches that salvation does not come through our seeking after God, but through God's seeking after us. Repentance is born in the heart by beholding the love of Christ, who gave his life to save the sinner. It is the goodness of God, manifested in Christ, that softens the heart. It is the virtue that goes forth from Jesus that inspires the purpose of the soul to turn away from sin. We do not repent in order that God may love us, but God reveals his love to us that we may repent. Thus repentance is not the ground of God's love toward us, but the fruit of that love. <GCB, December 1, 1895 par. 12>

When the straying sheep is at last brought home, the shepherd's gratitude finds expression in melodious songs of rejoicing, and he calls upon his friends and neighbors, saying unto them, "Rejoice with me; for I have found my sheep which was lost." So when a wanderer is found by the great Shepherd <638> of the sheep, heavenly choirs respond to the Shepherd's note of joy. When the lost is found, heaven and earth unite in thanksgiving and rejoicing. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." <GCB, December 1, 1895 par. 13>

You, Pharisees, said Jesus, regard yourselves as the favorites of heaven. You feel that you need no repentance. Know, then, that if you have no need, my mission is not to you. I have come to seek and to save that which was lost; and these poor souls who feel their poverty and sinfulness, are the very ones whom I have come to rescue. Angels of heaven are interested in these lost ones whom you despise. You complain and sneer when one of these souls joins himself to me; but know that angels rejoice, and the song of triumph and gladness rings through the courts above. <GCB, December 1, 1895 par. 14>

The rabbis had a saying that there is rejoicing in heaven when those who have sinned against God are destroyed. But I tell you, said Jesus, that to God the work of destruction is a strange work. That in which all heaven delights is the

restoration to God's own image, of the souls whom he has made. <GCB, December 1, 1895 par. 15>

When a soul that has wandered far in sin, seeks to return to God, he will encounter the criticism and distrust of those who are always ready to censure and accuse. They will doubt whether his repentance is genuine, or will whisper, "He has no stability; I do not believe he will hold out." These men are doing, not the work of God, but the work of Satan, who is the accuser of the brethren. Through their criticisms, the enemy of our souls hopes to discourage these wandering ones, and to drive them still farther from hope and from God. Let the troubled and sin-sick soul contemplate the rejoicing of heaven over the return of the one that was lost; let him rest in the love of God, and in no case be intimidated by the indifference, the contempt and scorn of the scribes and Pharisees. <GCB, December 1, 1895 par. 16>

The rabbis understood Christ's parable as applying to the publicans and sinners; but it has also a wider meaning of which they had no conception. By the lost sheep, Christ represents, not only the individual sinner, but the one world that had apostatized and had been ruined by sin. The inhabitants of all other worlds are loyal and true to God; but he will not permit this one lost sheep to perish. The God of heaven is not unmindful of the world and its concerns. Jesus in heaven, one with God, the loved Commander in the heavenly courts, had stooped from his high estate, laid aside the glory that he had with the Father, in order to save the one lost world. For this he left the sinless worlds on high, the ninety and nine that loved him, and came to this earth, to be "wounded for our transgressions," and "bruised, for our iniquities."

"But none of the ransomed ever knew
How deep were the waters crossed,
Or how dark was the night that the Lord passed through,
Ere he found his sheep that was lost." <GCB, December 1, 1895 par. 17>

"Behold what manner of love the Father hath bestowed upon us." "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And Jesus says, "As thou hast sent me into the world, even so have I also sent them into the world,"--to "fill up that which is behind of the afflictions of Christ, . . . for his body's sake, which is the church." 1 John 3:1; John 3:16; 17:18; Col 1:24. To every soul whom Christ has rescued from the pit of sin, be he old or young, parent or child, he has committed a trust to work in his name for the saving of the lost. This work had been neglected in Israel, even by the shepherds of the flock. Is it not neglected today among those who profess to be followers of Christ? <GCB, December 1, 1895 par. 18>

How many of the wandering and lost have you, O reader, sought for and brought back to the fold? When you turn away from those who seem unpromising and unattractive, do you realize that you are neglecting souls for whom Jesus is seeking? Perhaps at the very moment when you have turned from them, they were in the greatest need of your tenderness and compassion. Many who appear hard and reckless are allowed to drift on to ruin, for the want of a helping hand stretched out to save them. Had these erring, neglected ones received the same advantages that others have had, they might have revealed far more nobility of soul, and greater talent for usefulness than do many who have been watched over day and night with gentlest care and overflowing love. Angels pity these wandering ones; angels weep, while human eyes are dry, and human hearts are closed to pity. <GCB, December 1, 1895 par. 19>

O, there is a lack of deep, earnest, soul-touching sympathy and love for the tempted and the erring. We need far more of Christ's Spirit, and far less of self. <GCB, December 1, 1895 par. 20>

When a human life is in danger, what sacrifices men are ready to make! They stop at no risk, they grudge no effort and no cost that will save the imperiled life. Of how much more value is that life which measures with the life of God! If we are Christians, and not mere pretenders, shall we not be <639> far more earnest and interested to rescue the soul than to save the body? <GCB, December 1, 1895 par. 21>

Who can estimate the value of a soul? Go to Gethsemane, and there watch with Jesus through those long hours of anguish when he sweat as it were great drops of blood; look upon the Saviour uplifted on the cross; hear that despairing cry, "My God, My God, why hast thou forsaken me?" Look upon that wounded head, the pierced side, the marred feet. Remember that Christ risked all; "tempted like as we are," he staked even his own eternal existence upon the issue of the conflict. Heaven itself was imperiled for our redemption. At the foot of the cross, remembering that for one sinner Jesus would have yielded up his life, we may estimate the value of a soul. <GCB, December 1, 1895 par. 22>

If you are in communion with Christ, you will place his estimate upon men; you will feel for others the same anxiety, the same deep love that he has felt for you. Then you will be able to win, not drive, to attract, not repulse, the souls for whom Christ died. You will guard and care for the sheep and lambs of his fold. Not one soul would ever have been brought back to the fold, if Christ had not made a personal effort to save that which was lost; and it is by this personal effort that you can rescue souls. If they stray, you will not, cannot rest in quiet indifference and ease. You will leave the

ninety and nine that are within the fold, and will go out to seek the lost. You will work with the same tender care, the same untiring energy that the Master showed. The greater their sin and the deeper their misery, the more earnest and tender and determined will be your efforts for them. Every earthly and selfish interest will be swallowed up in the longing to rescue these souls. You will discern the need of those who are suffering, who have been sinning against God, and who are oppressed by a burden of guilt. Your heart will go out in sympathy for them, and you will reach out a helping hand to lift the poor souls out of the slough of despair in which their feet are sinking. In the arms of your faith and love, you will bear them back to the fold. You will watch over and encourage them, and your sympathy and confidence will make it hard for them to fall from their steadfastness. All heaven is ready to cooperate with you in this work. The salvation of the lost is the object of most intense interest to the heavenly hosts, and the angels will aid you in your efforts to reach the hearts of the most careless and the most hardened. <GCB, December 1, 1895 par. 23>

And when the lost is found and brought back to the fold, your songs of joy will unite with the rejoicing of the family above.

"While all through the mountains, thunder-riven,
And up from the rocky steep,
Shall rise the cry to the gate of heaven,
'Rejoice, I have found my sheep!'
And the angels echo around the throne,
'Rejoice, for the Lord brings back his own!'"

E. G. White. <GCB, December 1, 1895 par. 24>

October 1, 1896 "O, why do they delay?" and "Will the presidents of conferences..."

"O, why do they delay? Why are they not seized by a terrific fear that it will be too late, too late? No oil in their vessels with their lamps! The end is near. We are on the very borders of the eternal world; and, O, how tardy, how dilatory to secure the oil of grace to replenish the lamps that are going out! God help the sinners in Zion!" <GCB, October 1, 1896 par. 1>

"Will the presidents of conferences and the ministers of the people seek the Lord earnestly, put away their sins, empty their souls of their idols? Or will they continue to go on half-hearted, neglecting solemn duties, while Satan triumphs, whispering to his evil angels, and to his human confederacy in evil, 'Hopeless, Irredeemable Bankruptcy?'" <GCB, October 1, 1896 par. 2>

October 1, 1896 Our Duty and Responsibility.

[First Reading for Sabbath, November 28.]

The present duty of every true child of God is to wait patiently, to watch vigilantly, to work faithfully, until the coming of the Lord, that we may be prepared for the solemn event. The characteristics of the true follower of Christ, the perfect man in Christ Jesus, will be manifested in working, watching, and waiting for the Lord. He will not be wholly given up to contemplation and meditation, or be so engrossed in some busy works, that he will neglect the exercise of personal piety; but in the symmetrical Christian, personal devotion will be blended with earnest work, and the follower of Christ will be "not slothful in business;" but "fervent in spirit; serving the Lord." The lamps must be kept trimmed and burning, that they may send forth bright rays of light into the moral darkness of the world. Every facility must be brought into play, so that spiritual declension may not take place, and that the note of warning may be sounded, lest the day of the Lord overtake you as a thief in the night. <GCB, October 1, 1896 par. 1>

The Lord is soon coming, and for this very reason we need our schools, not that we may be educated after the order of the world, but that our institutions of learning may be more like the schools of the prophets,--places where we may learn the will of God, and reach to the very highest branches of science, that we may better understand God and his works, and the character of Jesus Christ whom he has sent. The Lord requires that there shall be faithful work done in

his household day by day. The people of God must be gaining more and more skill and experience; for there will be increased work for all, and especially for men in positions of trust. As we near the end, Satan will be moved to make a desperate effort to overthrow all those who dispute his claim to supreme authority on earth, and the people of God must be prepared for the struggle. God requires the full exercise of all the ability he has given to men, that they may do to the extent of their natural and cultivated powers, all that is possible for them to do. Every agency is to be quickened, that the great work may be accomplished, and we must work with an intensity that we have never felt before. No man can leave his post of duty without betraying sacred trusts, without endangering the salvation of his own soul and the souls of others. You are to be true to your entrusted work, and not to be seeking after something new and strange. <GCB, October 1, 1896 par. 2>

As Christ opened before the disciples the great work that was to be done, and promised to them the gift of the Holy Spirit, they were anxious to know if they should then see the fulfilment of their long-cherished hope. They asked, "Wilt thou at this time restore again the kingdom to Israel?" The Lord rebuked their curiosity, and said, "It is not for you to know the times or the seasons, which the Father hath put in his own power." There was one thing that they might understand, and that was that they were to receive power after that the Holy Ghost should come upon them, and that they were to be witnesses of Christ. All this itching curiosity to know the set time, is rebuked. This has not been given to man to know, and we are not to feel anxious about these things which the Lord has never committed to us, but has kept in his own possession, unrevealed. But the endowment of his Spirit is for us; this we may confidently expect, and freely receive; for we can do nothing for the salvation of souls without this heavenly agency. Because of the shortness of human life, every event should be made an occasion for enriching souls with the truths of the gospel. As time is fast closing, we should keep before the mind the spirituality of the law, and the utter worthlessness of a formal, ceremonial obedience to the commandments, involved in a legal religion. The external principles of truth should be extolled. The holy and paternal character of God should be presented to men. Our obligation in our daily actions should be laid bare, that we may understand our relation to God and to each other; for we are to watch for souls as they who must give an account. We must present to the people, not the imaginations of men, not their schemes and conclusions but the grace of God in the gift of his only begotten Son, that <765> whosoever believeth on him, should not perish, but have everlasting life. We are to lift up Jesus, that he may draw men unto himself. <GCB, October 1, 1896 par. 3>

How hard it is for Christ to get the correct idea of the spiritual nature of his kingdom, into the minds of his disciples. How hard for them to realize the necessity of constant prayer, of sincere repentance, of attaining to more and more perfection of character, which is the salt of Christian experience, and the evidence of the operation of the Holy Spirit on the heart. The Holy Spirit is to enlighten, renew, and sanctify the soul. <GCB, October 1, 1896 par. 4>

If it is possible, Satan will cause that the professors of religion shall be borne off on some tangent of fanaticism, that they may take extreme positions, and bring reproach on the cause of the Master; and then how he exults; for he can present to the world the inconsistency of those who claim to be led by Christ, and charge their wild and inconsistent positions and measures upon the truth which they believe. "Here," says the enemy, "is what results from believing the doctrines of Seventh-day Adventists. See their inconsistency!" The soul needs to be guarded by the strongest fortifications. The knowledge of the Scriptures must preserve the soul in its balance, by supplying the mind with solid principles of faith and truth. <GCB, October 1, 1896 par. 5>

The Lord is coming. "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." The warning has been given, "Prepare ye the way of the Lord," and it is to be given until every one who professes to be a follower of Christ shall be called upon to sound the note of warning and invitation. The half-hearted Christian needs to awake, and put the armor on. But while we are to let our light shine before men, we are not to erect false lights to mislead the soul. All are to be sound in the faith, not vacillating and uncertain, not allowing their imaginations to lead them into forbidden paths until their own faith is unsettled and others are confused by their spasmodic experiences; for those who follow their imagination, are first in the fire and then in the water; but make your movements with deliberation, with candor, considering the subject from all sides, lest you be led into some inconsistency, and souls be turned from the truth in consequence. <GCB, October 1, 1896 par. 6>

Let every one now do his duty, laboring actively with Jesus Christ. Represent Jesus by your example of Christian piety, that the grace of Christ may appear as it is,--beautiful, attractive, harmonious, and always consistent. A life beautified with holiness is not a life of idle contemplation; but a life filled up with earnest work for the Master, whose light shineth more and more unto the perfect day. As Seventh-day Adventists, we have a work to do in witnessing for Christ. If indeed the Lord is coming, it is time to sell what you have and give alms. It is time to put out your money to the exchangers, time to place every dollar you can spare, into the treasury of the Lord, that institutions may be erected for the education of workers, who shall be instructed as were those who attended the school of the prophets. If the Lord comes and finds you doing this kind of work, he will say, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." The spell that entralls minds, and makes them the bond-servants of Satan, must be broken. Christ's

lessons must be enforced, they must be impressed upon the mind and heart. On young and old should come a realization of the great love wherewith he hath loved us. We have none too many institutions. Let your means be used to create, rather than have your influence used to diminish these agencies for good. Let no one yield to the suggestions of the enemy of all righteousness, and think that because we are near the end of all things, we can have faith, and have all our infirmities removed, and that there is no need for institutions for the recovery of health. Faith and works are not dissevered. If the Lord is soon to come, begin to act decidedly and determinedly, and with intense interest to increase the facilities, that a great work may be done in a short time. <GCB, October 1, 1896 par. 7>

Those who have been allied to the world should heed the invitation of the Lord. He says: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." For "though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." The bright beams of the Sun of Righteousness are to shine upon you, that you may be beautified with holiness. <GCB, October 1, 1896 par. 8>
<766>

Shall we now say there is no need of facilities? that faith is all we need? Genuine faith is a working principle, and works will appear as a proof of this agent in the soul. You should redouble your efforts, redouble your working forces. <GCB, October 1, 1896 par. 9>

Fathers and mothers, make haste. Your children are to be objects of your solicitude. Principles are to be kept before your children that will exert a heavenly influence over life and character. By every means at your command, you are to teach them that they are not to pattern after the world's plan of education; but the truth must be impressed upon their hearts and minds. The truths that Satan had concealed by his hellish shadow, the truths that he had misinterpreted, and misapplied, and disconnected from the Lord of Glory, are to be reset, opened and explained, and made to appear in their heavenly beauty, to be seen as truths that shall stand fast forever. They are to be re-established in the minds of men by the living agents whom God hath appointed, and error is to be revealed in its true character by the light of truth. The Lord Jesus has moved upon human minds, that they may become his living agents to do a special work in recovering the old truths from their old forms, that they may rid them of the traditions and maxims of men, and give them to the world in their native purity, in their original splendor, freshness, and force. This is our work, brethren and sisters, in this waiting, watching time. <GCB, October 1, 1896 par. 10>

Look at the picture that is drawn of the faithful and wise steward. The Lord says. "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household?" The Son of Man is represented as one taking a far journey, who gave authority to his servants, and to every man his work. Do we comprehend this? Do we act upon it? Do we realize that to every one of us is given a work to do? The work is not all left to those who hold official position, nor to the ministers, but to every member of the church Christ has given his work. There are to be no indolent ones; and yet how many ignore all spiritual responsibility. There are do-nothings. The pages of the book of God reveal a mournful blank. They are trees in the vineyard of the Lord, but they bear no fruit; they are cumberers of the ground. <GCB, October 1, 1896 par. 11>

I was shown the danger that will threaten the church, because here and there persons will be rising up, proclaiming that they have new light. They may be those who have been regarded as humble Christians, and very conscientious in all their doings, but they do not have a good conscience. Reason and common sense are laid aside, and they become fanatical. Religious fanatics will certainly appear among us, and they will cause much care and much grief to those who have the honor of the cause of God at heart. They will not consider it their duty to counsel with their brethren. <GCB, October 1, 1896 par. 12>

There is danger on every side, danger of restricting operations for the benefit of the church and the world, and danger of carrying these operations too far. There is danger of establishing schools at a large outlay of means, when if these matters were prayerfully considered, they would see that it was not wise to go to so great an expense; for in building on so large a scale, heavy demands must be made on the conference, loans must be secured from every available source, and a great burden must be laid upon the cause to carry the enterprise through. This means that other projects of as great importance cannot be carried along in equal proportion. <GCB, October 1, 1896 par. 13>

There is great need of sanctified judgment in order that the work of God shall advance to occupy the many fields that are opening for its entrance. A large work is to be carried forward in our world, and in no one place should there be a large expenditure of means and ability, when it will cut off the building up of interests that are equally important. In all the work of building our institutions, the superscription of the Master should be seen, and not the mold of man. It is a mistake for an enterprise of this character to be carried forward in such a way that a large debt is accumulated. The managers of these interests greatly need the endowment of the Holy Spirit, in order that through the influence of ambition they may not be led to do some great thing, and swallow up a great proportion of the means that should be more widely distributed. It is not in God's order that one interest should be strengthened while another is left to languish and die. <GCB, October 1, 1896 par. 14>

There is great need of taking wide, extended views of the work, and then of carefully computing <767> the means, that one interest may not flourish at the expense of another. There is need of so dividing the means that it will meet proportionately all the necessities in every direction. Human pride is to have no encouragement in these enterprises. <GCB, October 1, 1896 par. 15>

A great work must be done all through the world, and let no one flatter himself that because the end is near, there is no need of making special efforts to build up the various institutions as the cause shall demand. You are not to know the day or the hour of the Lord's appearing, for this has not been revealed, and let no one with an ingenious mind endeavor to seek out such a matter, and speculate on that which has not been given him to understand; but let every one work upon that which has been placed in his hands, doing the daily duties that God requires. The Lord has entrusted his servants with his household goods, with the investment of his capital, and he expects them to be diligent and active, looking out for the interests of his kingdom. All are to be workers; but the heaviest burden of responsibility rests upon those who have the greatest talent, the largest means, the most abundant opportunity. We are to be justified by faith, and judged by our works. <GCB, October 1, 1896 par. 16>

When the Lord shall bid us to lay off the armor, and to make no further effort to establish schools, to build institutions for the care of the sick, for the shelter of the orphans and the homeless and for the comfort of the worn-out ministers, it will be time to fold our hands and let the Lord close up the work; but now is our opportunity to show our zeal for God, our love for humanity. The church is now militant, not triumphant. The members of the church are to invest every particle of physical, intellectual, and moral vigor that they possess, that they may be wise stewards of the manifold gifts of God. With the light shining upon our pathway, who will dare to trifle with his moral responsibility? Happy are those who, from the very beginning of their religious life, make a surrender of themselves and their all to God, and are true to the unerring dictates of the Spirit of God. Happy are they who make Christ and him crucified, their only hope. <GCB, October 1, 1896 par. 17>

Close the door, block the way to the advancement of the spiritual upbuilding of the Master's kingdom, and piety wanes. Men and women deprived of helping others, become straightened, bigoted, unsympathetic, and hard, because they become self-centered, engaged in their own personal affairs. It is because of the Lord's mercy that men are permitted to have a part in the work of salvation, and be colaborers together with Christ, in caring for the souls for whom he died. It is by engaging in this work that we are enabled to grow in grace and in the knowledge of the Lord Jesus Christ. If we are Christlike, we shall be large of heart, and sympathetic in disposition. We are to become identified with our Saviour in all his plans, triumph in his victory, and share in his glory at last. We are to be partners in the work of God in all parts of the world; wherever there are souls to be saved, we are to lend our help, that many sons and daughters may be brought to God. Christians cannot neglect this great work and be guiltless before God. The end is near, and for this reason, we are to make the most of every entrusted ability and every agency that shall offer help to the work. The workers for God, in the field or at home, are to be self-denying, bearing the cross, restricting their personal wants, that they may be abundant in good fruits. Those who prize the light of saving, precious truth, will not hesitate in regard to doing their God-given duty, but will gather up the rays of divine light, that they may diffuse them to those that are in darkness. <GCB, October 1, 1896 par. 18>

Time is short, and we have not a moment to lose. The "Pitcairn" has been fitted up to visit the islands of the sea, and bear the message that God would have the people hear in these far-off places. If this vessel should meet with accident, or become unseaworthy, there would be an immediate call for means, that another vessel might go forth to do this work. There is need that every man, woman, and child employed in our institutions, should carry a burden for the souls of those who are in darkness. By the means of ships, more can be done for the salvation of souls than has been done. There is a class for whom little is being done, and that is the seamen. <GCB, October 1, 1896 par. 19>

Schools must be established, that the youth may be educated, that those engaged in the work of the ministry may reach higher attainments in the knowledge of the Bible and the sciences. Institutions for the treatment of the sick must be established in foreign lands, and medical missionaries <768> must be raised up, who will be self-denying, who will lift the cross, who will be prepared to fill positions of trust, and be able to educate others. And besides all this, God calls for home missionaries. Let every soul deny self, lift the cross, and expend far less means for the gratification of self, that there may be living, working agents in all the churches. A faith that comprehends less than this, is one that denies the Christian character. The faith of the gospel is one whose power and grace are of divine authorship. Then let us make it manifest that Christ abides in us, by ceasing to expend money on dress and on needless things, when the cause of Christ is crippled for want of means, when debts are left unpaid on our meeting-houses, and when the treasury is empty. "By their fruits ye shall know them." Shall we not follow the example of Him who for our sakes became poor, that we through his poverty might be made rich?

Mrs. E. G. White.

North Fitzroy, Australia, Jan 21, 1892. <GCB, October 1, 1896 par. 20>

January 1, 1897 The line of demarcation

The line of demarcation between the professed commandment-keeping people of God and the world, is not as distinct as it once was. Those who are walking in harmony with God will not be found taking part in political gatherings. Those who do this give evidence that they are not faithful servants of Jesus. They have handled common fire so long that their discernment is lost. There is a people who have enlisted to stand under the banner of Jesus. They are Christ's army. They have pledged themselves to come out from the world, and be separate. They have pledged themselves to use the sword of the Spirit, the word of God, to make aggressive warfare against sin and all iniquity. We are to show our loyalty. <GCB, January 1, 1897 par. 1>

January 1, 1897 The line of demarcation

We are to show our loyalty *to our King*, the Lord Jesus Christ. The apostle James declares: "Whosoever therefore will be a friend of the world is the enemy of God." And the beloved John, the disciple in spirit most like Jesus, has given the warning, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." No man will find <54> happiness in following the example of Adam, and wandering away from his Maker. <GCB, January 1, 1897 par. 2>

April 1, 1897 Extracts from Testimonies

"Watchman, What of the Night?"

"Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time, and their place;" <GCB, April 1, 1897 par. 1>

April 1, 1897 Extracts from Testimonies

"What of the night? Do I discern the import of these messages? Do I understand the place they occupy in the closing work of the great remedial system? Am I so familiar with the 'sure word of prophecy' that I can see in the events transpiring around me positive evidence that the coming King is even at the door? Do I sense the responsibility that rests upon me, in view of the light God has given? Am I using every talent entrusted to me as his steward, in well-directed effort to rescue the perishing? or am I lukewarm and indifferent, partly mixed up with a wicked world, using the means and ability God has given me, largely in self-gratification, caring more for my own ease and comfort than for the advancement of his cause? Am I by my course strengthening 'the conviction that has been gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, and are following in the path of worldlings'? <GCB, April 1, 1897 par. 2>

"We hear the footsteps of an approaching God to punish the <79> world for their iniquity." "The end of time is close upon us. The world's inhabitants are being bound in bundles to be burned. Shall you be bound up with the tares?" "Do you realize that every year thousands and thousands and ten times ten thousand souls are perishing, dying in their sins? The *plagues* and *judgments* of God are *already* doing their work, and souls are going to ruin because the light of truth has not been flashed upon their pathway." <GCB, April 1, 1897 par. 3>

"O, if those who profess to know the truth had the spirit of Christ, the self-sacrificing Redeemer, who gave up his riches, and splendor, his high command, and did all that a God could do to save souls, they would deny self, lift the cross, and follow Jesus. How will you who love worldly treasure answer to God in the great day of judgment for your feeble and sleepy efforts to send the truth to regions beyond? The money expended in bicycles and dress, and other needless things, must be accounted for. As God's people, you should represent Jesus; but Christ is ashamed of the self-indulgent ones. My heart is pained, I can scarcely restrain my feelings, when I think how easily our people are led away from practical Christian principles to self-pleasing. . . . I would ask all who have means to remember that God has entrusted this means to them to be used in the advancement of the work which Christ came to our world to do. The Lord tells every man that in the sight of God he is not the owner of what he possesses, but only a trustee. Not thine, but mine, saith the Lord. God will call you to account for your stewardship. Whether you have one talent, or two, of five,

not a farthing is to be squandered on your own selfish indulgences. Your accountability to heaven should cause you to fear and tremble. *The decisions of the last day turn upon our practical benevolence.* Christ acknowledges every act of benevolence as done to himself." <GCB, April 1, 1897 par. 4>

April 1, 1897 The Human vs. the Divine.

Sabbath, May 29.--Part II.

The privilege bestowed upon us in doing service for Christ is the highest exaltation that can be given to the human agent. And God desires that man shall choose him as the portion of his soul. Without this decided acceptance of the heavenly gift, in preference to any other that the world can give, Christ's followers can never be one with him as he is one with the Father. . . . <GCB, April 1, 1897 par. 1>

Consider the wondrous power of our God, and then call to mind his love for fallen man. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How can man, for whom God has done so much, for whom Christ has given his life, continue in his perversity? Can we wonder that at the close of the thousand years, all who have refused to accept him shall be destroyed with fire from heaven outside of the city of God? God declares that this shall be so. He says, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible." <GCB, April 1, 1897 par. 2>

I love Jesus. I tremble at the word of God. I am seeking to hide myself in the cleft of the rock, that I may behold his holiness of character. God has a people, and I want to be among them. I want, too, that you shall be among them. And if you will, without any reservation, give up your way and will to God, you may. The spirit calls today. There is hope still. <GCB, April 1, 1897 par. 3>

The church of God, enfeebled and defective though it is through yielding to temptation, is the only object upon earth on which he bestows his supreme regard. His interest, with all the interest of the heavenly host, is all with his people, who, in the midst of a crooked and perverse nation, are to shine as lights in the world. His Holy Spirit is giving rich and constant supplies of grace for every emergency. Not one needs to stumble, for Christ has said, "He that followeth me shall not walk in darkness, but shall have the light of life." <GCB, April 1, 1897 par. 4>

Satan has a church upon the earth which out-numbers the church of Christ. Christ calls it the "Synagogue of Satan," because its members are the children of sin and transgression. They have ceased to honor God, they have cast his divine law aside, they have confounded the distinction between good and evil. But the world's Redeemer will have a church in which these essential differences will be made apparent, where the character of God will be represented. In marked contrast to the character of Satan, the beauty of holiness will be exemplified, the loveliness of truth shine forth in life and practise. Its members will honor, love, and glorify God whom the world has despised. These are the fruits by which they are known to the world; these will have the superscription of heaven by which all men may know that they are Christ's disciples. <GCB, April 1, 1897 par. 5>

Through Jesus Christ God has made every provision that his people may connect with divine agencies, and that these agencies may co-operate with human instrumentalities. They may reveal to a world that is dead in trespasses and sins, the power and sufficiency of Christ. They will present before the world another world of higher, holier laws than worldly wisdom can invent, or earth obey, a purer happiness and joy than earth can give to its votaries, coming through a service that is independent of all human inventions. . . . <GCB, April 1, 1897 par. 6>

There must be no human calculations. God will have only those as workers who will be laborers together with him, who will yoke up with Christ, and learn of his meekness and lowliness of heart. His directions are, Make everything according to the pattern shown thee in the mount. Then a temple of heavenly design will be presented to the world, where the divine presence is manifested, and to which is affixed God's seal. . . . <GCB, April 1, 1897 par. 7>

Like Christ, every man has had offered to him the kingdoms of this world if he will acknowledge the supremacy of Satan. And how many are doing this before the universe of heavenly intelligences, before God their Creator, and Jesus Christ their Redeemer? But suppose all of Satan's alluring temptations were just as he represents them, will you, even if you know that by <81> assenting to them you would gain the whole world, be so infatuated, so bewitched, as to sacrifice your hope of heaven, your spiritual and immortal interests, for mere worldly advantages? <GCB, April 1, 1897 par. 8>

You have another life than that which you live in this world. You are to consider this, and live by every word that

proceedeth out of the mouth of God. Happiness and success are the prospects presented before you if you will work in Christ's lines. But how many are saying, "I will not accept the conditions; I will have my own way and will in the matter"! I warn you that if you keep on in this course, you will have all your own way, with all that it implies. This is nothing less than the loss of your soul. But for all who for their Saviour's sake will make any and every sacrifice, even to want, and hunger, and death, there awaits the crown of eternal life that Paul was seeking for, and an eternal weight of glory. . . . <GCB, April 1, 1897 par. 9>

God declares, "Blessed is every one that feareth the Lord; that walketh in his ways." "Happy shalt thou be, and it shall be well with thee." Here is the condition. God has made the promise. He calls to all. Will you hear his voice? Sin not against the Holy Spirit. I want you to be saved; your soul is precious. Jesus loves you. He has created you. You are in his possession, not only by creation, but by redemption. If those who loved you best would give their own life for you, it would not save your soul. Jesus has died that life and immortality might be brought to light, and be comprehended by every son and daughter of Adam. Mrs. E. G. White. <GCB, April 1, 1897 par. 10>

April 1, 1897 The Duty and Privilege of Giving.

Sunday, May 30.--Part II.

The Lord has made men his agents, and with hearts filled with the love of Jesus, they are to cooperate with him in turning men from error to truth. God blesses the earth with sunshine and showers. He causes the earth to bring forth its plenteous treasures for the use of man. The Lord has made man his almoner to dispense his heavenly gifts by bringing souls to the truth. Will my brethren in America inquire how the precious, saving truth reached them when they were in darkness? Men and women brought their tithes and offerings unto God, and as means filled the treasury, men were sent out to advance the work. This same process must be repeated if souls in darkness are reached in this day. <GCB, April 1, 1897 par. 1>

The necessities of the work now demand a greater outlay than ever before. The Lord calls upon his people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourself and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self, flow into the Lord's treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, "Sell that ye have, and give alms." "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." <GCB, April 1, 1897 par. 2>

The Lord is soon to come. We must work while the day lasts; for the night is coming, in which no man can work. O, many, many have lost the spirit of self-denial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom he is testing to see what response they will make to his benefits. They have withheld their tithes and offerings until their debt to the Lord God of Hosts has become so great that they grow pale at the thought of rendering to the Lord his own,--a just tithe. Make haste, brethren, you now have opportunity to be honest with God; delay not. For your soul's sake no longer rob God in tithes and offerings. <GCB, April 1, 1897 par. 3>

As the plan of redemption begins and ends with a gift, so it is to be carried forward. The same spirit of sacrifice which purchased salvation for us, will dwell in the hearts of all who become partakers of the heavenly gift. Says Peter, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Said Jesus to his disciples as he sent them forth, "Freely ye have received; freely give." <GCB, April 1, 1897 par. 4>

Let every one do all in his power to help, both by his means and by his prayers, to carry the burden for souls for whom the ministers are laboring. Earnest prayers sent up to God for his blessing upon the laborers in the field, should follow the laborers as sharp sickles into the harvest field--Mrs. E. G. White. <GCB, April 1, 1897 par. 5>

July 1, 1897 The Tithe; Its Use and Abuse.

"The light which the Lord has given me on this subject, is that the means in the treasury for the support of the ministers in the different fields is not to be used for any other purpose. If an honest tithe were paid, and the money coming <87> into the treasury were *carefully guarded*, the ministers would receive a just wage. . . . <GCB, July 1, 1897 par. 1>

"The minister who labors should be sustained. But notwithstanding this, those who are officiating in this work see that there is not money in the treasury to pay the minister. They are withdrawing the tithe for other expenses,--to keep up the meeting-house necessities or some charity. God is not glorified in any such work. We have to raise our voices against this kind of management. . . . <GCB, July 1, 1897 par. 2>

"Those who have used the tithe-money to supply the common necessities of the house of God, have taken the money that should go to sustain ministers in doing his work, in preparing the way for Christ's second appearing. Just as surely as you do this work, you misapply the resources which God has told you to retain in his treasure-house, that it may be full, to be used in his service. This work is something of which all who have taken a part in should be ashamed. They have used their influence to withdraw from God's treasury a fund that is consecrated to a *sacred purpose*. From those who do this, the blessing of the Lord will be removed. <GCB, July 1, 1897 par. 3>

"The tithe-money must be kept sacred. There are ministers who receive nothing for their labor; for there was no money to pay them. This I saw would be; for the management is wrong. . . . <GCB, July 1, 1897 par. 4>

"Then talk not of appropriating the tithe that is to send forth ministers to preach the Word. . . . <GCB, July 1, 1897 par. 5>

"There should be workers in Michigan, and yet men are questioning in regard to using the tithe for other purposes than that which the Lord has specified." <GCB, July 1, 1897 par. 6>

"Why does it allow the treasury which should be kept for the purpose of sustaining the ministry, to be drawn upon, and diverted to common things? Why should it permit its ministers to be half paid, and at the same time talk so begrudgingly of that which they do receive? When this work shall cease in our churches, a living testimony will go forth from human lips, under the operation of the Holy Ghost. <GCB, July 1, 1897 par. 7>

"Burdens have been borne, projects have been entered into, and time has been given to matters that God never intended any of you to study upon, or to undertake. Now, for Christ's sake, change the order of things." <GCB, July 1, 1897 par. 8>

October 1, 1897 The Work for Today.

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Why has it not been understood from the word of God that the work being done in medical missionary lines is a fulfillment of the scripture, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." "The servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." <GCB, October 1, 1897 par. 1>

This is a work that the churches in every locality, North and South, East and West, should do. The churches have been given the opportunity of answering to this work. Why have they not done it? Some one must fulfill the commission. <GCB, October 1, 1897 par. 2>

A work which should have been done has been left undone. Those who have been engaged in the medical missionary work have been doing the very class of work the Lord would have done. If these workers will give themselves to the work, the Lord will accept them. But the churches, who feel no burden to obey the word, are meeting with great loss. The work may apparently seem uninviting, but it must be done. The churches are doing so very much less than the Lord has appointed them to do, that the medical missionary work done by others seems in every way disproportionately large. <GCB, October 1, 1897 par. 3>

O how much, how very much, remains to be done; and yet how many that might use their God-given talents aright are doing almost nothing besides caring for and pleasing themselves. But the hand of the Lord is stretched out still, and if they will work today in his vineyard, he will accept their service. <GCB, October 1, 1897 par. 4>

The work of the apostle Paul was a wonderful work. The Holy Spirit wrought on his mind, showing him that the gifts of God come straight from God to all who seek him with a whole heart, the circumcised and the uncircumcised, barbarian, Scythian, bond and free. Paul held to his inspired truth, and taught it to others, opposed as he was by the apostles who ought to have upheld him. He took his position against Peter, who was one of the pillars of the church and his companion in labor, and against Barnabas, the first one to honor him with the right hand of fellowship when all his Christian brethren were afraid of him, and questioned and doubted his fitness for the work because he had persecuted the church. <GCB, October 1, 1897 par. 5>

But the Lord had worked for Paul, and had given him increased light. He who had persecuted Christ in the person of his saints was touched and made tender by the Spirit of God. The work done for him by God placed him under the control of God. He realized that he must himself be taught by God, and then firmly resist any approach to bind unnecessary burdens upon the Gentile Christians. <GCB, October 1, 1897 par. 6>

Paul's brethren withstood him. Those whom the Lord had used as his witness protested against him, and declared that he was advocating theories that were contrary to the fundamental <142> principles which they had been taught. But Paul firmly held his ground. He had dedicated himself and all his powers, his talents, and his ability to God, and by God he was taught the truths of the gospel, which are able to make men wise unto salvation. <GCB, October 1, 1897 par. 7>

Today these human, living agencies who have a vital connection with God are not to be reprov'd and handicapped by the prejudices of their fellow men. The events which concern Christ's kingdom on this earth are not to be under the control of any human power. The salvation of man is to be achieved. The traditions and maxims of men must not be cherished as golden grains of truth. <GCB, October 1, 1897 par. 8>

Paul was compelled to stand alone, looking constantly to God, and obtaining his orders from him. He was to make no concessions. The burden was heavy, but he brought freedom to the churches. It was no longer considered duty to teach and practise painful rites. <GCB, October 1, 1897 par. 9>

The Lord chose Joseph, through much affliction to him, to carry a heavy burden in an idolatrous nation. He was to work in the line God had chosen for him, that the knowledge of God might shine forth in the kingdom of Egypt. Joseph did not betray his sacred trust. <GCB, October 1, 1897 par. 10>

A great mistake has been made by men trusting in man, and making flesh his arm. Methods and plans will be devised to hedge about the work that should be done. Men trust in human strength and do not come to Christ; and they are strengthless. Distinct plans must be laid, but they must not be of that character that will place man under the control of man. <GCB, October 1, 1897 par. 11>

The Lord will raise up men and place his Spirit upon them, and prepare them for the work which must be done. He himself, the God of truth, will qualify them to bear a fresh, living testimony for him. They will be witnesses for God. They will not spring up from their own prompting; they will be constrained by the Spirit of God to volunteer to advocate truth. God will maintain them. He sees what is needed, and year by year he arranges for his plan of operation. [He] will not allow men to drift as they choose. If men will be men, God will work in and through them. <GCB, October 1, 1897 par. 12>

The standard-bearers are falling, and young men must be fitted up as workers that the people may be reached. The aggressive warfare is to be extended. Time, money, and labor are not to be so largely expended on those who know the truth. God's servants are to go into the dark places of the earth, calling perishing souls to repentance. <GCB, October 1, 1897 par. 13>

Events of great importance are coming upon the earth. Men must not depend on men, but on Jesus Christ. He says, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not." O why do we not show actual, living faith? Why do we not, in this period of the earth's history, come directly to him who says: "I am the bread of life." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

Mrs. E. G. White. <GCB, October 1, 1897 par. 14>

April 1, 1898 Educational Work

"Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God." <GCB, April 1, 1898 par. 1>

. <GCB, April 1, 1898 par. 2>

"Our schools should be after the order of the schools of the prophets." "The schools of the prophets were founded by Samuel, to serve as a barrier against the wide-spread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. . . . The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange nor degrading; indeed, it was regarded a crime to allow children to grow up in ignorance of useful labor. By the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of the apostles, Paul and Aquila were no less honored because they earned a livelihood by their trade of tent-making." <GCB, April 1, 1898 par. 3>

"We are to have teachers who will keep their souls in the love and fear of God. Teachers are to educate in spiritual

things, to prepare a people to stand in the trying crisis before us." <GCB, April 1, 1898 par. 4>

"God would not have us, in any sense, behind in the educational work, and our colleges should be far in advance in the highest kind of education." "The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the highest attainment in science, but, through a knowledge of God, may be educated to glorify him; that they may develop symmetrical characters, and thus be fully prepared for usefulness in this world, and obtain a moral fitness for immortal life." <GCB, April 1, 1898 par. 5>

"Our school was established, not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God's word, and in the practical things of every-day life." <GCB, April 1, 1898 par. 6>

"The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be lost out of our reckoning. The highest education will be that which will teach our children and youth, our teachers and educators, the science of Christianity, that will give them experimental knowledge of God's way, and impart to them the lessons which Christ gave to his disciples, of the paternal character of God." <GCB, April 1, 1898 par. 7>

"As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. . . . As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. As a people who have great light, we should lay wise <208> plans, in order that the ingenious minds of those who have talent may be strengthened, and disciplined, and polished, after the highest order, that the work of Christ may not be hindered by the lack of skilful laborers, who will do their work with earnestness and fidelity." <GCB, April 1, 1898 par. 8>

"There should be schools established wherever there is a church, or company of believers. Teachers should be employed to educate the children of Sabbath-keepers. . . . In all our churches there should be schools, and teachers in those schools who are missionaries. It is essential that teachers be educated to act their important part in educating the children of Sabbath-keepers, not only in the sciences, but in the Scriptures. These schools, established in different localities, and conducted by God-fearing men and women, as the case demands, should be built on the same principles as were the schools of the prophets." <GCB, April 1, 1898 par. 9>

"Special talent should be given to the education of the youth. The children are to be trained to become missionaries, and but few understand distinctly what they must do to be saved. Few have the instruction in religious lines that is essential. If the instructors have a religious experience themselves, they will be able to communicate to their students the knowledge of the love of God they have received. These lessons can be only given from those who are themselves truly converted; and this is the noblest missionary work that any man or woman can undertake." <GCB, April 1, 1898 par. 10>

"Children should be educated to read, to write, to understand figures, to keep their own accounts, when very young. They may go forward, advancing step by step in this knowledge. But before everything else they should be taught that the fear of the Lord is the beginning of wisdom. They may be educated line upon line, precept upon precept, here a little and there a little; but the one aim ever before the teacher should be to educate the children to know God, and Jesus Christ whom he has sent." <GCB, April 1, 1898 par. 11>

"Teach the youth that sin in any line is defined in the Scriptures as 'transgression of the law.' Sin originated with the first great apostate. He was a disobedient subject. He led the family of heaven into disobedience, and he and all that were united with him were cast out of the paradise of God. Teach the children in simple language that they must be obedient to their parents, and give their hearts to God. Jesus Christ is waiting to accept and bless them, if they will only come to him and ask him to pardon all their transgressions, and take away their sins. And when they ask him to pardon all their transgressions, they must believe that he will do it." <GCB, April 1, 1898 par. 12>

"God wants every child of tender age to be his child, to be adopted into his family. Young though they may be, the youth may be members of the household of faith, and have a most precious experience. They may have hearts that are tender, and ready to receive impressions that will be lasting. They may have their hearts drawn out in confidence and love for Jesus, and live for the Saviour. Christ will make them little missionaries. The whole current of their thought may be changed, so that sin will not appear a thing to be enjoyed, but to be shunned and hated." <GCB, April 1, 1898 par. 13>

"Small as well as older children will be benefited by this instruction; and in thus simplifying the plan of salvation, the teachers will receive as great blessings as those who are taught. The Holy Spirit of God will impress the lessons upon the receptive minds of the children, that they may grasp the ideas of Bible truth in their simplicity. And the Lord will give an experience to these children in missionary lines; he will suggest to them lines of thought which the teachers themselves did not have." <GCB, April 1, 1898 par. 14>

"The children who are properly instructed will be witnesses for the truth. Teachers who are nervous and easily irritated should not be placed over the youth. They must love the children because they are the younger members of the

Lord's family. The Lord will inquire of them as of the parents, 'What have you done with my flock, my beautiful flock?' <GCB, April 1, 1898 par. 15>

"It is surprising to see how little is done by many parents to save their own children. Every family in the home life should be a church, a beautiful symbol of the church of God in heaven. If parents realize their responsibilities to their children, they would not under any circumstances scold and fret them. This is not the kind of education any child should have. Many children have learned to be fault-finding, fretful, scolding, passionate children, because they were allowed to be passionate at home. Parents are to consider that they are in the place of God to their children, to encourage every right principle and repress every wrong thought. . . . <GCB, April 1, 1898 par. 16>

"In educating the children and youth, teachers <209> should never allow one passionate word or gesture to mar their work, for in so doing, they imbue the students with the same spirit which they themselves possess. 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 principle of government, the order and government of heaven. This is thought by many to be impossible; but every school should begin with this, and work most earnestly to preserve the Spirit of Christ in temper, in communications, in instruction, the teachers placing themselves in the channel of light where the Lord can use them as his agents, to reflect his own likeness of character upon the students. They may know that, as God-fearing instructors, they have helpers every hour to impress upon the hearts of the children the valuable lessons given. <GCB, April 1, 1898 par. 17>

"The Lord works with every consecrated teacher, and it is for his own interest to realize this. Instructors who are under the discipline of God do not manufacture anything themselves. They receive grace and truth and light through the Holy Spirit to communicate to the children. They are under the greatest Teacher the world has ever known, and how unbecoming it would be for them to have an unkind spirit, a sharp voice, full of irritation. In this they would perpetuate their own defects in the children. <GCB, April 1, 1898 par. 18>

"O, for a clear 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 work 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 that attract and charm the children and youth. It is like the sun shining upon the earth, giving its brightness and warmth, yet never exhausted. By lessons from the Bible history and doctrine, the children and youth can learn that all other books are inferior to this. They can find here a fountain of mercy and of love. <GCB, April 1, 1898 par. 19>

"God's holy, educating Spirit is in his word. A light, a new and precious light, shines forth upon every page. Truth is there revealed, and words and sentences are made bright and appropriate for the occasion, as the voice of God speaking to them. <GCB, April 1, 1898 par. 20>

"We need to recognize the Holy Spirit as our enlightener. That Spirit loves to address the children, and discover to them the treasures and beauties of the word of God. 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 a familiarity with divine things, which will be as a barricade against the temptations of the enemy. . . . <GCB, April 1, 1898 par. 21>

"Let all to whom these words may come, be melted and subdued. Let us, in our educational work, embrace far more than we have done, of the children and youth, and there will be a whole army of missionaries raised up to work for God. I say again, establish schools for the children where there are churches,--those who assemble to worship God. Where there are churches, let there be schools. Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life. . . . <GCB, April 1, 1898 par. 22>

"There are places where our schools should have been in operation years ago. Let these now be started under wise directors. The youth should be educated in their own churches. . . . It is a grievous offense to God that there has been so great neglect to make provision for the improvement of the children and youth when Providence has so abundantly supplied us with facilities with which to work." <GCB, April 1, 1898 par. 23>

July 1, 1898 "I am commissioned to say ..."

"I am commissioned to say that the piety and spiritual discernment and righteousness of those who profess to believe the present truth must be pure and holy. Their characters must be entirely transformed, else they will never see the kingdom of God. They will perish with the wicked."--MS. <GCB, July 1, 1898 par. 1>

March 16, 1899 Extract From a Testimony

"A grave mistake has been made in allowing engrossing business matters to burden the ministers who are handling sacred things." <GCB, March 16, 1899 par. 1>

"So that their sense of the sacred becomes dim, and mingled with the common, crushing out godliness from the soul." <GCB, March 16, 1899 par. 2>

April 1, 1899 Following Christ

*[This was written April 7, 1899, before the bulletin was received, giving account of donations for Australia.]

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For the joy that was set before him, Christ endured the cross, despising the shame, and is forever set down at the right hand of God. He died on the cross as a sacrifice for the world, and through this sacrifice comes the greatest blessing that God could bestow,--the gift of the Holy Spirit. This blessing is for all who will receive Christ. The fallen world is the battle-field for the greatest conflict the heavenly universe and earthly powers have ever witnessed. It was appointed as the theater on which would be fought out the grand struggle between good and evil, between heaven and hell. Every human being acts a part in this conflict. No one can stand on neutral ground. Men must either accept or reject the world's Redeemer. All are witnesses, either for or against Christ. Christ calls upon those who stand under his banner to engage in the conflict with him as faithful soldiers, that they may inherit the crown of life. They have been adopted as sons and daughters of God. Christ has left them his assured promise that great will be the reward in the kingdom of heaven of those who partake of his humiliation and suffering for the truth's sake. <GCB, April 1, 1899 par. 1>

The cross of Calvary challenges, and will finally vanquish, every earthly and hellish power. In the cross all influence centers, and from it all influence goes forth. It is the great center of attraction, for on it Christ gave up his life for the human race. This sacrifice was offered for the purpose of restoring man to his original perfection; yea, more. It was offered to give him an entire transformation of character, making him more than a conqueror. Those who in the strength of Christ overcome the great enemy of God and man, will occupy a position in the heavenly courts above angels who have never fallen. <GCB, April 1, 1899 par. 2>

Christ declares, "I, if I be lifted up, . . . will draw all men unto me." If the cross does not find an influence in its favor, it creates an influence. Through generation succeeding generation, the truth for this time is revealed as present truth. Christ on the cross was the medium whereby mercy and truth met together, and righteousness and peace kissed each other. This is the means that is to move the world. <GCB, April 1, 1899 par. 3>

In the plan of God, all the riches of heaven are to be drawn upon by men. Nothing in the treasury of divine resources is deemed too costly to accompany the great gift of the only begotten Son of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Christ was empowered to breathe into fallen humanity the breath of life. Those who receive him will never hunger, never thirst; for greater joy than that found in Christ there can not be. <GCB, April 1, 1899 par. 4>

Study the words spoken by the Saviour from the mount of blessing. How the divine nature shone through his humanity as his lips uttered the benedictions upon those who were the objects of his mercy and love. He blessed them with a fulness that showed that he was drawing from the inexhaustible store of the richest treasures. The treasures of eternity were at his command. The Father committed the riches of heaven to him, and in the disposal of them he knew no bound. Those who accept him as their Saviour, their Redeemer, the Prince of Life, he acknowledges before the heavenly host, before the worlds unfallen, and before the fallen world, as his peculiar treasure. <GCB, April 1, 1899 par. 5>

The Lord Jesus has summoned the world to hear. "He that hath ears to hear, let him hear." Let all listen with submissive, reverent attention. He repeats the words given him by the One who said. "This is my beloved Son; . . . hear ye him." Who is listening to the words which are light and life to all who receive them? Will men and women consider how God regards the creatures he has made? He formed man's mind. We do not think one noble thought that does not come from him. He knows all the mysterious workings of the human mind; for did he not make it? God sees that sin has debased and degraded man, but he looks upon him with pity and compassion; for he sees that Satan has him in his power. The demon of appetite in the intoxicating cup has robbed thousands of their reason. Still the Lord draws, draws, draws. <34> Who will draw with God, seeking to set in operation a restoring power that will obtain the mastery over sin? Those who will not fail nor become discouraged in this work, who will venture to take hold of the wretchedness they see around them, cooperate with their Redeemer. Thus we may show our gratitude to God. Our sympathies are

wrought upon by the Holy Spirit; and in the heart of the one who is helped gratitude springs up, and he gathers hope to lay hold upon the hand of divinity, and to realize that God is seeking to save him from sin and degradation. <GCB, April 1, 1899 par. 6>

The knowledge of God has been lost from a large number of minds, not alone from the minds of those who have debased themselves to the lowest depths, but from the minds of kings, princes, and emperors, from men of high estate the world over. God called one man a fool because of this forgetfulness. This man had been blessed with great treasure, so that he had no place in which to store it. He thought he must be better than the generality of men, or he would not have been thus favored. He consulted his own soul, and did not consult God at all. He did not take the Lord into his heart. The Giver of all his treasure was the last one to be thought of. But he talked with his soul as though it were his God, declaring, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." His blessings had received his worship. A love for gain had become all-absorbing, and had obtained the ascendancy over him. His mind was thus brought into bondage. The poor and needy, the widow and orphan, did not so much as enter his mind. The Lord saw this. He read the heart of the one who had been so greatly favored, and he said to him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" <GCB, April 1, 1899 par. 7>

This man is represented as one no longer fit to live in the world, as a fruitless tree which should be cut down. He was not worthy to be recognized among men blessed with life and capable of seeking for immortality and securing eternal life. His separation from God was complete. His life could benefit no one. <GCB, April 1, 1899 par. 8>

Christ recognizes no caste, no nationality. He holds it as his prerogative, divine and incommunicable, to work after his own might and pleasure. The compassionate Redeemer, he labored among all classes. When the paralytic was let down through the roof at his feet, he saw at a glance the trouble of the sufferer, and he immediately exercised his power as a sin-pardoning Saviour. "Be of good cheer," he said, "thy sins be forgiven thee." At this, some of the scribes said within themselves, "Why doth this man thus speak blasphemies? who can forgive sins but God only?" How astonished they were to have their unspoken thoughts opened before them. "Why reason ye these things in your hearts?" Jesus said. "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house." <GCB, April 1, 1899 par. 9>

Christ changed the relation of the sinner toward God, taking the guilt from the inmost soul. The rich fool died in his bloated wealth; but the helpless sinner was brought to Christ, and manifesting his belief that Christ could heal him, he was not disappointed. His diseased mind was first cured, and then the Great Physician cured his bodily infirmities. <GCB, April 1, 1899 par. 10>

Thus Christ drew the people to him. He was unfolding truths of the highest order. The knowledge he came to impart was the gospel in all its richness and power. The sin-bearer, he is alive to all the horrors which sin brings upon the soul; and he came to this world with a message of deliverance. <GCB, April 1, 1899 par. 11>

What is Christianity?--God's instrumentality for the conversion of the sinner. Jesus will call to account every one who is not brought under his control, who does not demonstrate in his life the influence of the cross of Calvary. Christ should be uplifted by those whom he has redeemed by dying on the cross a death of shame. He who has felt the power of the grace of Christ has a story to tell. He seeks to put in operation methods of work which will diffuse the gospel of Christ. Humanity, drawing its efficiency from the great source of wisdom, is made the instrumentality, the working agency, through which the gospel exercises its transforming power on mind and heart. <GCB, April 1, 1899 par. 12>

Under the inspiration of the Spirit, the apostle Paul represents Christians as those who have purified their souls in obeying the truth. Just in accordance with the faith and love we bring into our work will be the power brought into it. No man can create faith. The Spirit operating upon and enlightening the human mind, creates faith in God. In the Scriptures faith is stated to be the gift of God, powerful unto salvation, enlightening the hearts of those who search for truth as for hidden treasure. The Spirit of God impresses the truth on the heart. The gospel is called the power of God unto salvation, because God alone can make the truth a power which sanctifies the soul. He alone can render the cross of Christ triumphant. <GCB, April 1, 1899 par. 13>

Everything that Satan can devise to divert the mind of man from its accountability to God he will devise. Look at the many amusements and pleasures he has set in operation to keep men from thinking. How is it with my soul? He leads men to wish to forget the law of God. There must be some agency to call this law to their remembrance. The talent of speech was given to convey the truth to the ear. By this talent God designs to impart the knowledge that the soul needs. By his words Christ communicated knowledge of the very highest order, telling men what they must do to be saved. Every minister is first to receive grace from God, and then to administer grace to his hearers. In the pulpit and out of the pulpit he is to minister. His speech is always to be seasoned with grace, in harmony with sacred truth. Wherever the believer is, he has the word of God which contain spiritual life; and it is his duty to learn the way of communicating

truth so that it will have a convincing power. Man has an important part to act in the work of saving the souls who are in need of being converted without delay, or Satan will control them as his property. <GCB, April 1, 1899 par. 14>

To every man God has given his work. Every soul has been given his post of duty, his sphere of action. It is for his present and eternal interest to find out his work by inquiring, Lord, what wilt thou have me to do? Each person forms a link in the chain of responsibility which binds man to his fellow man. In their service men are to be linked with one another and with God. Each man is to act his <35> part in the program of life. Each is to exert an influence for good. All are to work together to make a complete whole. <GCB, April 1, 1899 par. 15>

All our powers are to be used for Christ. This is the debt we each owe to God. In forming a relationship with Christ, the renewed man is but coming back to his appointed relationship with God. He is a representative of Christ, and he is ever to pray and watch unto prayer. His duties lie around him, nigh and afar off. His first duty is to his children and his nearest relatives. Nothing can excuse him from neglecting the inner circle for the larger circle outside. In the day of final reckoning fathers and mothers will be required to answer in regard to their children. Parents will be asked what they did and said to secure the salvation of the souls they took upon themselves the responsibility of bringing into the world. Did they neglect their lambs, leaving them to the care of strangers? Fathers and mothers, are you allowing your children to grow up in impurity and sin? A great good done for others will not cancel the debt you owe to God to care for your children. The spiritual welfare of your family comes first. Take them with you to the cross of Calvary, laboring for them as those that must give an account. <GCB, April 1, 1899 par. 16>

Parents should seek to gain the cooperation of their children. Thus children can become laborers together with God. Some households have a little church in the home. Mutual love binds heart to heart, and the unity that exists among the members of the family preaches the most effectual sermon that could be preached on practical godliness. As parents faithfully do their duty in the family, restraining, correcting, advising, counseling, guiding,--the father as a priest of the household, the mother as a home missionary,--they are filling the sphere God would have them fill. By faithfully doing their duty in the home, they are multiplying agencies for doing good outside the home. They are becoming better fitted to labor in the church. By training their little flock discreetly, binding their children to themselves and to God, fathers and mothers become laborers together with God. The cross is erected in their home. The members of the family become members of the royal family above, children of the heavenly King. <GCB, April 1, 1899 par. 17>

The tenderness of Christ is to be brought into the daily life of his followers. His character is to be reproduced in them. The disinterested benevolence shown by him is to be shown by them. His love for souls should be cultivated by practise. Humble, wrestling prayer will soften and subdue hearts. Christ's servants can and should be able to meet and overcome every temptation. They should say, "I am not my own; I have been bought with a price. By the infinite sacrifice Christ has made for me, he has put it out of my power to give him more than he demands. All is his. He has purchased me, body, soul, and spirit. He calls for all my time, all my capabilities." Thus we may show that we are abiding in Christ and that Christ is abiding in us. Christ accepts no divided service. His followers are to shine as lights in the world. "Come out of the world, and be ye separate," is the message which comes sounding down along the line to our time. Love not the world, neither the things of the world. Set your affections on things above, and not on things below. Those who heed this message will find that Christ's yoke is easy and his burden light.

Mrs. E. G. White. <GCB, April 1, 1899 par. 18>

April 1, 1899 The Work in Australia.

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"Sunnyside," Cooranbong, N.S. W., Australia, April 26, 1899.

Dear Brethren in America: We feel deeply grateful to our heavenly Father that the Holy Spirit has moved your hearts to action in regard to the work in Australia. The school work here is advancing. The first term of this year is now closing, the second term commencing. We humbly acknowledge the Lord as the first great cause, standing behind the work which has been going on in Battle Creek. The Lord is the source of all power, all strength, all sufficiency. <GCB, April 1, 1899 par. 1>

We see a great work to be done. We find no place where we can sit down and fold our hands. There are many places to be worked. Every town or village on the railway is to have the message the Lord has given us. We can not stop to rejoice over a few victories. We must press the battle to the very gate. The Lord has never left himself without a witness. The truth must be presented in the different suburbs of Newcastle. At times we may have to speak in the open air. I have done this on two Sunday afternoons, with good results. Last Sabbath I spoke to a goodly number under the

tent at Newcastle. The Lord gave me much freedom. On Sunday I spoke in Wallsend, a suburb ten miles from Newcastle. Notice had been given that I would speak there. A goodly number were present, and the Lord gave me a message for them. The people seemed to rejoice that they could feed upon the word. This suburb has eight thousand inhabitants. Newcastle has only begun to be worked. We have not sufficient workers to take hold of the work. We are hoping and praying and waiting for earnest, devoted men and women. The work has been going forward in Hamilton and Newcastle, and most marked reformations have taken place. We are now planning to begin work in a different part of Newcastle. God will help us by raising up laborers for this field. <GCB, April 1, 1899 par. 2>

Our brethren desired me to go to Newcastle last week to make a beginning in Wallsend. It was a question whether to commence the work there; but the people are intensely interested, and have been saying, "We want meetings held at Wallsend." This place is nearer Cooranbong by ten miles, and although the road is a mountainous one, we can reach it best with our horses and carriage. <GCB, April 1, 1899 par. 3>

Then there is Auburn, a place eight miles from Cooranbong, where they have secured a church in which I am to speak as soon as I can find time, which will be next Sunday, or one week from Sunday. If they had not given us permission to speak in the church, we should have held a meeting in the open air. Then there is Toronto, a pleasure resort. These places are all within ten or twenty miles of Cooranbong, and must be entered as soon as we can find consecrated families whom we can locate there to hold the interest awakened. All these fields are white for the harvest; but we can do nothing without devoted workers, who can enter, and arouse and hold an interest. <GCB, April 1, 1899 par. 4>

We look to God to lead us on. We need to feel a sense of dependence which will drive us to prayer. We shall then have the experience that the Lord is the rewarder of all them that diligently seek him. <GCB, April 1, 1899 par. 5>

When this ground was first brought to our notice, I was shown that there was a large work to be done in and <36> around Cooranbong. Repeatedly companies had been presented to me, reaching forth their hands in supplication, and saying, "We are as sheep without a shepherd; come and open to us the word of God." This means much to us. God, and Jesus Christ, whom he hath sent, are to be kept before the people. The Lord designs that a new revelation shall come to them in the opening of his word, showing his dealings with the world and with individuals in the working out of his great plan. He would have them realize man's accountability and responsibility in view of the future judgment. Then our Redeemer and Advocate will be our Judge. We have a great work before us, and men and women must be prepared to communicate the knowledge they have of the infinite wisdom, love, and power of God. He who died to make it possible for the world to be cleansed from sin, and keep the commandments of God, would have believers meet and work harmoniously,--one in the unity of faith, bound up with God, one with Christ as he is one with the Father. <GCB, April 1, 1899 par. 6>

We must work our way very carefully in order to remove the prejudice we find in every place. We must have places in which the people can meet to worship God. Wherever a company is raised up, a chapel must be erected. Many of the people are quite poor. The indolent, the tobacco devotees, and liquor drinkers are many. But the truth must go to them. It has worked wonders in this very place, and will still do great things. Our faith in the Lord Jesus Christ and in present truth must not abide alone with those who receive Christ. Christ died to save the world, and we are to work more zealously in acting our part. We are to look upon fallen humanity as our field. God cares for them. They have been bought with a price. They are his special property, and upon every true believer in Christ rests the solemn responsibility of being a laborer together with God, of speaking the truth as it is in Jesus. All are to become messengers to proclaim the truth. Through the power and work of Satan, the world has mistaken and forgotten God, and is living in sin. Man's influence works against God. His knowledge of God and his word is perverted. His understanding is darkened. But the Lord speaks through his delegated servants. Not one soul is to be left in darkness. The Lord is not careless in regard to his work. He will not look upon the peril of men, and remain silent. He sends his warnings, and we must voice his words, "Prepare ye the way of the Lord, make his paths straight." <GCB, April 1, 1899 par. 7>

In this new world we feel intensely. We thank God every day for the increasing light. As we follow on to know the Lord, we shall know that his goings forth are prepared as the morning. The world is hearing its last message of mercy. This is a solemn thought. All must be willing now to take their place in the vineyard, and cultivate every neglected corner. All our consecrated influence is needed. Every soul is to stand in his appointed place. There are to be no idlers. God calls for workers, for means, for men and women who will give the word of life to those who are starving for food. The knowledge of God has long been perverted, and there must be no limit to our labor. There is nothing that will bring vitality into the church like the earnest work of those in the church. Those whose duty calls them to tarry by the home, to be home missionaries, revealing the truth in the character, are doing faithful work, and will be rewarded by God. But there is to be a much wider influence go forth from every true believer, who is a representative of the faith, and therefore a representative of Christ. He is to do the work that Christ did when he was in the world. Every self-sacrificing worker will have the witness in himself that there is a God, and that God is his God, his Father, his Helper, his Friend. <GCB, April 1, 1899 par. 8>

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The Spirit of God within me draws my heart out in praise and thanksgiving because of the help we expect from America. We hope it will not be diverted into other channels. We must have the sanitarium here erected. This will give character to the work. We are working toward this. There is nothing that converts the people like the medical missionary work. This work makes the path straight before us, and bears the impress that it is of God. Jesus is in the work, and he can not be hidden.

Mrs. E. G. White.

<GCB, April 1, 1899 par. 9>

April 1, 1899 Words of Gratitude.

I feel very grateful to my Lord for his great goodness. For some days, yes, for some weeks, we have been so crowded with responsibilities that we have not known which way to turn, or how to take up those things which needed to be done first. The great dearth of means has been a great hindrance to our advance; but last week on Wednesday, we received encouraging letters from Dr. J. H. Kellogg, and the next day came the Bulletin with account of donations for this field. <GCB, April 1, 1899 par. 1>

The news came none too soon. Elder A. G. Daniells had left Cooranbong to go out among the churches to obtain the money pledged to the school. There has been much praying and seeking the Lord most earnestly to understand what we must do. The word had been, "Go forward," and yet not a thing could be done to hire money from the banks, or to raise it in any other way. Some who had loaned money to the publishing house in Melbourne were calling for their loan. Everything seemed to hedge us in. We looked to the Lord to help us, and prayed most earnestly. The particulars I have not time to write now; but we are greatly relieved. <GCB, April 1, 1899 par. 2>

Last Sabbath a portion of the special Bulletin was read in the church, and Brother E. R. Palmer gave a little history of our difficulties and struggles for the past few months. In the afternoon there was a service of praise to the Lord. <GCB, April 1, 1899 par. 3>

At the morning meeting I spoke for a short time, giving some items of our past history in the establishment of the work in different lines; what experiences we had in the commencement of the work in Battle Creek and California. Now we are going over the ground in Australia. The different chapters in the history of these Christian missions, the efforts made in lifting and planting the standard of truth in regions beyond, are similar in nearly all parts of the Lord's great missionary vineyard. <GCB, April 1, 1899 par. 4>

The spiritual wants in this country have been brought to light, and pressed upon our souls. We have felt that the time has now come to work. The opening fields have been brought before us much faster than we with our present force of workers and our limited means could supply them. We are very thankful for that which has been done, but the prospect before us in the fields of labor yet <37> untouched, is without a limit. To raise the standard and plant it firmly means work, activity. <GCB, April 1, 1899 par. 5>

In some places where we have been brought into a pressure, those not of our faith have all unexpectedly come forward with their gifts of money. This has been the case in Brisbane, Queensland. We thank the Lord for this. A meeting-house, which was a positive necessity, has been erected there. Elder S. N. Haskell has labored hard in Brisbane, and souls still continue to embrace the truth in that portion of the Lord's vineyard. <GCB, April 1, 1899 par. 6>

Every year there must be more than one or two neglected fields occupied and developed. We need more consecrated laborers to be set to work in these fields. The churches need care and encouragement, yet our work must largely be to lift the standard in new fields, where the truth has not yet come to the people. The most promising fields we have found have been those which we supposed would be the most difficult to work. <GCB, April 1, 1899 par. 7>

All who present the truth in the love of it have all the zeal that they can endure. They feel such love for the souls whom they see in ignorance of the truth, that often they are carried beyond their power of endurance. We have constantly to remind them that they are mortal, and must care for their bodies. In their great interest to draw souls to Christ, opening to them the treasures of the word of God, they themselves catch the inspiration of his Holy Spirit, and they endure taxation and labor in a way that is surprising. Thus it has been with Elder Haskell. Thus it was with Elder Wilson, who died at his post of duty, and thus it has been and is with other faithful workers. <GCB, April 1, 1899 par. 8>

As soon as a field is entered, the educational work begins, line upon line, precept upon precept, here a little, and there a little. It is not the preaching that is the most taxing; it is the labor from house to house, reasoning from the word,

explaining the word. It is the earnest travail of souls that will not yield to obstacles nor be discouraged. Over and over again the same things must be repeated, and the dependence of the worker must be wholly upon God. And what rich experiences the teacher obtains in educating those in the darkness of error! He is a learner, and sees wonderful things in the word of God. Ever and ever, as he attempts to explain the Scriptures, the Holy Spirit is working with his own mind and in his own heart. He is receiving the holy oil from the two olive branches, which through the two golden pipes empty the golden oil out of themselves. These olive branches are the two anointed ones, who stand by the Lord of the whole earth. All who engage in the work of winning souls will themselves be constantly educated by the Holy Spirit to a clearer understanding of the word, as they communicate to others the light God has given them. The gracious utterances of the word are the holy golden oil, emptied from the two olive branches into the hearts of all who are prepared as vessels, cleansed to receive the heavenly treasure. There is infinite consolation for all who are laborers together with God. The requirements of the word impose most weighty obligations upon every steward entrusted with light and knowledge. The Bible teaches the whole will of God concerning us, and the Bible is to be not only read, but is constantly to be our rule of life, the foundation of our faith and practise. <GCB, April 1, 1899 par. 9>

We need truly converted workers, those who are converted every day. Every worker must be supplied with the golden oil. We may have it, we must have it, and then there will be success in the work. <GCB, April 1, 1899 par. 10>

We see so many places to be worked, and in the name of the Lord we call for workers, earnest workers, for this field. We do not ask for men who are wedded to their own ways, but for those who are wedded to Christ and his ways. We pray that there will be men and women who will be stirred by the Spirit of the Lord to come to this country to settle in different places, and work, and have a holding influence. We need you, O so much we need you. In every place opened there should be families, true missionaries, settled, those who will use their knowledge and experience to serve others. As they communicate, God will communicate to them. We can not draw from the treasury to support these families in this new field. There is so much of the field unworked that all the means we can command will be required. We see no limit. <GCB, April 1, 1899 par. 11>

The words of Christ are very impressive. He said, "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 both he that soweth and he that reapeth may rejoice together." <GCB, April 1, 1899 par. 12>

I have a request to make: Let all that love the Lord who gave his life for them, make returns to Him who has bought them with a price. Through your own self-denial and self-sacrifice return to God your offerings, to be used in opening new fields and planting the standard of truth in places that have never been worked. First give yourselves to the Lord as a consecrated offering, and then in your practise heed the words of Christ, "if any man will come after me, let him deny himself, and take up his cross, and follow me." <GCB, April 1, 1899 par. 13>

The word comes to every believer, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Economize in your expenditure of means upon yourself. The first step of self-denial is generally the most difficult, but begin without delay. Your self-denying offerings shall be used in this field to supply workers to give the last message of mercy to a fallen world. There will be in your hearts such a sacred kindling of love for God and zeal for the truth that you will realize indeed the truth of the words, "We are laborers together with God." <GCB, April 1, 1899 par. 14>

From the light given me of God, I make this call to young and old, men and women and children. God calls upon you to do your best. Practise self-denial in order to bring the truth before thousands who have never heard it. <GCB, April 1, 1899 par. 15>

The missionary spirit needs to be revived in our churches. We want you to show your active zeal in doing something, and doing it now. Let there be planning of sacrifices for God in order to advance the work in the very places where it is most needed. <GCB, April 1, 1899 par. 16>

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 his English-speaking world has been terribly neglected. You that have the cause of God at heart, bear in mind the great work to be done in London and all through the cities of England. <GCB, April 1, 1899 par. 17>

We want to push the triumphs of the cross in Australia, right where we are. New fields are opening, and the work must not be hindered. Maitland and Singleton and other <38> towns and cities must be warned. The Lord is coming. Prepare to meet thy God. Every place not entered, not worked, has its own claims. The anticipation, the prospect of working these fields, must give place to the grave, decided, self-sacrificing reality of hard work itself. Anticipate all you please in regard to regions beyond, but go to work now. Every Christian is bound to be a Bible worker, to do something in imparting to others the great present truth for this time. Communicate what you do know. Tell it, sing it, pray it. Work while it is day; for the night cometh, in which no man can work. God help you, is my most earnest

prayer.

Mrs. E. G. White.

April 11, 1899.- <GCB, April 1, 1899 par. 18>

October 1, 1899 "While it is called today ..."

"While it is called today, if you will hear his voice, harden not your hearts. *It may be you will never hear the invitation again.* A mere answer in the affirmative is not sufficient. We are to repent and forsake every sin, and work the works of righteousness." <GCB, October 1, 1899 par. 1>

October 1, 1899 Christ Our Example.

Reading for Sabbath, December 30.

God saw that the world was destitute of true knowledge, and he sent Christ into the world to live the law and represent him. This was the revelation of God in Jesus Christ. The knowledge of God was the chief treasure Christ brought to man. It was his prerogative to impart this knowledge, and he gave it to his disciples to be given to the world. Christ gave lessons that men might be impressed with his justice, condescension, and love. To the just and the unjust he gives a distinct representation of the divine goodness God has manifested in their behalf. He leads men abroad into the open field of nature, and touching the eyes of their senses he shows them the hand that sustains the world, the power ever working in behalf of human beings, good and evil. He spreads before them the beautiful flowers, the lily of the valley, the fragrant pinks and roses, delicately tinted by the great Master Artist, and he declares: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. . . . Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" <GCB, October 1, 1899 par. 1>

Jesus gave his life to make it possible for men and women to secure eternal life. The Father appreciates every soul whom his Son has purchased by the gift of his life. Every provision has been made for us to receive divine power, which will enable us to overcome temptations. Through obedience to all God's requirements the soul is preserved unto eternal life. <GCB, October 1, 1899 par. 2>

The dumb animals have no souls, yet God cares for them. "Are ye not much better than they?" Christ asks. "Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." <GCB, October 1, 1899 par. 3>

This lesson is given to all who love God and keep his commandments. The One who gave his life that we should not perish is the divine Teacher, and he appeals to every blessing of the natural world, the showers that fall upon the earth, the dew, the glorious sunlight, given alike to thankful and unthankful. The bounties of God's providence speak to every soul, confirming Christ's testimony to the supreme goodness of his Father. The Lord would have his people realize that the blessings bestowed upon any object of creation are proportionate to the place that object occupies in the scale of creation. If even the wants of dumb animals are supplied, can we appreciate the blessings which God will bestow upon the beings formed in his image? <GCB, October 1, 1899 par. 4>

Christ would elevate and refine man's mind, purifying it from all dross, that he may appreciate the love that is without a parallel. He leads them up to the higher grade, unfolding before them the treasures of eternity. He opens before them the volume of his providence, and bids them, as far as possible, take in the whole revelation. He tells them that in this book is written the name of every individual, that in the page assigned each individual is written every particular of his history, even to the numbering of the hairs of the head. He leads the human agent to think of the <100> love of God

manifested by giving his only begotten Son to die for the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thus God showed his love for man. With Christ he gave all heaven, that the moral image of God might be restored in man. Our part is to appreciate the means provided, and in harmony with the divine mind work out our salvation. God could do no more to express his love. His gift could not be greater; for it embraces infinity. His grace in all its vastness is provided for all. There is no excuse for any to retain selfishness. In the hearts of all who receive him, Christ will be formed, the hope of glory. The Saviour says to every one for whom he has died, You must receive the Holy Spirit, the Spirit of adoption. You must become so united with God that you will impart the grace you have received. Thus you become a living channel, by which God can communicate his light to the world. <GCB, October 1, 1899 par. 5>

God can not approve our work while it has in it one thread of selfishness. It was apparently a small transgression that closed the gates of paradise against Adam and Eve. But ever since then sin has been increasing in volume and prevalence, and it is still increasing. But notwithstanding this, the divine benevolence has not been cut off. God's love and care still flow earthward. <GCB, October 1, 1899 par. 6>

This should make man afraid of his littleness, of his sin-loving propensities. God calls upon us to receive and impart the love which passeth knowledge. He is looking upon his prostrate law, upon his Sabbath trampled under foot by a race of rebellious subjects. He could have come forth out of his place to punish the inhabitants of the world for their iniquity. He could have swept them away by a flood, as he did in Noah's day. But he did not do this. He has spared them because of the covenant made with Noah. The Lord God is full of compassion, mercy, and love. When his servants, the stewards of his business misrepresent him, and act contrary to his arrangements, they greatly dishonor him. History will testify against them. Those who are in the service of God, who profess to believe the truth, should closely examine themselves, to see whether they are in the faith, whether they are using sacred or common fire. At the death of Nadab and Abihu, Moses declared to Aaron, "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." Let all who name the name of Christ depart from iniquity. <GCB, October 1, 1899 par. 7>

The Lord Jesus Christ, when in human flesh, successfully resisted every temptation of the enemy. His efforts of superhuman love, made to save the race, were successful. From him men and women may receive power to overcome, if they will consent to cease from sin. Christ gave every son and daughter of Adam unmistakable evidence that through the provisions God has made they may overcome. Each one must rely on the merits of a crucified and risen Saviour. He takes every repenting soul into covenant relation with himself. <GCB, October 1, 1899 par. 8>

Christ regarded the enemies of the human race as his enemies. In our behalf he overcame Satan, gaining an everlasting victory for all who will receive him. He engaged in the warfare, and did not give up, but resisted even unto death; and in dying he gained the victory for which he came to our world. Before he died he cried out, "It is finished." "Father, into thy hands I commend my spirit." To his disciples he said, "Be of good cheer; I have overcome the world." Christ has left us a perfect, sinless example. His followers are to walk in his footsteps. If they are not transformed in character, they can never dwell with him in his kingdom. Christ died to elevate and ennoble them, and those who retain hereditary tendencies to wrong can not dwell with him. He suffered all that it is possible for human flesh to suffer and endure, that we might pass triumphantly through all the temptations Satan may invent to destroy our faith. <GCB, October 1, 1899 par. 9>

In Christ is our only hope. God has daily victories for his people to gain. After his resurrection Christ said to his disciples: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." <GCB, October 1, 1899 par. 10>

The very ones who had rejected Christ were to hear his message. Those who had lived in close alliance with the leaders of rebellion were to bear to them a message of pardon and <101> forgiveness. Some who had been united with those who had planned and compassed Christ's death, who had said, "This is the heir; come, let us kill him," were to be reclaimed from disobedience and apostasy. "Ye have not chosen me," Christ said, "but I have chosen you." The Lord forgave them; for they had not known what they were doing; and he sent them forth to proclaim a risen and ascended Saviour. They published the truth that Jesus of Nazareth was the Messiah. <GCB, October 1, 1899 par. 11>

By his heavenly gifts the Lord has made ample provision for his people. An earthly parent can not give his child a sanctified character. He can not transfer his character to his child. God alone can transform us. Christ breathed on his disciples, and said, "Receive ye the Holy Ghost." This is the great gift of heaven. Christ imparted to them through the Spirit his own sanctification. He imbued them with his power, that they might win souls to the gospel. Henceforth Christ would live through their faculties, and speak through their words. They were privileged to know that hereafter he and they were to be one. They must cherish his principles and be controlled by his Spirit. They were no longer to

follow their own way, to speak their own words. The words they spoke were to proceed from a sanctified heart, and fall from sanctified lips. No longer were they to live their own selfish life; Christ was to live in them and speak through them. He would give to them the glory that he had with the Father, that he and they might be one in God. <GCB, October 1, 1899 par. 12>

The Lord Jesus is our great High Priest, our Advocate in the courts of heaven. The solemn position in which we stand to him as worshipers, is not appreciated. For our present and eternal good we need to understand this relation. If we are his children we are bound together in the bonds of Christian brotherhood, loving one another as he has loved us, united in the sacred relation of those washed in the blood of the Lamb. Bound up with Christ in God, we are to love as brethren. <GCB, October 1, 1899 par. 13>

Thank God that we have a great High Priest, who has passed into the heavens, Jesus the Son of God. Christ has not entered into the holy place made with hands, but into heaven itself, now to appear in the presence of God for us. By virtue of his own blood he entered in once for all into the holy place above, having obtained eternal redemption for us. <GCB, October 1, 1899 par. 14>

Now is the time for us to make sure work for eternity. Christ is pleading in our behalf. Shall we offer ourselves as a free, acceptable sacrifice? Shall we cover up our sins, or shall we confess them, that we may find mercy and grace to help in every time of need? While Christ is pleading in our behalf, shall we not put away and loathe the sins that caused the Son of God such great suffering and death? While Jesus is showing compassion for us, shall we not have compassion for ourselves? Shall we not pour out our souls in repentance and contrition, and receive the promise of a new heart? God says, "As far as the east is from the west, so far hath he removed our transgressions from us." <GCB, October 1, 1899 par. 15>

If you are violating the law in the least, you stand under the wrath of an offended God. You may have the mercy of God. If you plead for it, you will obtain it. Cast yourself just as you are upon his mercy and compassion. Lay hold of him by faith. Put away all selfishness, all covetousness. By faith in the blood of Jesus cleanse your soul from moral defilement. Full and free salvation is offered to every one who will fall on the Rock and be broken. There are many who are saying, Lord, Lord, but they trust to their own self-righteousness. Every day they are practising sin. They are no honor to God; for wherever they go they are like evil leaven. <GCB, October 1, 1899 par. 16>

Why do you not cease from sin? You may overcome if you will cooperate with God. Christ's promise is sure. He pledges himself to fill the office of personal Intercessor, saying, "I will pray the Father." He who could not see human beings exposed to destruction without pouring out his soul unto death to save them from eternal ruin, will look with pity and compassion upon every soul who realizes that he can not save himself. He will see no trembling suppliant without raising him up. He who through his own atonement provided for them an infinite fund of moral power, will not fail to employ this power in their behalf. He will impute to them his own righteousness. <GCB, October 1, 1899 par. 17>

Christ accepts the surrender of the soul. He 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. How is it that such an infinite treasure is not appreciated? In heaven the merits of Christ, his self-denial and self-sacrifice, are treasured up as incense, to be offered up with the <102> prayers of his people. As sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of his 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. Pray then; pray without ceasing; an answer is sure to come. But let me speak in warning. If any man regard iniquity in his heart, the Lord will not hear him. <GCB, October 1, 1899 par. 18>

It is our privilege to avail ourselves of Christ's mediatorial influence. Let us then increase in wisdom and knowledge by praying much, being instant in prayer at all times, looking unto Jesus, the Author and Finisher of our faith. The name of Jesus must be in our hearts and fall from our lips. The eye of faith must behold the Lamb of God, which taketh away the sin of the world. <GCB, October 1, 1899 par. 19>

According to justice and retribution God might have placed in the hands of his angelic ministers the vials of his wrath, to be poured out upon a rebellious world, to punish the inhabitants for their treatment of the Prince of heaven. But he did not do this. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Isaiah tells us who and what our Redeemer is: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Christ had two natures, the nature of a man and the nature of God. In him divinity and humanity were combined. Upon his mediatorial work hangs the hope of the perishing world. No one but Christ has ever succeeded in living a perfect life, in living a pure, spotless character. He exhibited a perfect humanity, combined with deity; and by preserving each nature distinct, he has given to the world a representation of the character of God and the character of a perfect man. He shows us what God is, and what man may become--godlike in character. <GCB, October 1, 1899 par. 20>

Christ is our example. He placed himself at the head of the human family to accomplish a work the importance of

which men do not comprehend because they do not realize the privileges and possibilities before them as members of the human family of God. We may understand the subject of the work of Christ. His object was to reconcile the prerogatives of justice and mercy, and let each stand separate in its dignity, yet united. His mercy was not weakness, but a terrible power to punish sin because it is sin; yet a power to draw to it the love of humanity. Through Christ Justice is enabled to forgive without sacrificing one jot of its exalted holiness. <GCB, October 1, 1899 par. 21>

Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed his divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted his cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough. <GCB, October 1, 1899 par. 22>

By the offering made in our behalf we are placed on vantage-ground. The sinner, drawn by the power of Christ from the confederacy of sin, approaches the uplifted cross, and prostrates himself before it. Then there is a new creature in Christ Jesus. The sinner is cleansed and purified. A new heart is given to him. Holiness finds that it has nothing more to require. <GCB, October 1, 1899 par. 23>

The work of redemption involved consequences of which it is difficult for man to have any conception. There was to be imparted to the human being striving for conformity to the divine image an outlay of heaven's treasures, an excellency of power, which would place him higher than the angels who had not fallen. The battle has been fought, the victory won. The controversy between sin and righteousness exalted the Lord of heaven, and established before the saved human family, before the unfallen worlds, before all the host of evil workers, from the greatest to the least, God's holiness, mercy, goodness, and wisdom. Christ's sacrifice exalted the law, proving that it was from the beginning, and would be through all eternity, from everlasting to everlasting. <GCB, October 1, 1899 par. 24>

Satan, the first apostate, looked upon the fruit of his apostasy in the vast army under his banner, and his mind was made to comprehend the meaning of warfare against God and his Son. He saw how many he had by his subtlety led away from God, from happiness and holiness. <103> The truth of his position and his efforts to overthrow God and assume his place, when he took with him vast numbers of angels who might have been a happy family in heaven, flashed over him. Never had the arch-deceiver such an appreciation of God and his throne, his holiness, his justice, his goodness, his amazing love, as when Christ hung on the cross. Mercy and Truth had met together; Righteousness and Peace had embraced each other.

Mrs. E. G. White.

<GCB, October 1, 1899 par. 25>

January 1, 1900 Extracts From Testimonies

"We must let the great principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them." <GCB, January 1, 1900 par. 1>

"The Lord has a special message for us to bear to the world, even the third angel's message. The first and second angel's messages are bound up with the third. The power of the proclamation of the first and second messages is to be concentrated in the third. 'And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.' 'After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' <GCB, January 1, 1900 par. 2>

"We are in danger of giving this message in so indefinite a manner that it does not impress the people." <GCB, January 1, 1900 par. 3>

"So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless. At our camp-meetings a mistake has been made. The Sabbath question has been touched upon, but has

not been presented as the great question, the test for this time. <GCB, January 1, 1900 par. 4>

"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. <GCB, January 1, 1900 par. 5>

"At our camp-meetings, when you have a congregation before you for only two weeks, do not defer the presentation of the Sabbath question until everything else is presented, supposing that you are paving <109> the way for it. 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 teachings. <GCB, January 1, 1900 par. 6>

"Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Let our prayers 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 there be nothing in any of our institutions that will lessen the force of the truth for this time. Present truth is to be our burden. A great work is to be done. 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. <GCB, January 1, 1900 par. 7>

"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." <GCB, January 1, 1900 par. 8>

"The Sabbath question is a test that will come to the whole world. We need nothing to come in now to make a test for God's people that shall make more severe for them the test that they already have. The enemy would be pleased to get up issues now to divert the minds of the people, and get them into controversy." <GCB, January 1, 1900 par. 9>

"The Sabbath of the fourth commandment is the test for this time, and therefore all connected with this great memorial is to be kept before the people." <GCB, January 1, 1900 par. 10>

"We have now the most solemn, important test given to us from the Word of God for this special period of time. This test is for the whole world. The Lord does not require that any tests of human inventions shall be brought in to divert the minds of the people or create controversy in any line. . . . God's tests are now to stand out plain and unmistakable. There are storms before us, conflicts of which few dream. Nothing should come in to divert our minds from the grand test which is to decide the eternal destiny of a world,--the commandments of God and the faith of Jesus." <GCB, January 1, 1900 par. 11>

"The Lord has a church upon this earth. He has a people who are working with an undivided interest, a people who are dear to his heart because they are consecrated to him. There are also men whose names are on the church books who are not serving God, who are robbing him by withholding the tithes and offerings which he, as the householder, requires as his portion. But because there are tares among the wheat, shall we demerit the church of God?--Never! <110> We may demerit ourselves, but never demerit those who are striving amid temptation and trial. These are the ones whom God loves." <GCB, January 1, 1900 par. 12>

"The time is coming when those who have wanted their own way, who have refused to wear the yoke of Christ, will see that they have failed to find the rest that Christ gives; but it will then be too late." <GCB, January 1, 1900 par. 13>

"Those who present the idea that the blind, the deaf, the lame, the deformed, will not receive the seal of God, are not speaking words given them by the Holy Spirit. There is much suffering in our world. To some suffering and disease have been transmitted as an inheritance. Others suffer because of accidents. Cause and effect are always in operation in our world, and always will be. The Lord has afflicted ones, dearly beloved in his sight, who bear the suffering of bodily infirmities. Their trials will not be greater than they can endure." <GCB, January 1, 1900 par. 14>

"There are living upon our earth men who have passed the age of four score and ten. The natural results of old age are seen in their feebleness. But they believe God, and God loves them. The seal of God is upon them, and they will be among the number of whom the Lord has said, 'Blessed are the dead which die in the Lord.' With Paul they can say, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.' There are many whose gray hairs God honors because they have fought a good fight and kept the faith. . . . We need, in this age of error, of day-dreaming and reverie, to learn the first principles of the doctrine of Christ." <GCB, January 1, 1900 par. 15>

"There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time, and therefore all connected with this great memorial is to be kept before the people. <GCB, January 1, 1900 par. 16>

"I am pained beyond what any language can express. Irreverence is coming in apace. I have words to speak to the

young men who have been teaching the truth. *Preach the word.* You may <111> have inventive minds. You may be expert, as were the Jewish teachers, in getting up new theories; but Christ said of them, 'In vain they do worship me, teaching for doctrines the commandments of men.' They presented traditions, suppositions, and fables of all kinds to the people. The forms and ceremonies they enjoined made it simply impossible for the people to know whether they were keeping the word of God or following the imaginations of men." <GCB, January 1, 1900 par. 17>

"It is not our service to pray that colored hair shall become black, or that gray hair, which God pronounces honorable, shall become black. Those who set their minds laboring in this direction are not following on to know the Lord. They are starting in a course which will lead to the greatest, most God-dishonoring fanaticism. Our work is to form new habits of thought. Through faith in Christ we can do this. Natural propensities are to be controlled. Selfish inclinations are to be denied. Again and again something hostile to grace and reform will start into life. Again and again we shall be called into the conflict to fight against hereditary tendencies to wrong. What shall ministers teach the people?-- Certainly not fables. Certainly not their own foolish imaginings, which would put a yoke grievous to be borne upon the necks of poor souls. Such a yoke Christ has not formed." <GCB, January 1, 1900 par. 18>

"If Satan can work to turn the whole current of the waters of life into the most polluted channels, it is the very work he would rejoice to see the whole Seventh-day Adventist people engaged in. He desires to use up in this way all the available means, so that there is nothing left to sustain foreign missions or to send the gospel to the world. But God wants his work to go in the very way he has ordained for it to go. He has not inaugurated a new plan or arrangement to save the world." <GCB, January 1, 1900 par. 19>

"God says, 'Begin in the highways; thoroughly work the highways, prepare a company who in unity with you will go forth to do the very work that Jesus did in seeking and saving the lost.' This is the kind of work that I have ever seen should be done. We are not to strain every spiritual sinew and nerve to descend to the lowest depths, and make that work the all and in all, neglecting to bring to the Master others who need the truth, who are bearing responsibilities, and who will work with all their sanctified ability for the high places as well as for the low places." <GCB, January 1, 1900 par. 20>

"Satan has a scheme to corrupt through the association, work called rescue work, the sight of the eyes, the hearing of the ears--the association and impressions made by Satanic agencies--that will be used to the very uttermost of Satan's power. Through his deceptive workings, the administration of the powers of Satanic agencies, many who have given themselves to the work of rescue will drown their own souls, and will under doubts and difficulties need a similar work done for them. They may go beyond remedy. The Lord does not want the work of the message of the third angel to be retarded. The most solemn message of mercy is to be given to a fallen world. Any kind of influence, any kind of sympathy, created by pen or voice to gather the facilities of means, as has been done, and invested in this class of work, that the foreign missionary work shall be in the situation it is in today, is not the work of God." <GCB, January 1, 1900 par. 21>

I understand from the report, that the foreign missionary donations have fallen off the past year upward of \$20,000. My soul is burdened that we as a denomination of people, and as individuals, stand by the work of God today as it has been outlined in <112> the past messages; and that we live so close to him, and so carefully study his word and the experiences of the past, that when these new things come in, these strange things, something devised by some inventive mind, to create sensation or something of that kind, we will be so firmly rooted in the faith that we will not be moved from our moorings, but go straight forward; and instead of letting the enemy come in and getting the church all absorbed in that, may our whole energies be given to the third angel's message,--the commandments of God and the faith of Jesus. Let us lift up the message as it was preached in the early days, and it will be a cleaver to separate the honest from the people of the world, and fit them for translation. We are living in perilous times. If there ever was a time when there should be a voice sounding somewhere, that the poor, deluded sheep that have no shepherd might hear the true voice, that time is now. Brethren, may God help us to preach the message in its purity, that the sound may go to earth's remotest bounds, and souls be gathered out, such as shall finally be saved with us in his eternal kingdom. <GCB, January 1, 1900 par. 22>

January 1, 1900 Perilous Times.

*[Testimony dated Cooranbong, N. S. W., Australia, March 9, 1897.]

"Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil." The means which the Lord has employed in the gracious provision of his mercy, to soften and

subdue the objects of his love, has, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression, that even as far back as the days of David led him to exclaim, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." <GCB, January 1, 1900 par. 1>

O that all might consider before it is everlastingly too late, that there are limits to the mercy and forbearance of God! There are those who by their impenitence under the beams of light that have shone upon them are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "The Lord delayeth his coming," and they are eating and drinking with the drunken. But God declares of such that "swift destruction cometh upon them," "and they shall not escape." <GCB, January 1, 1900 par. 2>

At this time, when great light is shining forth from the Word of God, making dark mysteries plain as day, is the day of mercy, of hope, of joy and assurance to all who will be benefited thereby, to all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there is an opposite class to this,--those who will not come to the light, who despise the truth because it opposes error and transgression and sin, and as a result, depravity and boldness in transgression is becoming all-pervading. <GCB, January 1, 1900 par. 3>

There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and all peoples. These will come from the grossest error, and will take the place of those who have had opportunities and privileges and have not prized them. These have worked out their own salvation with fear and trembling, lest they shall become deficient in doing the ways and will of God, while those who have had great light, through the perversity of their own natural heart, turned away from Christ because displeased with his requirements. But God will not be left without witness. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void his law, others will come in to fill their place, and take their crown. <GCB, January 1, 1900 par. 4>

While many have reduced the word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that the law of Jehovah is a hard, rigorous burden; while they say, "We will lay off this yoke; we will be free; we will no longer remain in covenant relation with God; we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew not any other or better way, to whom beams of light will come. As the word from Christ came to Zacchaeus, "I must abide at thy house," so the word will come to them. And the one supposed to be a hardened sinner will be found to have a heart as tender as a child's, because Christ has deigned to notice him. <GCB, January 1, 1900 par. 5>

Great is the work of the Lord. Men are choosing sides. Even those supposed to be heathen will choose the side of Christ, while those who become offended, as did the apostles, will go away and walk no more with him; and others will come in and occupy the place they have left vacant. The time is very near when man shall have reached the prescribed limits. <113> He has almost now exceeded the bounds of the long-suffering of God, the limits of his grace, the limits of his mercy. The record of their works in the books of heaven is, "Weighed in the balances, and found wanting." The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression. <GCB, January 1, 1900 par. 6>

What effect will the attempt of men to make void the law of God have upon the righteous? Will they be intimidated because of the universal scorn that is put upon the holy law of God? Will the true believers in the "Thus saith the Lord" become wavering and ashamed because the whole world seems to despise his righteous law? Will they be carried away by the prevalence of evil?--No; to those who have consecrated themselves to God to serve him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precept will become more dear and valuable. He will declare, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." It is the one who has been a faithful steward of the grace of God whose love of God's commandments grows with the contempt which all around him would put upon them. <GCB, January 1, 1900 par. 7>

Wicked men and the church harmonize in this hatred of the law of God; and then the crisis comes. Then we see the class specified in Malachi 3:13-15: "Your words have been stout against me. . . . Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Here are a company of disaffected professed Christians whose chief business is to murmur and complain and accuse God by accusing the children of God. They see

nothing defective in themselves, but very much to displease to others. <GCB, January 1, 1900 par. 8>

But while they are murmuring and complaining and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: "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." <GCB, January 1, 1900 par. 9>

This subject is urging itself upon my mind. Consider it; for it is a matter of vast importance. With which of these two classes shall we identify our interest? We are now making our choice, and we shall soon discern between him that serveth God and him that serveth him not. Read the fourth chapter of Malachi, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting upon a short-sighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the care and protection of the State. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have made not the law of God their rule of life. Then will the voice be heard from the graves of martyrs, represented by the souls which John saw slain for the word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, "It is time, Lord, for thee to work: for they have made void thy law." <GCB, January 1, 1900 par. 10>

When our first parents fell from their high estate through transgression, God's law was made void. Then Christ entered upon his work as a Redeemer, and probation was granted to the inhabitants of the world. In Noah's day, men disregarded the law of God until almost all remembrance of him had passed away from the earth. Their wickedness reached so great a height; violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the world and swept away the wicked inhabitants thereof. But mercy was mingled with judgment. Noah and his family were saved. In the destruction of Sodom and Gomorrah, we see that the Lord will interfere; fire came down from heaven and destroyed these wicked cities. <GCB, January 1, 1900 par. 11>

From time to time the Lord has made known his manner of working. He is mindful of what is passing upon the earth. And when a crisis has come, he has revealed himself, and has interposed the working of Satan's plans. He has often permitted matters with nations, with families, and with individuals to come to a crisis, that his interference might become marked. Then he has let the fact be known that there is a God in Israel who would sustain and vindicate his people. <GCB, January 1, 1900 par. 12>

When the defiance of the law of Jehovah shall be almost universal, when his people shall be pressed in <114> affliction by their fellow men, God will interpose. The fervent prayers of his people will be answered, for he loves to have his people seek him with all their heart, and depend upon him as their Deliverer. He will be sought unto to do these things for his people, and he will arise as the protector and avenger of his people. The promise is, "The Lord will avenge his own elect, which cry unto him day and night." <GCB, January 1, 1900 par. 13>

The Protestant governments will reach a strange pass. They will be converted to the world. They will also, in their separation from God, work to make falsehood and apostasy from God the law of the nation. In the place of those who have the light of truth allowing jealousy and evil surmisings to come in and weaken their love and union one with another, their united prayers should ascend to heaven for the Lord to arise and put an end to the violence and abuse which is practised in our world. More prayer and less talk is what God desires, and would make his people a tower of strength

Mrs. E. G. White.

<GCB, January 1, 1900 par. 14>

April 1, 1900 Extract From Testimony Dated Jan. 22, 1900

"The schools must be helped. Let all lift harmoniously and help as much as they possibly can. Great blessings will come to those who will take hold of this matter just now. Let no discouragement be offered by our ministers, as though it were not a proper thing to do. They should take hold of this work. If they do it aright, cheerfully, hopefully, they will find it a very great blessing. The Lord does not force any man to work, but those who will place themselves decidedly on his side, he will give a willing mind. He will bless the one who works out the spirit which he works in. God will make the movement for the help of our schools a success if it is made in a free, willing spirit, as to the Lord. Only in

this way can be rolled back the reproach that has come upon our schools all over the land. If all will take hold of this work in the spirit of self-sacrifice, for Christ's sake and for the truth's sake, It will not be long before the Jubilee Song of Freedom can be Sung throughout Our Borders." <GCB, April 1, 1900 par. 1>

July 1, 1900 Unity Among Believers.

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I speak to those who are acting as stewards in the cause of God. In your work for the advancement of the cause, act in such a way that the truth will be properly represented in all its lines. The ministry is not to be given an inferior position. Those who disparage the gospel ministry give sure evidence that they have lost their spiritual discernment. They need a better understanding of the claims of God. The Lord's servants are to be given ample room to do their appointed work. As teachers of men, women, and children, they are to see and understand the work for this time. <GCB, July 1, 1900 par. 1>

We are all workers for the Master. The instruction given in the eighteenth chapter of Matthew shows how his work is to be done. Self is to be kept under the control of the great Teacher. Study your Bibles. I have been charged to tell you all to study your Bibles with an intense interest. Practice its teachings. When this is done, less human wisdom will be seen, and more of the wisdom of God. A large amount of time and strength will be saved. <GCB, July 1, 1900 par. 2>

The world by wisdom knew not God. The men and women of the world do not realize that they are daily deciding their own destiny, and that it becomes them to walk very softly before God. Immortality -- a life that measures with the life of God -- is not obtained through human beings, but through Christ, "who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." <GCB, July 1, 1900 par. 3>

Christians will discern Christ in their fellow men. They will not pull apart. Strife for the supremacy is after the working of Satan. Satan was the most beautiful angel in the heavenly courts, the most highly gifted, the most richly endowed. But he fell through jealousy and selfish ambition. Why, I ask, are men not afraid of themselves? Why are they so anxious to do something wonderful, something that will lead people to say, "This is the work of a great man" This is all vanity. Of ourselves we are weak and helpless. If the Lord has intrusted us with capabilities, let us remember that our gifts come from God. They are lent to us by him, that thus he may test and try us. Let those who desire to win God's approval walk humbly before him. Remember that you are only one among the Lord's agents. There are others whom he recognizes, and whose work he indorses. <GCB, July 1, 1900 par. 4>

Our institutions will be safely conducted only when those who are carrying the responsibilities in them fear their own weakness. Let them not feel highly exalted because they receive praise from men who do not see the truth in the living oracles of God. Those who know the truth should show these commandment-breakers that they regard the law of God as a savor of life unto life. All who know the truth are to honor the truth. God says, Them that honor me I will honor. <GCB, July 1, 1900 par. 5>

We are to respect God's faithful servants, who preach his Word, and who seek to win souls to the truth. Let us not link up with unbelievers, giving them honor because we suppose that they have great wisdom. Let us not cherish their words of praise in our hearts, while at the same time we show disrespect for the Lord's chosen instruments, regarding their counsel as unworthy of our notice. Association with those who believe not the truth will prove in time of temptation a savor of death unto death. <GCB, July 1, 1900 par. 6>

Those who claim to believe the truth should obey the Word of God just as it reads, practicing its instruction. Remember that those who love not their brethren, deny the faith. Many, because their brethren do not follow their leading, manifest toward them a spirit of hatred. God has never bidden us follow the leading of any man, and he has said, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whether he goeth, because that darkness hath blinded his eyes." Can we not see from this what it means to be at variance? <GCB, July 1, 1900 par. 7>

Christ declares, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." This light is all contained in the great commandment of love. "A new commandment I give unto you," Christ said, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." <GCB, July 1, 1900 par. 8>

The union between Christ and his people is to <155> be living, true, and unfailing, resembling the union that exists between the Father and the Son. This union is the fruit of the indwelling of the Holy Spirit. All true children of God will reveal to the world their union with Christ and with their brethren. Those in whose hearts Christ abides will bear

the fruit of brotherly love. They will realize that as members of God's family they are pledged to cultivate, cherish, and perpetuate Christian love and fellowship, in spirit, words, and action. <GCB, July 1, 1900 par. 9>

To be children of God, members of the royal family, means more than many suppose. Those who are accounted by God as his children will reveal Christlike love for one another. They will live and work for one object, -- the proper representation of Christ to the world. By their love and unity they will show to the world that they bear the divine credentials. By the nobility of love and self-denial, they will show those around them that they are true followers of the Saviour. "By this shall all men know that ye are my disciples, if ye have love one to another." <GCB, July 1, 1900 par. 10>

In the Old Testament are recorded the laws which God gave for the guidance of his people. He would have his people today study these laws. "The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. . . . When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God. Ye shall not steal, neither deal falsely, neither lie one to another. . . . Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I am the Lord. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." <GCB, July 1, 1900 par. 11>

Christ is deeply grieved when his professed followers, his disciples, neglect to cultivate Christian love, when they act in a way that causes pain to the hearts of their brethren in the faith. They injure their religious experience, laying stumbling-blocks in their own way and in the way of others. They dishonor the truth they claim to believe. By their passionate words and overbearing actions in dealing with their brethren, they show that they are controlled by the spirit of the enemy of all righteousness. They use common fire in the place of the sacred. <GCB, July 1, 1900 par. 12>

The most powerful evidence a man can give that he has been born again and is a new man in Christ Jesus, is the manifestation of love for his brethren, the doing of Christlike deeds. This is the most wonderful witness that can be borne in favor of Christianity, and will win souls to the truth. <GCB, July 1, 1900 par. 13>

In his prayer for his disciples, Christ said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." <GCB, July 1, 1900 par. 14>

Christ brings all true believers into complete oneness with himself, even the oneness which exists between him and his Father. The true children of God are bound up with one another and with their Saviour. They are one with Christ in God. <GCB, July 1, 1900 par. 15>

"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. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love <156> wherewith thou hast loved me may be in them, and I in them." <GCB, July 1, 1900 par. 16>

These are indeed wonderful words. They need to be thought of, studied, and brought into the practical life. They are to be lived out in the daily experience. Only thus can the result for which Christ prayed be produced. <GCB, July 1, 1900 par. 17>

The Spirit of Christ never leads those of the same faith to separate into distinct, independent parties. When such a separation takes place, an impression exactly opposite from that which Christ prayed, is given to the world. <GCB, July 1, 1900 par. 18>

Why do those who profess to believe in Christ, who profess to keep the commandments, make such feeble efforts to answer the Saviour's prayer? Why do they seek to have their own way, instead of choosing the way and will of the Spirit of God? Those who do this will one day see the harm done to the cause of God by pulling apart. Instead of co-operating with Christ, instead of laboring together with God, many who occupy positions of trust are working in opposition to Christ. The Lord has presented this to me in a most decided manner to present to his people. <GCB, July 1, 1900 par. 19>

If God's followers would seek to answer Christ's prayer, revealing by the transformation in their lives the power of the truth, what a wonderful testimony would be borne to the world. How powerfully the character and work of Christ

would be made known, and the glory of God made known! <GCB, July 1, 1900 par. 20>

It is our God-given duty to love one another as Christ has loved us. The performance of this duty brings with it the blessedness of peace and quietude in the Lord and the ennobling and uplifting of the whole being. Those who neglect this duty can never reach perfection. Those who love as Christ loved are born of God, and are "kept by the power of God through faith unto salvation ready to be revealed in the last time." <GCB, July 1, 1900 par. 21>

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." <GCB, July 1, 1900 par. 22>

I am instructed to say to our people, "Be ye doers of the word, and not hearers only, deceiving your own selves." There are many who are unprepared to meet Christ. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." <GCB, July 1, 1900 par. 23>

A sacred relationship exists between Christ our Saviour and the believer. He says, "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." "*Thou shalt know.*" Is not this the desire of the soul? There are many who ridicule the idea of there being any certainty in religious experience. Some can not bear to hear sanctification and the higher attainments spoken about. But the Word says, "Thou shalt know the Lord," and this means holiness and sanctification. <GCB, July 1, 1900 par. 24>

How may we know God?--By doing his word. We have the assurance of this. Read the first chapter of second Peter. The entire chapter is an assurance to the true believer. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 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." <GCB, July 1, 1900 par. 25>

We must work upon the plan of addition, adding to our character the graces here mentioned. <GCB, July 1, 1900 par. 26>
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"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 can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is our life insurance policy. <GCB, July 1, 1900 par. 27>

"That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." The lust here mentioned does not only mean a perverse, base passion. It includes an unholy desire for riches, for praise, for the possession of power. To fear God and obey his word is the only way to gain true exaltation. But forgetting this, man presumptuously craves more and still more worldly power and honor. He devises and plans in every way to accomplish certain results, losing sight of justice and equity and love for God and his brethren. With a perversity that is blind to results, he sacrifices his peace of mind, his assurance of knowing God and Christ. <GCB, July 1, 1900 par. 28>

"When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsman: . . . therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me." <GCB, July 1, 1900 par. 29>

"O Israel, thou hast destroyed thyself; but in me is thine help." "Return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously. . . . I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon... Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in

them: but the transgressors shall fall therein." <GCB, July 1, 1900 par. 30>

The Lord is infinitely merciful and gracious. He is waiting for us to repent and turn to him with humble confession, saying, We will take thy way, O Lord; we will no longer walk in the way of our own counsels. Have mercy on us and save us and those who have erred in following a path not cast up for the ransomed of the Lord. <GCB, July 1, 1900 par. 31>

The time has come for the renunciation of all self-confidence. The time has come to follow the Lord's way. He has given instruction for all who will be guided by him, who have faith in his word, and courage to go forward. God calls upon those who have walked in paths of their own choosing to return to him. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Mrs. E. G. White.

<GCB, July 1, 1900 par. 32>

July 1, 1900 "Be Ye Therefore Perfect."

Reading for Monday, December 24.

The Lord estimates as of supreme value the holiness of his people, and he permits reverses to come upon individuals, upon families, and upon churches, that his people may see their danger, and humble their hearts before him in repentance. He will treat his backslidden ones with tenderness. He will speak pardon to them, and clothe them with the garments of Christ's righteousness. He will honor them with his presence. <GCB, July 1, 1900 par. 1>

In this, the great day of atonement, it is our duty to confess our sins and acknowledge God's mercy and love in pardoning our transgressions. Let us thank the Lord for the warnings he has given to save us from our perverse ways. Let us witness to his goodness by revealing a change in our lives. If those to whom the Lord has sent reproof, warning them that they are not walking in his way, will repent, and with humility and contrition of heart make confession, the Lord will surely receive them again into favor. If they will honor God by obeying his commandments, they will be exalted by him. He will teach them what constitutes true honor and strength and victory. Those who despise the word of the Lord, who, although they have the oracles of God to reprove wrong and encourage righteousness, continue to walk in their own way, indulging their desire for self-exaltation, and leading those who have confidence in them into wrong paths, will, unless utterly forsaken by God, become weary of themselves. <GCB, July 1, 1900 par. 2>

God chastens his people, with the hope of saving their souls. The defections among God's people are keenly felt by Him who died to ransom them from Satan's power. The church is burdened and saddened. A cloud hangs over her. Let every soul seek God, inquiring, "Lord, is it I who have brought this discouragement upon thy people? Is it because of my perversity that Zion is burdened? Have I given occasion for our enemies to triumph? If so, Lord, have mercy upon thy sinful child, and save me for thy mercy's sake." <GCB, July 1, 1900 par. 3>

Let there be a close examination of self. Do not seek to hide yourself under your citizen's dress, saying that you are doing as others do, and therefore you can not be far out of the way. Yes, you may do as many apostates who live today have done. Some are even now traveling over this ground. But is the picture a pleasant one? If, with the experience of others before us, we walk contrary to the way of the Lord, and are punished, whom have we to blame but ourselves? <GCB, July 1, 1900 par. 4>

O that a deep realization of the importance of these things may come to the people of God! O that all departure from the narrow path of obedience and holiness may be seen as it is! O that men and women may seek the Lord as they have never done before! <GCB, July 1, 1900 par. 5>

A season of great trial is before us. It becomes us now to use all our capabilities and gifts in advancing the work of God. The powers the Lord has given us are to be used to build up, not to discourage and to tear down. <GCB, July 1, 1900 par. 6>

Those who are ignorantly deceived are not to remain in this condition. The Lord says to his messengers, Go to them, and declare unto them what I have said, whether they will hear, or whether they will forbear. "Thou shalt speak my words unto them," God said to the prophet, "whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house." <GCB, July 1, 1900 par. 7>

There are those claiming to be children of God, whose course of action the Lord does not justify. Faithful work is to be done in giving reproof, as well as in giving encouragement. The cross is not to be shunned. No unchristlike course of action is to be justified. The time is right upon us when persecution will come to those who proclaim the truth. Those who teach the truth, opening the word of God to others, must surrender self entirely to God. To them the truth will bring its own reward, filling the soul with joy. <GCB, July 1, 1900 par. 8>

Will the people of God now humble their hearts before God, confessing and forsaking their sins, that they may receive the forgiveness and favor of God, and come into complete harmony with him? It is not because of a lack of evidence that sinners perish, but because of their unwillingness to appropriate the means whereby God designs they shall learn his will. The ignorance of many is voluntary and inexcusable. <GCB, July 1, 1900 par. 9>

The outlook is not flattering, but notwithstanding this, let us not give up our efforts to save those ready to perish, for whose ransom the Prince of Heaven offered up his precious life. When one means fails, try another way. Our efforts must <162> not be dead and lifeless. As long as life is spared let us work for God. In all ages of the church God's appointed messengers have exposed themselves to reproach and persecution for the truth's sake. But wherever God's people may be forced to go, even though, like the beloved disciple, they are banished to desert islands, Christ will know where they are, and will strengthen and bless them, filling them with peace and joy. <GCB, July 1, 1900 par. 10>

Soon there is to be trouble all over the world. It becomes everyone to seek to know God. We have no time to delay. With earnestness and fervor the message must be given: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." "Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." <GCB, July 1, 1900 par. 11>

God's love for his church is infinite. His care over his heritage is unceasing. He suffers no affliction to come upon the church but such as is essential to her purification, her present and eternal good. He will purify his church even as he purified the temple at the beginning and close of his ministry on earth. All that he brings upon the church in test and trial comes that his people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world. He has a work for all to do. There must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving continually onward and upward, established, strengthened, and settled. <GCB, July 1, 1900 par. 12>

"By their fruits ye shall know them." The inward adorning of a meek and quiet spirit is priceless. In the life of the true Christian the outward adorning is always in harmony with the inward peace and holiness. Thus in the righteousness of the members shall the church be established. God's people are to show a faith steadfast and immovable. The Bible is their standard. Rich currents of grace from heaven will produce light in them, which they are to impart to others. In all its power the truth is to be proclaimed. Those who faithfully do this work, keeping the commandments of God in deed and in truth, will be acknowledged as laborers together with God. <GCB, July 1, 1900 par. 13>

"The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." From the beginning to the end of the history of the church, Christ will be to his people all that these words express, if they will heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Christ is to his people life and strength, efficiency and power, wisdom and holiness. When we realize this as we should, the prayer will go forth from unfeigned lips, "The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure. . . . The sinners of Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his water shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." <GCB, July 1, 1900 par. 14>

Our world is a field of missionary toil. We are to present before the people the love of God, not only as the motive of effort, but as the model of all our plans. We must work in the way he worked. His example is to be our pattern. <GCB, July 1, 1900 par. 15>

The Lord has given men and women capabilities <163> and tact and skill, to be used to his name's glory. When sincere, earnest efforts are put forth to win souls to God, we shall see of the salvation of God. Those who claim to be Christians should make an unreserved surrender of all they have to the Lord. Their time, their substance, and their influence are required of them by Him who willingly gave himself to save to the uttermost all who come to him. Those who claim to be children of God should throw the whole weight of their influence on the side of Christ, for his sake practicing self-denial and self-sacrifice. There is need of close communion with God and entire conformity to his will. This is the secret of gaining the power that will convict and convert sinners. The church has failed because she has not come up to the help of the Lord, to the help of the Lord against the mighty influences of the Satanic force. Church members have not as they should, pressed back the powers of darkness. This is the reason of the deficiency in the church today. The quickening power of God is needed. Men and women who love God supremely and their neighbors as themselves, are needed, men and women who crave the power of God, that they may bear witness to the love of Jesus. <GCB, July 1, 1900 par. 16>

Church members are to be God's instruments in seeking to save those ready to perish. Be they many or few, they are to confer together, laying before one another their designs and plans, and obtaining the benefit of one another's perception and foresight as to the best plans for securing success in the work. There are to be found no separate parties, who shall supply themselves with all the facilities for ensuring success, at the same time leaving those who should have equal encouragement, and means with which to carry on the work, with nothing with which to do the work which means the adding of new territory to the Lord's kingdom. <GCB, July 1, 1900 par. 17>

The many fields in the Lord's vineyard which have not been touched, call upon the places in which institutions are already established, to understand the situation. Let men curtail their ambition to branch out in a field which by God's appointment has already been worked. Let there not be on the part of churches, families, or individuals any withholding of the means needed to furnish God's servants with facilities for doing the work in regions beyond. Let not those in the fields where the work is established think of the great things they can do, and continue to expand self to large proportions, while other portions of the Lord's vineyard are destitute of the advantages by which the work might be properly done. This is a religion of selfishness, and is offensive to God. It is a selfish ambition which leads men to call for more facilities in a field already possessing ample facilities, while missionary fields are in need of the advantages which these worked fields have in abundance. <GCB, July 1, 1900 par. 18>

The Lord's work in new territories is to be carried forward to a successful accomplishment. In this work God's plan is to be followed, not the inclinations of those who would gather into the section over which they have supervision, every possible advantage, "to give," as they say, "character to the work," while the utter destitution of other parts of the Lord's vineyard is forgotten. Every work will be tested by God. Every thread of selfishness drawn in will be drawn out. <GCB, July 1, 1900 par. 19>

After nine years of struggling, we begin to see some signs of success in this country. But the advancement has been made under the most trying circumstances. In order to advance the work we have been obliged to borrow thousands of dollars. I tell you in the name of the Lord that this need not have been. If our institutions, our sanitariums and publishing houses, had bound about their desire for more facilities, and had shown an unselfish interest in the work so constantly set before them, the cause in foreign fields would certainly have made much more advancement, and marked success would have attended the business of which they were stewards. The selfish desire which some have shown, to use all the means to enrich one portion of the Lord's vineyard, reveals unfaithful stewardship; and I am charged to make this appeal to God's people. <GCB, July 1, 1900 par. 20>

The great Head of the church has given talents to the company of believers. He has given his Word to mold the character, and his Spirit to bring all things to their remembrance. He desires his people to bring into their work the true principles of missionary effort. Many of the Lord's servants are numbered with those of whom John wrote, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Those who are left to plant the standard in new places are to have a keen, sanctified interest in every plan which is related, <164> directly or indirectly, to the great work of warning the world. Those who have stood in positions of trust, faithful men who have been led and guided by God, are to thank him for his molding, fashioning power. They are to carry his work onward and upward to perfect accomplishment. They are to move with careful, prayerful consideration, lest they mar the influence of the work by changing the order which the Lord has said should be followed. As they advance, step by step, they are to mind the same things, to advance in the same lines, that the truth may never be dishonored or lose its sacred, holy influence in the sight of the world. <GCB, July 1, 1900 par. 21>

As those who took up the work at the beginning of the message have advanced by self-denial and self-sacrifice, God has given them his blessing. They have had much to learn, they have made mistakes, they have needed continual guidance and counsel; but they have had reason for constant gratitude, because the work has gone forward in spite of poverty and a lack of facilities. They strained every nerve to make the work a success, to establish those buildings which were necessary for the proper development of the work; and under all circumstances the Lord guided them.

<GCB, July 1, 1900 par. 22>

Those who enter the work later, to find things ready to their hand, should at least attempt to pay the debt they owe the Lord, and the workers who went before them, by carrying the truth into new territories, until it has gone to every nation, kindred, tongue, and people. In every country men and women are to be raised up to carry forward the very work begun by those who have been laid away to rest. The memory of those pioneer workers is to be guarded, and from their treasure of experience, the workers of today are to learn to pass from one line of advanced work to another, following the methods declared by the Holy Spirit to be in the order of God, asserting the principles enjoined in the Word, carrying the aggressive warfare into new fields. <GCB, July 1, 1900 par. 23>

Home and foreign missions are to share equally of God's trust money. In planning for the work, the difficulties to be met in foreign fields are to be considered. Let not those who have every advantage be niggardly in appropriating means for the advancement of the work in mission fields. For Christ's sake, willing support is to be given to the work of the gospel, which is to be carried to all parts of the world. And by the work of the press the work is to be established and confirmed. <GCB, July 1, 1900 par. 24>

Christ should never again be dishonored, and his cause put to shame by a lack of the true missionary spirit. A great mistake has been made. In their selfishness men have grasped means and advantages for their own field, though knowing the need of help in new fields. They have not supplied that which was necessary for the progress of the work. They have not helped their brethren fight the battle which once had to be fought in the fields they now occupy. <GCB, July 1, 1900 par. 25>

The work all over the world is to receive consideration. New fields are to be entered. Let those at the heart of the work remember that much means and much hard labor is required to accomplish the work in new fields. Let them be faithful stewards of the Lord's goods. Let them not feel that they are rich and increased with goods and have need of nothing, but let them practice true, Bible religion, which enjoins self-sacrifice at every step. They are to closely examine the needs of the work, reviewing the needs of all the fields; for they are God's agents set for the extension of the truth, in all parts of the world. They are not excusable if they remain in blindness and ignorance regarding the needs of the work. They are to know the advantages and defects of each field, and then with a true spirit of unselfish interest they are to work for the accomplishment of the work as a whole. <GCB, July 1, 1900 par. 26>

In this work all the churches which have been established are to act a part, according to their several ability. If difficulties come up in missionary fields, let investigation be made without delay, lest the path of duty be hid or made obscure. As these questions come up before those who are wise in God's wisdom, examination will be united with the exercise of prudence. By using the knowledge God has given them, men will gain a clear, sharp experience. By exercising their God-given ability in helping to plant the standard of truth in new territory, they will receive great blessing. After they have unselfishly tried to gain a right understanding of the situation, they are to approach the mercy-seat asking for clear intuition and an unselfish purpose, that they may see the necessities of far-off fields. As they ask the Lord to help them to advance the work in regions beyond, they will receive grace from on high. Never will they seek the Lord in vain. <GCB, July 1, 1900 par. 27>

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But when men close the eyes of their understanding, lest they shall see and the sympathies of their hearts be awakened, lest they shall feel and be obliged to act, they become hardened and selfish, unfitted to serve God in any capacity. <GCB, July 1, 1900 par. 28>

America was long the field of missionary conflict. God has prospered the work in that country. If those there had cherished the spirit of self-sacrificing missionary effort, fewer unnecessary buildings would have been erected, and the kingdom of Christ would have been extended to many regions. There would have been shown a missionary zeal which has not yet been developed by those whose duty it is to carry the needs of the work on their souls. Much more would have been done to plant the standard in other places besides America. <GCB, July 1, 1900 par. 29>

But selfishness, so abhorrent to God, came in. The work was neglected, when there was plenty of means to send missionaries abroad to preach the gospel, raise up churches, and erect meeting houses. If men had worked actively on the Lord's plan, laboring earnestly and unselfishly to impart what God had given them, churches would have been established in many places. The standard would have been planted in new fields. Witness would have been borne to the truth in many more cities. God's memorial of creation, the seventh-day Sabbath, would have been honored. <GCB, July 1, 1900 par. 30>

The great Head of the church permitted a parable to be enacted in your midst at the last General Conference. You

were led to expect, from one claiming to be converted, a large donation, pledged to different branches of the work. Apparently the one who was to have made this donation was as sincere as any man in the Conference, but he disappeared, and all came to nothing. <GCB, July 1, 1900 par. 31>

Just in this way has God been disappointed in his people, whom he has enriched abundantly with all good things, but who have failed to fulfill his expectations. <GCB, July 1, 1900 par. 32>

A straightforward plan is to be followed in dealing with believers in home and foreign fields. An unselfish equality is to be maintained among the working forces. Money is to be provided to support missionaries. An agent should be appointed to investigate the situation in foreign countries and to report. Those in the places where the work has been established should bind about their supposed wants, that the work in foreign fields may go forward. In the institutions which have been established there will be a desire to grasp more and still more advantages. But the Lord declares that this should not be. The means in his treasury is to be used in building up the work in the places where there are no conveniences. The workers in foreign fields should not be left to beg. The condition of every new mission field should be examined, that there may be equality in the distribution of means.

Mrs. E. G. White.

<GCB, July 1, 1900 par. 33>

July 1, 1900 Extracts From Testimonies

"These chapters are a dead letter to the larger number of those who claim to be Seventh-day Adventists." <GCB, July 1, 1900 par. 1>

"I am directed to point you to these scriptures and to the seventh chapter of Matthew. You need to study every word as for your life." <GCB, July 1, 1900 par. 2>

"My brother, there is danger of those in our ranks making a mistake in regard to receiving the Holy Ghost. Many suppose an emotion or a rupture of feeling to be an evidence of the presence of the Holy Spirit. There is danger that right sentiments will not be understood, and that Christ's words, 'Teaching them to observe all things whatsoever I have commanded you,' will lose their significance. There is danger that original devisings and superstitious imaginings will take the place of the Scriptures. Tell our people, Be not anxious to bring in something not revealed in the Word. Keep close to Christ. Remember his words: '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.' He is with us as we teach the words he spoke in the Old Testament as well as in the New. He who gave commandment in the New Testament <178> is the one also who gave the instruction contained in the Old Testament. The Old and New Testaments are both sacred; for they both contain the words of Christ. All communication from heaven to earth since Adam's fall has come through Christ. He who believes the instruction contained in the New Testament and in the Old, doing those things which Christ has commanded therein, has the Saviour always with him." <GCB, July 1, 1900 par. 3>

"The apostles and prophets and holy men of old did not perfect their characters by miracles, by some wonderful and unusual demonstration; but they used the ability given them by God, trusting alone in the righteousness of Christ. And all who will use the same means may secure the same result." <GCB, July 1, 1900 par. 4>

"Satan is willing that every transgressor of God's law shall *claim* to be holy. He is satisfied when men rest their faith on spurious doctrines and religious enthusiasm; for he can use such persons to good purpose in deceiving souls." <GCB, July 1, 1900 par. 5>
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"The great day of God which is right upon us, awakens neither alarm nor rejoicing in the heart." <GCB, July 1, 1900 par. 6>

"It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving mammon." <GCB, July 1, 1900 par. 7>

"There are many who are unprepared to meet Christ, because they are not doers of the Word." <GCB, July 1, 1900 par. 8>

"The standard of the golden rule is the true standard of Christianity. Anything short of it is a deception." <GCB, July 1, 1900 par. 9>

"When those who profess the name of Christ shall practice the principles of the golden rule, the same power will attend the gospel as in apostolic times." <GCB, July 1, 1900 par. 10>

July 1, 1900 Extract From Testimony Dated Aug. 8, 1899

We are instructed not to "invest our money in buildings, or in any way tie it up so that it can not be used for the advancement of the work of the Lord in our world. It is too late now to build houses which consume the means which the cause of God needs so much. Put your means where it can be used in the Lord's work. This is what the Lord would have you do."--*Unpublished MS., Aug. 8, 1899.* <GCB, July 1, 1900 par. 1>

April 2, 1901 The Proper Relation to Commercial Work

"God would have his people use all their powers in his service, and if the world choose to give their work to the office, let it come; for this is one means of keeping in touch with the world." <GCB, April 2, 1901 par. 1>

"When business men seek the office with work to be done, tell them that you will do it for them if it can be done without neglecting the work of giving the truth to the world by publishing tracts and pamphlets and small and large books. But nothing should be introduced into the office that will lower its dignity, and place the work done on a level with cheap, fictitious literature. The Lord would have every one connected with the office an earnest, eager candidate for the treasures that are enduring." <GCB, April 2, 1901 par. 2>

"The Lord is our instructor. Should the office divorce the commercial business from its work, and give itself wholly to the publication of our own literature, the atmosphere pervading the office would not be any more spiritual than it is now. Continuing or discontinuing the publication of proper business matters will not make any difference religiously." <GCB, April 2, 1901 par. 3>

"Daniel was a statesman in Babylon. He was engaged in a work that kept idolatrous literature and practices constantly before the people. Yet he did not lose his knowledge of God and his interest in the religion of the Bible. By his faithful service he taught those in Babylon that his God was a living God, not an image such as they worshiped." <GCB, April 2, 1901 par. 4>

"In like manner the Lord means that Seventh-day Adventists shall witness for him. They are not to be hidden away from the world. They are to be in the world, but not of the world. They are to stand distinct from the world *in their manner of dealing*. They are to show that they have purity of character, that the world may see that the truth which they conscientiously believe makes them honest in their dealings; that those with whom they are connected may see that believers of truth are sanctified through the truth, and that the truth received and obeyed makes the receivers as sons and daughters of God, children of the heavenly king, members of the royal family, faithful, true, honest, and upright, in the small as well as the great acts of life." <GCB, April 2, 1901 par. 5>

"The Lord means that his people shall perfect a Christian character. If they have any connection with the world, it is that they may leaven the world by correct principles, not be leavened by the evil in the world. God does not require us as a people to seclude ourselves from the world." <GCB, April 2, 1901 par. 6>

"In all business transactions, we are to let the light shine decidedly. There is to be no sharp practice. Everything is to be done with the strictest integrity. Better consent to lose something financially than to gain by sharp practice. We shall lose nothing in the end by fair dealing. We are to live the law of God in the world, and perfect a character after the divine similitude. All business, with those in the faith and those not in the faith, is to be transacted on square, righteous principles. Everything is to be seen in the light of God's law, everything done without fraud, without duplicity, without one tinge of guile. A great work is to be done in our world, and every talent is to be used in accordance with righteous principles." <GCB, April 2, 1901 par. 7>

"The Lord would have the office stand as *a living witness for the truth*; this is why the commercial work should not be cut away. It would be a mistake for the office to build up a barrier to exclude all work from the outside; for this would close the door against the rays of light and knowledge that should be given to the world." <GCB, April 2, 1901 par. 8>

April 2, 1901 Extracts From a Recent Testimony

"Our power and efficiency as Seventh-day Adventists is largely dependent on the literature which comes from our presses." <GCB, April 2, 1901 par. 1>

"The proper circulation and distribution of our publications is one of the most important branches of the present work." <GCB, April 2, 1901 par. 2>

April 3, 1901 Address by E. G. White

I feel a special interest in the movements and decisions that shall be made at this Conference regarding the things that should have been done years ago, and especially ten years ago, when we were assembled in Conference, and the Spirit and power of God came into our meeting, testifying that God was ready to work for this people if they would come into working order. The brethren assented to the light God had given, but there were those connected with our institutions, especially with the Review and Herald Office and the Conference, who brought in elements of unbelief, so that the light that was given was not acted upon. It was assented to, but no special change was made to bring about such a condition of things that the power of God could be revealed among his people. <GCB, April 3, 1901 par. 1>

The light then given me was that this people should stand higher than any other people on the face of the whole earth, that they should be a loyal people, a people who would rightly represent truth. The sanctifying power of the truth, revealed in their lives, was to distinguish them from the world. They were to stand in moral dignity, having such a close connection with heaven that the Lord God of Israel could give them a place in the earth. <GCB, April 3, 1901 par. 2>

Year after year the same acknowledgment was made, but the principles which exalt a people were not woven into the work. God gave them clear light as to what they should do, and what they should not do, but they departed from that light, and it is a marvel to me that we stand in as much prosperity as we do today. It is because of the great mercy of our God, not because of our righteousness, but that his name should not be dishonored in the world. <GCB, April 3, 1901 par. 3>

In the thirty-first chapter of Exodus God says: "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. <GCB, April 3, 1901 par. 4>

It is not for men in any part of the world, in any line of his work, to depart from God's principles in any business transaction. God wants the world to see that business can be carried on in accordance with the principles that mark the character of God in Christ. What are God's commandments?--They are the wall which is built round his people. There is to be no departure from his principles, no bringing in of worldly policy principles. No worldly customs or practices are to be brought in for this people who are to be representatives of Christ to follow. When we keep the commandments of God, we are in touch with God, and he is connected with us. <GCB, April 3, 1901 par. 5>

We read in the first chapter of first Peter: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Capadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." To gain this inheritance, you must be incorruptible and undefiled. You are not to be perverted in any way from the straight lines which God has laid down. <GCB, April 3, 1901 par. 6>

"Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." We are living in the last time. We are standing as it were on the very borders of the final conflict. <GCB, April 3, 1901 par. 7>

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Think of this, brethren. Consider it. There are thoughtful men here, and they need to think. <GCB, April 3, 1901 par. 8>

"Whom having not seen, ye love; in whom, though now you see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." This is the standard that God wants us to reach. "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the Spirit of God which was in them did signify," when it testified beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." <GCB, April 3, 1901 par. 9>

Every soul in every Conference, in every part of the Lord's vineyard, has the privilege of knowing the truth. But truth is not truth to those who do not practice it. Truth is only truth to you when you live it in the daily life, showing the world what those people must be who are at last saved. <GCB, April 3, 1901 par. 10>

"Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance." <GCB, April 3, 1901 par. 11>

Why, I ask you, are men who have not brought self into subjection allowed to stand in important positions of truth

and handle sacred things? They have grown to the stature of men, but they have brought with them their childish tendencies. God does not want any such thing. He has made provision for all to have in them the grace of Christ. No others will enter heaven. There has been one rebellion there, and there will not be another. We have been given an opportunity to get rid of every kind of rebellion. <GCB, April 3, 1901 par. 12>

"As he which hath called you is holy, so be ye holy in all manner of conversation." When you leave this meeting and go to your homes, be quick to hear and slow to speak. Keep yourselves under subjection to the Spirit of God. At the last Conference which I attended here, there was gossiping and controversy in every house. If the people had prayed instead of gossiping, if they had talked with God, the condition of things would have been very different. <GCB, April 3, 1901 par. 13>

Many of you have been educating yourselves to talk with human beings instead of talking with God. You have built up barriers against the principles which should have been carried into every part of the Lord's vineyard. <GCB, April 3, 1901 par. 14>

Slow to speak, slow to wrath. It only takes a word to fire up a man who has not made a practice of talking with God. This spirit is as contagious as the leprosy. One and another catch it, and thus dissension and strife and commotion are brought in. God is not in any of this work. Brethren, before we have finished, we shall know whether or not God is handling this Conference. <GCB, April 3, 1901 par. 15>

"As he which hath called you is holy, so be holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." You may be exalted to heaven as far as position is concerned, but position does not make the man. Do you obey the commandments of God? Are you one with God? Are you sanctified by the Spirit of God? Those who fill positions in the Conference must have the righteousness of Christ. This gives a man a power in his work. <GCB, April 3, 1901 par. 16>

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." Do not exalt self. Christ has said. "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." <GCB, April 3, 1901 par. 17>

"Pass the time of your sojourning here in fear; forasmuch as ye know that ye are not redeemed with corruptible things, as silver and gold." If you depart from the principles that are to live through the eternal ages, and bring common things into God's service, he will scatter your work to the four winds. <GCB, April 3, 1901 par. 18>

"Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers." There are those here that have traditions, and they stand just as the Pharisees stood.

Notwithstanding they may say that unity and love, compassion and tenderness are correct principles, yet in their own line of practice they cling to the old traditions. "You are to stand by the old traditions," they say. But what we want is God's traditions. We want to have the living principles of heaven brought into our lives. <GCB, April 3, 1901 par. 19>

You are redeemed by the precious blood of Christ, the Lamb without blemish and without spot. And what were you redeemed from? Let me read it again. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth" -- it means everything whether you are bound up with God by the truth, or whether you are not. "Seeing ye have purified your souls in obeying the truth the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Think of this. <GCB, April 3, 1901 par. 20>

"Being born again." You see, if we do these things, we are born of the Spirit. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." We want you to do all these things. Here are men, sober and right-minded men, who are occupying influential positions on committees, and are handling sacred things, things connected with the service of God. These individuals have been called to bear responsibilities, to carry an influence in the work of God, and the work has been increasing, and ought to increase to fourfold of what it is. Some of those engaged in the work have their intelligence sanctified, and others are unsanctified, but everything will be revealed; for "by their fruits ye shall know them." <GCB, April 3, 1901 par. 21>

Now, whatever the work done by men in responsible positions, its character <25> will be testified to by its fruits. In the office of publication, the light that God has given me for years is that those in positions of responsibility there are to gather in the youth, to talk to them, to train them for the Lord's service. Do not indulge a spirit of combativeness. Keep the unsanctified tongues under control. Do not blame and censure. Act just as you would want the overseers to act toward you were you in the position of these young people. God wants every individual in his service to represent him.

<GCB, April 3, 1901 par. 22>

The men who have woven their own human passions into life and character, who have nurtured self all the way along, are not to think that they are qualified to deal with human minds. God wants every person to begin at home, and there live the Christ-life. In the church and in every business transaction a man will be just what he is in his home. If he submits to the Holy Spirit's guidance in the home, if he understands his responsibility to deal with minds there, then when in responsible positions he will pursue the same course. Remembering the tenderness of Christ toward him, he will manifest the same love and tenderness toward others. <GCB, April 3, 1901 par. 23>

All who are educated in the office of publication should see there exemplified the principles of heaven. I would rather lay a child of mine in his grave than have him go there to see these principles mangled and perverted. The principles of heaven are to be carried out in every family, in the discipline of every church, in every establishment, in every institution, in every school, and in everything that shall be managed. You have no right to manage, unless you manage in God's order. Are you under the control of God? Do you see your responsibility to him? If you do realize this responsibility, you will realize that you are to mold and fashion minds after the divine similitude; and then those in the different institutions here, who are being trained and educated to become workers, will work for God, to hold up the standard of righteousness. <GCB, April 3, 1901 par. 24>

O, my very soul is drawn out in these things! Men who have not learned to submit themselves to the control and discipline of God, are not competent to train the youth, to deal with human minds. It is just as much an impossibility for them to do this work as it would be for them to make a world. That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be,--that is past. What we want now is a reorganization. We want to begin at the foundation, and to build upon a different principle. <GCB, April 3, 1901 par. 25>

The institution under the management of Dr. Kellogg has done a great work for the education of the youth. It has sent forth more workers in the cause in medical missionary gospel lines than any other agency I know of among our people throughout the world. And I ask, How have you treated the matter? Have you felt that you were to honor God by respecting and honoring the work that has been done in his name for the upbuilding of his cause. <GCB, April 3, 1901 par. 26>

The principles of health reform have been proclaimed by us as a people for thirty years. And yet there are among us ministers of the gospel and members of the church who have no respect for the light that God has given upon health reform. They eat as they please, and work as they please. God calls for a straight testimony to be given to those who claim to believe that we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve him not. God calls upon his people to put away self-pleasing. When in body, soul, and spirit they will dedicate themselves to God, his power will be revealed in a remarkable manner. Here are men who are standing at the head of our various institutions, of the educational interests, and of the Conferences in different localities and in different States. All these are to stand as representative men, to have a voice in molding and fashioning the plans that shall be carried out. There are to be more than one or two or three men to consider the whole vast field. The work is great, and there is no one human mind that can plan for the work which needs to be done. <GCB, April 3, 1901 par. 27>

There are those who always take a negative position. This counts nothing toward building up the work. What has been done here in Michigan? What has been done in America, in the fields that have needed laborers and efficient helpers? I ask you what field where the people have never heard the truth, has been searched out and worked? Who has been preparing men to take hold of the field? And yet upon us rests the responsibility of fulfilling Christ's command, "Go ye into all the world, and preach the gospel to every creature." After Christ's baptism he preached the gospel to the cities that were round about. He was working and healing--the medical missionary work was bound up with the preaching of the gospel. I am so thankful for the medical missionary work, carried in gospel lines. It is to be taught, it is to be carried forward; for it is the very work that Christ did when on this earth. He was the greatest missionary the world ever saw. <GCB, April 3, 1901 par. 28>

You may say: "Why not, then, take hold of the work, and heal the sick as Christ did?"--I answer, You are not ready. Some have believed; some have been healed; but there are many who make themselves sick by intemperate eating or by indulging in other wrong habits. When they get sick, shall we pray for them to be raised up, that they may carry on the very same work again? There must be a reformation throughout our ranks; the people must reach a higher standard before we can expect the power of God to be manifested in a marked manner for the healing of the sick. <GCB, April 3, 1901 par. 29>

We talk of the Holy Ghost; we preach of the Holy Ghost; but we need to understand better what the office of the Holy Ghost is. We need to understand that we must co-operate with God in every sense or God can not co-operate with us. "We are laborers together with God." <GCB, April 3, 1901 par. 30>

According to the light that has been given me--and just how it is to be accomplished I can not say--greater strength must be brought into the managing force of the Conference. But this will not be done by intrusting responsibilities to

men who have had light poured upon them year after year for the last ten or fifteen years, and yet have not heeded the light that God has given them. The word of God is to be our guide. Have you given heed to the Word? The Testimonies are not by any means to take the place of the Word. They are to bring you to that neglected Word, that you may eat the words of Christ, that you may feed upon them, that by living faith you may be built up from that upon which you feed. If you live in obedience to Christ and his word, you are eating the leaves of the tree of life, which are for the healing of the nations. <GCB, April 3, 1901 par. 31>

Here are the very words that we want to bring into our life practice. The men that have long stood in positions of trust while disregarding the light that God <26> has given, are not to be depended upon. God wants them to be removed. He wants a new life element brought into the publishing institutions. There are those who have stood as managers and yet have not managed after God's order. Some have served on committees here and committees there, and have felt free to dictate just what the committee should say and do, claiming that those who did not carry out these ideas were sinning against Christ. When the power of God is manifest in the church and in the management of the various departments of his work, when it is evident that the managers are themselves controlled by the Holy Spirit of God, then it is time to consider that you are safe in accepting what they may say, under God. But you must know that you are guided by the principles of the Word of the living God. The Great General of armies, the Captain of the Lord's host, is our leader.

<GCB, April 3, 1901 par. 32>

The children of Israel thought that if they should have a king and be like the other nations, they would be a wonderful people. God directed his servant Samuel to tell them what would be the result if their desire were granted. He told them what kings would do. Nevertheless, they said, we will have a king to reign over us. They had a king, and to their sorrow they learned of how little avail was an earthly ruler when God went not forth with their armies. <GCB, April 3, 1901 par. 33>

Now I want to say, God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line. Here is a vineyard presenting its barren places that have received no labor. And if one should start out to till these places in the name of the Lord, unless he should get the permission of the men in a little circle of authority he would receive no help. But God means that his workers shall have help. If a hundred should start out on a mission to these destitute fields, crying unto God, he would open the way before them. Let me tell you, if your heart is in the work, and you have faith in God, you need not depend upon the sanction of any minister or any people; if you go right to work in the name of the Lord, in a humble way doing what you can to teach the truth, God will vindicate you. If the work had not been so restricted by an impediment here, and an impediment there, and on the other side an impediment, it would have gone forward in its majesty. It would have gone in weakness at first, but the God of heaven lives; the great Overseer lives, the One who knew where Cornelius lived, and who appeared to him as an angel, and declared to him. Your prayers and your alms have come up as a memorial before God. And now do you send men for one Simon, whose surname is Peter, who lives with one Simon a tanner. And he told him the very place where Simon the tanner lived. Then the angel of the Lord went to Peter, and prepared his mind for the reception of the men. <GCB, April 3, 1901 par. 34>

Our God knew about the Ethiopian who was in his chariot studying the prophecy of Isaiah concerning Christ, and he sent Philip to meet that Ethiopian, and the Ethiopian asked him to come and sit in his chariot, and there Philip proclaimed the truth to him more fully. And he said, Here is water; what doth hinder me to be baptized? And he was led down and baptized, because he believed on the Lord Jesus Christ. <GCB, April 3, 1901 par. 35>

The Lord enters into every house, into every office, into every room, where his work is done. Angels of God are passing and repassing through these offices, and there is a record kept of everything that is done in these places. By this record the workers are to be judged. "By thy words thou shalt be justified, and by thy words thou shalt be condemned;" every word and action. God is watching, and every one will be rewarded according as his works have been. <GCB, April 3, 1901 par. 36>

The time has come when this people are to be born again. Those that have never been born again, and those that have forgotten that they were purged from their old sins, and can not see afar off, and have practiced their old habits of talking, prejudicing others, hindering the work, and being generally in the way of its advancement, would better be converted. God wants you to be converted, and may he help, that this work may go forward. He is a power for his people when they come into order. There must be a renovation, a reorganization; a power and strength must be brought into the committees that are necessary. Let every one of you go home, not to chat, chat, chat, but to pray. Go home and pray. Talk with God. Go home and plead with God to mold and fashion you after the divine similitude. <GCB, April 3, 1901 par. 37>

Let us right here at this meeting see that the converting power of God is essential. If we will take hold of the Master, take hold of all the power he has given us, the salvation of God will be revealed. Let me tell you that the sick will be healed when you have faith to come to God in the right way. We thank God that we have the medical missionary work. Wherever we carry the gospel, we can teach the people how to take care of themselves. This is our pioneer work. The

medical missionary work gives us access to places where otherwise we could not enter, where the people would not give us a hearing. We have been in the field. We have been over the ground. We know what this means. <GCB, April 3, 1901 par. 38>

There are places in the South to be worked. God will help us all to act our part if we will only have the spirit of self-denial and self-sacrifice. In the name of the Lord we call for men to build up and strengthen this work; but they themselves need to be built up in the most holy faith, that they may work in the different Conferences, that there may be a healthy, holy influence circulating through each Conference, and that there shall be a supply in any case where God calls for men to enter missionary fields. There is a great work to be done, and my heart is panting and longing for the salvation of souls. <GCB, April 3, 1901 par. 39>

God wants us to love one another. He says, "By this shall all men know that ye are my disciples, if ye have love one to another," "as I have loved you; that ye also love one another." This is the new commandment. It was new because Christ had not, before it was spoken, given the evidence of how much he loves us. "As I have loved you,"--that makes it a new commandment. He wants you to consider his love, manifested in dying for our sinful race; and consider what you can do in order to extend the knowledge of that love. Every believer in the truth has a relation to another soul, and that soul to still another, and through these lines of influence we may extend the blessings of God's grace. Thus we may diffuse heaven's atmosphere in place of the malarious atmosphere which has surrounded so many souls; and by means of which God's work has been hindered and his name dishonored. <GCB, April 3, 1901 par. 40>

Brethren, remember that you are dealing with sacred things. Again I urge you to go home and pray. I have many things as they were written out in my diary ten years ago; I shall have these things copied that I may read them to you. I shall read you what God <27> expects of his people, who believe the grandest truth ever given to our world. We have a whole treasure house of truth, and if you will become familiar with the truth while here, you can bring from the treasure house things new and old, and you will be able to help the people wherever you may go. <GCB, April 3, 1901 par. 41>

In this city there are many in the school, many in the publishing house, and many training for the medical missionary work. And on every hand there is work to be done. There is work in the regions right around us, and a wide field for work in the regions beyond. God help us to stand prepared for the battle, having on the whole armor, and our feet shod with the preparation of the gospel of peace. That is what you need. Be at peace among yourselves. When you do that, you are educating character. You are forming characters for the future, immortal life. I want to have a home with the blessed, and I want you to have a home there. I want to work in harmony with you, and I want that every one who has an impetuous temper, that will flare up and lead him to act like a frantic man--I want him, as he begins to speak in this way, to remember Christ, and sit right down and hold his peace. Say not a word. <GCB, April 3, 1901 par. 42>

God help us to restrain our tongues. The voice is a precious talent, and it is to be used to a purpose. It is not lent to you that you may swear; but every one, who gives way to an unholy temper might just as well swear. God help us to submit to Jesus Christ, and to have his power right here and now. <GCB, April 3, 1901 par. 43>
<29>

Mrs. E. G. White: I want to speak a word now, as I have spoken before. I want every one to be careful how he throws in a block--"Not now, wait, wait, wait, wait." We want to know what the right thing is, and move right away. We ask you to pray to God, and we ask you to take your stand, that God can come into this meeting, and that you can come right to the point. <GCB, April 3, 1901 par. 44>

April 4, 1901 Our Supply in Christ.

Mrs. E. G. White, in Early Morning Meeting, April 3, 1901.

I thank the Lord that so many have come out to this early morning meeting to worship God. I desire that my heart shall be drawn out to God. It is our privilege to feel the deep movings of his Spirit. <GCB, April 4, 1901 par. 1>

We read in James: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." This is a wonderful position. And it is our privilege to occupy this position. <GCB, April 4, 1901 par. 2>

"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 anything of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the

grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. <GCB, April 4, 1901 par. 3>

Let us take in the idea of the privilege we have. There are so many who, when they are in trouble, forget the invitation God has given, and begin to look for human help. They go to human beings for aid, and this is the way in which their experience becomes feeble. In all our trials we will seek the Lord most earnestly, remembering that we are his property, his children by adoption, and we shall receive help. We are his by creation, we are his by redemption. By the cords of divine love we are bound to the Source of all power and strength. If we will only make God our dependence, asking him for what we want as a little child asks his father for what he wants, we shall obtain a rich experience. We shall learn that God is the source of all strength and power. <GCB, April 4, 1901 par. 4>

If, when you ask, you do not immediately feel any special exercise of feeling, do not think that your prayer is not answered. The One who says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened," will hear and answer you. Let us, then, ask and seek, and have the privilege of finding. Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you,"--the yoke of restraint and obedience,--"and learn of ^{<36>} me; for I am meek and lowly in heart, and ye shall find rest unto your souls." We are to find rest by wearing his yoke and bearing his burdens. In being co-workers with Christ in the great work for which he gave his life, we shall find true rest. When we were sinners, he gave his life for us. He wants us to come to him and learn of him. Thus We are to find rest. He says he will give us rest. "Learn of me; for I am meek and lowly in heart." In doing this you will find in your own experience the rest that Christ gives, the rest that comes from wearing his yoke and lifting his burdens. <GCB, April 4, 1901 par. 5>

God has been greatly dishonored by his people leaning upon human beings. He has not told us to do this. He has told us that he will teach us, he will guide us. We may come to him and receive help. "If any of you lack wisdom, let him ask of God." <GCB, April 4, 1901 par. 6>

I can not tell you how many letters came to me across the broad Pacific when I was in Australia, asking for counsel. What did Christ promise his disciples if they would believe in him as their personal Saviour? "Lo, I am with you always," he said, "even unto the end of the world." Again he says, "I am at thy right hand to help thee." Think of how many promises he has given us, which we may grasp by the hand of faith. When we go to the Source of power, we know that we shall receive that intelligence and wisdom which comes from a pure source, which is not mixed with anything of humanity. As we pray, it is our privilege to know that God wants us to pray, to ask him for help. He wants us to become acquainted with him, to speak to him, to tell him of our difficulties. <GCB, April 4, 1901 par. 7>

Christ took humanity upon himself. He laid aside his royal robe and kingly crown, and stepped down from his high command in the heavenly courts. Clothing his divinity with humanity, he encircled the race with his long human arm. He stands at the head of humanity, but not as a sinner. It is because there is no spot nor stain of sin upon him that he can stand there. Because he is sinless, he can take away our sins, and place us on vantage-ground with God. <GCB, April 4, 1901 par. 8>

When I open a letter beginning, "I am sorry to trouble you, Sister White, but I am in trouble, and I wish to know about something in regard to my family and in regard to myself," I feel sad at heart. When it is essential for you to know, God will let you know. He has promised that if you ask wisdom from him, he will give it to you. But it is not always essential for us to know all the why's and wherefore's. We dishonor God by striving to get some one whom we think understands our case to help us. Is not Christ close beside us, and will he not give us the help we need? His word repeats the promise over and over again. "If ye ask anything in my name, I will do it," he says. "If ye love me, keep my commandments." <GCB, April 4, 1901 par. 9>

It is no marvel to me that at the present time there is so much weakness where there should be strength. The reason of this is that instead of drinking of the pure water of Lebanon, we are seeking to quench our thirst from cisterns in the lowlands, which contain not the water of life. <GCB, April 4, 1901 par. 10>

I want to tell you, dear friends, that we have done great dishonor to our Master. Shall we continue to cherish the sin of unbelief, which doth so easily beset us, or shall we cast away this weight of unbelief, and go to the Source of strength, believing that we shall receive pity and compassion from the One who knows our frame, who loves us so well that he gave His own life for us, who bore in His own body the strokes which fell because of our transgression of the law of God. All this He did that we might be prisoners of hope. <GCB, April 4, 1901 par. 11>

We are not polite to Christ. We do not recognize his presence. We do not realize that he is to be our honored guest, that we are encircled by his long human arm, while with his divine arm he grasps the throne of the Infinite. We forget that the threshold of heaven is flooded with the glory proceeding from the throne of God, that the light may fall directly on those who are seeking the help Christ alone can give. He said to the woman of Samaria, "If thou knewest the gift of

God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." <GCB, April 4, 1901 par. 12>

We are to recognize Christ. He does not want us to be as a band of mourners in a funeral train, bearing upon us the marks of care and perplexity. He wants us to commit the keeping of our souls to him. He wants us to put our trust in the naked promise. But, you say, I do not feel like it. Tell me what value there is in feeling! Is feeling stronger than the faith which it is your privilege to exercise in God? Feelings change with almost every circumstance; but the promises of the Eternal are as solid rock. Let us build our house upon the sure foundation, and rivet our souls to the eternal Rock, the Rock of Ages. If we do this, we shall find that it will become habitual for us to remember that we have a Companion. Wherever we are, we are to talk with God. This is the way Enoch walked with God. He talked with him. He recognized the Divine Presence. And in the days of Enoch the world was no more favorable for the perfection of Christian character than in 1901. <GCB, April 4, 1901 par. 13>

There is no dependence to be placed in humanity. Where do you get your mental food. Do you get it from the newspapers of today, which are filled with the most disgusting and horrible representations? We have something better than this, and we are to show to the world that we know the source of power and efficiency and comfort. The grace of God, which passes knowledge, is imparted to us. It is free. <GCB, April 4, 1901 par. 14>

The Lord can take every one of us in his embrace; for his arm encircles the race. Let us remember this, after Christ had taken the necessary steps in repentance, conversion, and faith in behalf of the human race, he went to John to be baptized of him in Jordan. "John forbade him, saying, I have need to be baptized of thee, and comest thou to me?" Jesus answered, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." When he came up out of the water, he knelt down on the banks of the Jordan, and offered a prayer such as had never before entered heaven. While he was praying, the heavens opened, and the glory of God, in the form of a dove of burnished gold, rested upon him, and from the highest heaven was heard the voice of the infinite One, "This is my beloved Son, in whom I am well pleased." <GCB, April 4, 1901 par. 15>

Have you thought of what this means to us;-- that in this prayer is included every son and daughter of Adam, who will believe in Christ as a personal Saviour, and take the requisite steps in repentance, conversion, faith, and baptism? We are baptized in the name of the Father, Son, and the Holy Ghost, and these three great, infinite powers are unitedly pledged to work in our behalf <37> if we will co-operate with them. We are buried with Christ in baptism as an emblem of his death. We are raised from the water as an emblem of his resurrection. We are to live as new-born souls, that we may be raised at the last great day. You are to live in newness of life; for you are dead, and your life is hid with Christ in God. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." This is where you are to place your treasure. <GCB, April 4, 1901 par. 16>

Christ's prayer on the banks of the Jordan includes every one who will believe in him. The promise that you are accepted in the Beloved comes to you. God said, "This is my beloved Son, in whom I am well pleased." This means that through the dark shadow which Satan has thrown athwart your pathway Christ has cleaved the way for you to the throne of the infinite God. He has laid hold of almighty power, and you are accepted in the Beloved. <GCB, April 4, 1901 par. 17>

In every respect you are to honor God. But there is not in our experience that pleasantness and joyousness that there should be. Christ says that if he is in us, our joy will be full. Let us be partakers of the divine nature, having escaped the corruption that is in the world through lust. Let us not, by living inconsistent, earthly, sensual lives, heap reproach upon Christ. Let us rise above the malarious atmosphere that pervades the world, and breathe the breath of God. Let us feed upon the bread of life. Christ declares that if we eat his flesh and drink his blood, we shall have eternal life. His word will be to us as the leaves of the tree of life. If we eat the bread that came down from heaven, we shall have a connection with God. We shall bring eternity into our reckoning. We shall live as in the presence of the whole heavenly host. The angels are watching and guarding us. God loves us, but we fail to cherish that love. God wants us to recognize his ownership in every human being. They are mine, he says. I have bought them with a price. "Ye are not your own. . . . Therefore, glorify God in your body, and in your spirit, which are God's." <GCB, April 4, 1901 par. 18>

Shall we not take hold of our privileges? Let us not dwell upon the dark side of the picture, saying that we do not know how things are coming out; that everything seems to be torn up and broken to pieces. It is not so. We may place ourselves under the molding hand of God. He will make of us vessels unto honor, if we are willing to be made thus. God wants us to expect large things, to remember that the prayer which ascended to heaven at the Saviour's baptism embraces every one of us. We are accepted in the Beloved. Christ has pledged himself to keep us. Then commit the keeping of your souls to him, as unto a faithful Creator. Repeat the words aloud, "I will commit the keeping of my soul to him." We would better talk with God, even though our words are heard by others. When there are those around you who are stirred by passion, do not retaliate to their hasty words, but repeat the words of Scripture. Supposing you

should do this in your dealing with your brethren and sisters. When untrue words are spoken about us, shall we flare up? Were not a great many untrue things spoken concerning the Saviour, and did He retaliate? God wants us to stand in moral dignity, recommending the divine power that enables us to possess our souls in patience. <GCB, April 4, 1901 par. 19>

God wants his people to show to the world that they have opened the windows of the soul heavenward, that the Sun of Righteousness is shining into the soul-temple, and that the windows are closed earthward. We need an increase of faith and confidence in God. To the poor souls who have been leaning on the broken staff of humanity I would say, O that God would show you that there is a power above the power of humanity! May God help every one of us to work on the plan of faith, believing that the Lord wants to be represented in our world, that he wants his power to be revealed in his people. He will reveal his power through you if you will only place yourselves where he can give you this power. You may have hope and joy and strength. <GCB, April 4, 1901 par. 20>

The love of God in your heart will lead you to love your brethren. God wants you to manifest his love, that your life may be hid with Christ in God. The Father loves you as he loves his Son, because his Son has averted the sword of justice by offering himself as a sacrifice. Christ purchased you at an infinite cost, and he wants you to show that you appreciate what has been done to place you on vantage-ground. He says to the Father. "Here is a poor sinner I have given my life for him. He is saved by my grace. Receive him as your child." Do you think the Father will refuse? <GCB, April 4, 1901 par. 21>

Let us at this Conference make it an individual work to seek God with all the heart, that we may find him. Do not hunt up the sins some one else has committed. God has not made any one of you a sin-bearer. You can not even bear your own sins. Christ must take your sins and the sins of every other mortal. Let us show that we appreciate his sacrifice in our behalf. Let us reveal in our lives the fragrance of his character. Be fragrant in your words. Remember that you are either a savor of life unto life or of death unto death. Let us be as fragrant flowers. Let the love of Christ pervade your lives. Let your words be such that they will be as apples of gold in pictures of silver. <GCB, April 4, 1901 par. 22>

This is the work the Lord wants us to do. Can not you think of enough to praise the Lord for? Can not you praise him because he died for you, because he has spared you for so long, because you have his word, which is so full of precious promises? He offers you the bread of life. He says, "The words that I speak unto you, they are spirit and they are life." Eat his word, search it, dig deep for the hidden treasure. Do not talk. We have always had so much to say. God says, "Be still, and know that I am God." Be still long enough to know that God is God. Remember that you are to help every one around you. Forget yourself, your bruises and wounds and difficulties. Praise God, and he will receive you. Because he lives, you may live also. <GCB, April 4, 1901 par. 23>

April 4, 1901 Extracts From Testimonies

"Ye churches of the living God, study this promise." "Thy righteousness shall go before thee; the glory of the Lord shall be thy reward." "Ye servants of God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues. This is the work that must be done before Christ shall come in power and great glory." <GCB, April 4, 1901 par. 1>

"If God's people had the love of Christ in the heart; if every church member were thoroughly imbued with the spirit of self-sacrifice; if all manifested a 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 would 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, <48> ere this, have received their welcome into the city of God." <GCB, April 4, 1901 par. 2>

"We must devise and plan wisely, that the people may have an opportunity to hear for themselves the last message of mercy to the world. The people should be warned to make ready for the great day of God, which is right upon them. We have no time to lose. We must do our utmost to reach men where they are. The world is now reaching the boundary line in impenitence and disregard for the laws of the government of God." <GCB, April 4, 1901 par. 3>

"We have just come from Europe, where we have been laboring for two years. We saw there on every side fields which needed to be entered and worked. The people were softened and subdued by the Spirit of God." <GCB, April 4, 1901 par. 4>

"The people were softened and subdued <49> by the Spirit of God, and were longing for spiritual food." <GCB, April 4, 1901 par. 5>

"They called for books and papers and for the living preacher. All was done for them that could be done. We knew that nothing more could be done unless hearts were awakened to see the necessity of the work and the need of means to

be used in sending those calling for help not only the books, but the living preacher. <GCB, April 4, 1901 par. 6>

"The work is to be made a living, breathing, vital power all over the world." <GCB, April 4, 1901 par. 7>

"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 the English-speaking world has been terribly neglected. You that have the cause of God at heart, bear in mind the great work to be done in London and all through England." <GCB, April 4, 1901 par. 8>

"It is essential that men be raised up to open the living oracles of God to all nations, tongues, and people. Let the brethren in America consider that the Lord expects them to deny self, take up the cross, and follow Jesus." <GCB, April 4, 1901 par. 9>

"Thousands of places are to be worked. Let there be no parleying with flesh and blood. <GCB, April 4, 1901 par. 10>

April 5, 1901 Remarks by Mrs. E. G. White

That is the right principle. <GCB, April 5, 1901 par. 1>

Mrs. E. G. White: Amen! It is the Lord's money. <GCB, April 5, 1901 par. 2>

Mrs. E. G. White: I am thankful that there is to be a time when the mists will be cleared away. I hope that this time has begun here. We want the mists here to be cleared away. I want to say that from the light given to me by God, there should have been years ago organizations such as are now proposed. When we first met in Conference, it was thought that the General Conference should extend over the whole world. But this is not in God's order. Conferences must be organized in different localities, and it will be for the health of the different Conferences to have it thus. This does not mean that we are to cut ourselves apart from <69> one another, and be as separate atoms. Every Conference is to touch every other Conference, and be in harmony with every other Conference. God wants us to talk for this, and he wants us to act for this. We are the people of God, who are to be separate from the world. We are to stand as representatives of sacred truth. <GCB, April 5, 1901 par. 3>

While on my journey to Battle Creek, as I have visited different places, I at Los Angeles, asked, Why do you not do this? and, Why do you not do that? And the response has been, "That is what we want to do, but we must first get the consent of the Board, the members of which are in Oakland." But, I asked, have you not men here with common sense. If you have not, then by all means transport them. You show great deficiency by having your Board hundreds of miles away. That is not the wisdom of God. There are men right where you are who have minds, who have judgment, who need to exercise their brains, who need to be learning how to do things, how to take up aggressive work, how to annex new territory. They are not to be dependent on a Conference at Battle Creek or a Board at Oakland. <GCB, April 5, 1901 par. 4>

At the Health Retreat at St. Helena there was something which greatly needed to be done, and I called the leading men together, and urged upon them the importance of doing this thing. But they said, "We have no authority to act. We must first communicate with the Board." "What do you mean," I asked, "by acting in such a childish manner? Have you no men here who can be put in a position of responsibility, to decide such questions? If you have not, then do your best at once to find those who can fill such places here. We must have some one right at hand to whom we can speak. The Board must not be at San Francisco or Oakland, but here. They must be where we can counsel with them at once, in cases of necessity. Here is something that must be done immediately, and even if you have no official authority, take off your coats, and go to work to do that which must be done for the health of the institution." I relate this to show you how foolish it is to have a Board miles and miles away, instead of close at hand. <GCB, April 5, 1901 par. 5>

In regard to the work in the South, the arrangements which are being made for that field are in accordance with the light which has been given me. God desires the Southern field to have a conference of its own. The work there must be done on different lines from the work in any other field. The laborers there will have to work on peculiar lines, nevertheless the work will be done. <GCB, April 5, 1901 par. 6>

The Southern field must be organized into a Conference. The lack of interest that has been manifested in that field has made it doubly sure that it must be thus. The Lord is going to enter the South; he is going to work there. His salvation is to be revealed, and the very places in which it has been most difficult to make advancement, are to be the places where the angels of the Lord will go before us. The Lord told the children of Israel that they should have gone up and possessed the land, and he would have given them possession. So he says to us. We are to enter every place in which we can find standing-room. There we are to plant the standard of truth. There we are to leave a monument which every week will proclaim. "The seventh day is the Sabbath of the Lord thy God." The Lord declares that when we diligently observe his Sabbath, it is a sign between him and us, that we may know that he is the Lord that doth sanctify us. This knowledge is of more value to us than gold or silver or precious stones. <GCB, April 5, 1901 par. 7>

The workers in the South are not to depend upon the Conference at Battle Creek. They are to hang their helpless souls on Jesus Christ. God can work for men today as he worked for Daniel. He gave Daniel and his companions wisdom and understanding, and he will give wisdom and understanding to the workers who, with clean hands and willing minds, with self-denial and self-sacrifice, go into the Southern field to clear the King's highway, to take up the stumbling blocks, and prepare the way for the Lord's work to be done. If they will seek for the wisdom of God, if they will cling in humility to the mighty One, they will receive heaven's blessing. I said to my son, "If you will only work in and through the Holy Spirit, you will have a Comforter with you all the time. It does not matter what this one or that one may say. You are not amenable to any man. You are amenable to God. He has given you your work, and he is making a way for you so that you can work in his name." <GCB, April 5, 1901 par. 8>

When I was in Vicksburg, I was so pleased to see in the congregation which assembled on the Sabbath, men of intelligence and real moral worth. I wanted to leave the room; for I felt that I should have to weep. I seldom shed a tear, not even when my dead are before me. Their work is done, and they are at rest. But when I see something that makes my heart glad, the tears will come. <GCB, April 5, 1901 par. 9>

I want to tell you that I feel hopeful in God regarding this proposition concerning the Southern work. There is to be a great work done in the South. For several years I have been waiting and watching for this work. It has been delayed, but now it has been started, and I believe that it has been started right. And to those who do not believe this, I would say, Do not talk unbelief. Put on your armor; put on the gospel shoes; and go to the South and see the work that is being done. <GCB, April 5, 1901 par. 10>

My heart is greatly encouraged in God. I have rolled off the burden that was upon my soul. I feel, brethren and sisters, that we are going to take hold together in the name of the Lord, and seek with all our power to restore, to heal the wounds which have been inflicted on the cause, by a deficient knowledge of what God is to us, and of our relation to him. <GCB, April 5, 1901 par. 11>

We want to understand that there are no gods in our Conference. There are to be no kings here, and no kings in any Conference that is formed. "All ye are brethren." Let us work on the platform of humility, seeking the Lord earnestly that his light may shine into our hearts, and that the arrangements we make may be after God's order. I thank God that we are today in the presence of the whole heavenly universe. While we are making these arrangements, all heaven is witnessing to them. If the veil could be removed, if our ears could be opened, we would see the holy angels and hear a song of triumph ascending to God, because advance is to be made in the Southern field. This field, because it is a hard one, has stood with little help and with little sympathy. Those who work there must put on the righteousness of Christ. He says, My righteousness shall go before you, and the glory of God shall be your rearward. <GCB, April 5, 1901 par. 12>

New Conferences must be formed. It was in the order of God that the Union Conference was organized in Australasia. The Lord God of Israel will link us all together. The organizing of new Conferences is not to separate us. It is to bind us together. The Conferences that are formed are to cling mightily to the Lord, so that through them he can reveal <70> his power, making them excellent representations of fruit-bearing. "By their fruits ye shall know them." <GCB, April 5, 1901 par. 13>

O, if ever there was a people who needed to be imbued with the Spirit of the living God, we need to be. At this time we must see something done which we have not seen for a long time. There must be a scattering from Battle Creek. Those who are here should learn all they can, so that when they go to other places, they can work for the Lord. He has wisdom for you, even as he had for Daniel. <GCB, April 5, 1901 par. 14>

The Lord wants to bind those at this Conference heart to heart. No man is to say, "I am a god, and you must do as I say." From the beginning to the end this is wrong. There is to be an individual work. God says, "Let him take hold of my strength that he may make peace with me, and he shall make peace with me." <GCB, April 5, 1901 par. 15>

Remember that God can give wisdom to those who handle his work. It is not necessary to send thousands of miles to Battle Creek for advice, and then have to wait weeks before an answer can be received. Those who are right on the ground are to decide what shall be done. You know what you have to wrestle with, but those who are thousands of miles away do not know. <GCB, April 5, 1901 par. 16>

It is best for us to put our trust in the God of Israel. We are to feel that it is time for us to possess new territory, time for us to feel that we must break the bonds which have kept us from going forward. Young men, young women, there is a work for you to do. Just as surely as you do this work will you see the salvation of God. Close the windows of the soul earthward, and open them heavenward, and you will receive the rich blessings of heaven, and will at last gain a crown of immortality. <GCB, April 5, 1901 par. 17>

Mrs. E. G. White: I want to say a word. As it has been presented before me, the Southern field has been so long neglected that the cries of distress have gone up to heaven, and there never can be a clearance of our people until that field shall have fourfold more than any other field should have. They must have it, because they have nothing with which to carry forward their work. From the light that God has given me, our people will never stand as they should

stand before Him, until they redeem the past. <GCB, April 5, 1901 par. 18>

April 5, 1901 In the Regions Beyond.

By Mrs. E. G. White, 9 a.m., April 4.

The Lord is our helper, and in humility of soul we should send to heaven our most earnest petitions, asking him to mold and fashion us in accordance with his character. We can not depend upon others to do this work for us. We must work out our own salvation with fear and trembling. Angels of God are round about us, ready to help every one who will walk carefully and prayerfully and in humility before the Lord God of Israel. <GCB, April 5, 1901 par. 1>

We have a large field to work. To the disciples the Lord Jesus gave the commission, "Go ye into all the world and preach the gospel to every creature," and he added, "I am with you alway, even unto the end of the world." He will be with us to the very end. <GCB, April 5, 1901 par. 2>

Our mission is a very sacred and important one, but we have come to place more confidence in human judgment than in the Lord God of Israel. Therefore God says, I am afraid of you. He desires his work to move harmoniously. There is a great work to be done. Before I left my home in Cooranbong there were many nights when it was impossible for me to sleep. The burden upon my soul was very great. I did not want to leave my home unless I had a special assurance that the Lord God of Israel was my Helper and my God. I have had this assurance. On my journey to this place from California the Lord was especially near me, and notwithstanding my feebleness and suffering, I filled every appointment save one. I am more thankful to God than I can express that he has so graciously protected me. Since I have come here he has given me strength, and I put my dependence upon him. I have no strength in myself. I desire to move in the counsel of God. <GCB, April 5, 1901 par. 3>

This meeting will determine the character of our work in the future. How important that every step taken is taken under the supervision of God. This work must be carried in a very different manner to what it has been in the past years. There is a great work to be done in all fields. <GCB, April 5, 1901 par. 4>

When we come into the congregation here at Battle Creek, we see large numbers. In the night seasons One was standing among us, saying, Who sent you here? From what place did you come? What are you doing to remedy the congested state of things in Battle Creek? <GCB, April 5, 1901 par. 5>

There is a world to save. What are you doing to save that world? From Australia I have tried to send over the word that God wants every one to stand at his post, working out the divine will in the saving of souls. There are those who need to know the truth. From the light given me, there are those who are gathering up the tithe and using it to do work; but where is the fruit? And yet the message is sent to Australia that the work there has received more than its share of help. In establishing the work there we had everything to do. Here in America were great institutions. Building after building was erected. We were thankful when we succeeded in building a little meeting-house, of the simplest style, in Cooranbong. In erecting this building, the best workmen labored for a dollar and a half a day, and then gave half of that to help in the work. Some of these were men who had newly come into the truth, and we were thankful that they were willing to make this sacrifice. <GCB, April 5, 1901 par. 6>

In the work in Australia, we have exercised the strictest economy, that we might place the work on vantage ground. <GCB, April 5, 1901 par. 7>

From the light God has given me, there must be a decided change in the management of things at the heart of the work. There are unworked fields all around us. Who has entered these fields? Who has carried the burden of them? Who has been striving to annex new territory? When workers sent by God have entered the darkest and most unpromising places, have not stones been placed in the way of their progress? Have not efforts been made to tie their hands, so that they could do nothing? God declares that when he sends workers to any place, they are under his supervision. It is not in his order that two or three men shall plan for the whole Conference, and decide how the tithe shall be used, as though the tithe were a fund of their own. Let men be careful how they shall put their hands upon the work, and say, We can not help. In the night season I have been in congregations where appeals for help were made. The people were ready to help, but those leading out in the work spoke words of caution, saying, We shall need that means. Thus the help that would have been given was not given. If those who spoke the words of caution had known how the workers in new fields, where there are no buildings, no institutions, had spent hours in earnest prayer before God, asking for help to meet the responsibilities coming upon them, they would not have spoken as they did. <GCB, April 5, 1901 par. 8>

Then, too, from some quarter comes the report that the workers in Australia are doing just as has been done in Battle Creek. But those who go to Australia know better than this. <GCB, April 5, 1901 par. 9>

God wants men to come to their senses. When they do this, they will have the mind of Christ. They will understand that there is a great work to be done, that there are other places besides America in the world. Those who have worked

upon wrong principles are amenable to God for the condition of the work in foreign fields. We in Australia could not press the work there as it should have been pressed. <GCB, April 5, 1901 par. 10>

I pledged myself that if I came to America, I would speak the truth in California and in Battle Creek. My husband and I were the pioneers in the work in Battle Creek, and in connection with <84> Elder Loughborough we established the work in California. In the starting of the work in Oakland, we came to the place where we must have means; and we did not know what to do. My husband was sick and feeble, and very busy. I said, "Will you let me go to Battle Creek to try to raise some money for the work here." "How can you go?" he said. "I am overwhelmed with responsibility. I can not let you go." "But God will take care of you," I said. We held a meeting in an upper room of a house in Oakland, where prayer was wont to be made. We knelt down to pray, and while we were praying, the Spirit of God like a tidal wave filled the room, and it seemed that an angel was pointing across the Rocky Mountains to the churches in this part of America. Brother Tay, who is now sleeping in Jesus, rose from his knees, his face as white as death, and said, "I saw an angel pointing across the Rocky Mountains." Then my husband said, "Well, Ellen, I shall have to let you go." I did not wait for another word, but hurrying home, put a few gems in a basket, and hastened to the cars. I made very little preparation, for I had just time to get to the cars. Weeping like a child, my husband said, "If I had not said you could go, I do not think I could say it now, but I have said it, and I will not take it back." <GCB, April 5, 1901 par. 11>

I went alone, and at that time it took us eight days to go across the continent. I went to the different camp-meetings and bore my testimony, calling for means to establish the work in Oakland and California. We were not disappointed. I obtained means, and then returned to California to build up the work. <GCB, April 5, 1901 par. 12>

I told the Lord that when I came to Battle Creek this time, I would ask you why you have withheld means from the work in Australia. The work there should have been pressed with ten fold greater strength than it has been, but we have been hindered on the right hand and on the left. And then they say, You have had more than your proportion of help. Who told you so? Did the Lord? The people would have given of their means if men had not hedged up the way. <GCB, April 5, 1901 par. 13>

Why am I telling you this? Because we desire that at this meeting the work shall be so established that no such thing shall take place again. Two or three men, who have never seen the barren fields where the workers have had to wrestle with all their might to advance an inch, should not control matters. They know nothing of our experience in Australia. There I could not appeal to large congregations. I could not go for help to places where my husband and I labored earnestly to establish the work. If I had not a right, in the name of the Lord, to call for means, I ask you who had a right? <GCB, April 5, 1901 par. 14>

There are many barren places in America, many places that have not been worked. What is the matter with the church here? It is congested. This is the reason why there is so little of the deep moving of the Spirit of God. There is a world perishing in sin, and again and again the message has come to Battle Creek, God wants you to move out into places where you can labor for the salvation of souls. <GCB, April 5, 1901 par. 15>

If we had been given help, we could have done much more work in Australia. But this work takes means. To whom does the means belong? Where does it come from? It comes from those who believe in Christ, and who are willing to give of their substance to help forward his work. But two or three men have controlled in the use of this means. <GCB, April 5, 1901 par. 16>

It is not that I regret that I went to Australia. I am glad that I went; for God has given us access to the people. Eleven meeting-houses have been built since we went there. In every place where camp-meetings have been held a church has been built. From these churches workers are going about among the people. There have been Bible-workers. After the camp-meeting a mission is established, and continues its work till a church is organized. In the mission are Bible workers, who do missionary work from house to house. Sister Wilson, after she had laid her husband in the grave, took up this work, going from house to house, walking five or six miles to her readings. When she found those who were sick, she would minister to their necessities, and thus she won the love of the people. <GCB, April 5, 1901 par. 17>

Thus by hard wrestling we have found our way to the hearts of the people, and I thank God that we have been enabled to do this. There are many places right here in America that have not been worked. What efforts have been made for them? What self-denial has been practiced? Where are our ministers? Have they been following in the tracks of their brother-ministers in working for the churches? They have done this in California, and when I spoke of the fields which are destitute, which need help, the excuse was made, "Some of these young ministers went out into these places; but they did not arouse much interest, and they did not think it best to go out again." The Lord pity our faith! If you do not gain access in one place, go to another, and when you go out as medical missionaries to help the sick and suffering, or as canvassers, you are doing evangelistic work, which is just as important as the ministry. The canvassing work should now be pushed forward with vigor; for the time is coming when we shall not be able to travel over the country as freely and easily, or get access to the people as readily as we do now. The books that have been circulated and that can be circulated speak for God. They are silent witnesses for him. <GCB, April 5, 1901 par. 18>

I can not tell how many hundreds of dollars I spent while in Australia in giving away my own books to those who I thought would read them, and as a result many have been brought into the truth. There was one man whom with his whole family, we highly prized. He is a reading man, and has a large farm, on which grow the choicest of oranges and lemons, with other fruit. But he did not in the beginning fully take his position for the truth, and went back. They told me about this. In the night season the angel of the Lord seemed to stand by me, saying, "Go to Brother-----, place your books before him, and this will save his soul." I visited with him, taking with me a few of my large books. I talked with him just as though he were with us. I talked of his responsibilities. I said, "You have great responsibilities, my brother. Here are your neighbors all around you. You are accountable for every one of them. You have a knowledge of the truth, and if you love the truth, and stand in your integrity, you will win souls for Christ." <GCB, April 5, 1901 par. 19>

He looked at me in a queer way, as much as to say, "I do not think you know that I have given up the truth, that I have allowed my girls to go to dances, and to the Sunday-school, that we do not keep the Sabbath." But I did know it. However, I talked to him just as though he were with us. "Now," I said, "We are going to help you to begin to work for your neighbors. I want to make you a present of some books." He said, "We have a library, from which we draw books." I said, "I do not see any books here. Perhaps <85> you feel delicate about drawing from the library. I have come to give you these books, so that your children can read them, and this will be a strength to you." I knelt down and prayed with him, and when we rose, the tears, were rolling down his face, as he said, "I am glad that you came to see me. I thank you for the books." <GCB, April 5, 1901 par. 20>

The next time I visited him, he told me that he had read part of "Patriarchs and Prophets." He said, "There is not one syllable I could change. Every paragraph speaks right to the soul." <GCB, April 5, 1901 par. 21>

I asked Brother--which of my large books he considered the most important. He said, "I lend them all to my neighbors, and the hotel-keeper thinks that 'Great Controversy' is the best." "But," he said, while his lips quivered, "I think that 'Patriarchs and Prophets' is the best. It is that which pulled me out of the mire." <GCB, April 5, 1901 par. 22>

But suffice it to say, he took his position firmly for the truth. His whole family united with him, and they have been the means of saving other families. So you can see that our books are of importance. They must be published and circulated. We have a great deal to do in the issuing of our publications. I want to say that I have not come here to feel under obligation to any one because means has been sent to Australia. The money which was sent was God's money. It was paid by God's people in tithes and donations. I send my thanksgiving to God for it, and I thank the people who have opened their hearts to help us. <GCB, April 5, 1901 par. 23>

And I want to say now, When workers go into the barren parts of the earth, do not do to them as you would have done to us. Money has been sent to us in Australia, but no more than we ought to have had. It was not your means that you were handling, but you sent it as though you had created it, as though it were your own, as though you had a right to hold it, and those out of America had no claim on it. <GCB, April 5, 1901 par. 24>

When God sends his messengers to foreign fields, as he sent me, old as I am, to Australia, what right have you to hedge up their way? Had means been allowed, I could have gone from field to field, from post to post, carrying the message. We tried to open the fields just as fast as we could. <GCB, April 5, 1901 par. 25>

Brethren, if God calls you to go to a certain place, and if, when you lay the situation before those who are handling God's money as trustees and stewards, they refuse to aid you because they think a little money is going to be expended and that it is coming out of the treasury, do you go forward in the name of the Lord, and call upon the people to help you in your field. <GCB, April 5, 1901 par. 26>

The people in Battle Creek are dying of inaction. What they need is to impart the truth which they believe. Every soul who will impart will receive from God more power to impart. This is what we are in the world for--to bring souls to a knowledge of the truth as it is in Jesus. Before the way is hedged up, it is for every one to realize his accountability to proclaim the message that God has given him. <GCB, April 5, 1901 par. 27>

I am glad that the work has been opening in the South. I want to tell you that there are among the colored people persons with talent, and we must search them out. But there are men who are still diverting the very means which should go to these destitute fields to advance the work there. The Lord desires us to do all we can for these fields. <GCB, April 5, 1901 par. 28>

There is New Orleans. What men have you working there? What have you done with your workers and with your means to annex new territory, to plant the standard of truth in new places, to establish monuments for God. Where, I ask you, are the laborers? What laborers are there in Memphis? There are two sisters working there. Across the street from the two rooms which they have hired in which to live is the little meeting-house which the believers in Memphis have bought. Until a few months ago they had no place in which to meet for worship. They bought a little meeting-house for a thousand dollars, and then they had two hundred left with which to furnish it. I thank God for this meeting-house. <GCB, April 5, 1901 par. 29>

When I look at the piles of buildings there are here, I feel sad at heart. If you had the missionary spirit, if you had

gone out in accordance with the largeness of the message, in accordance with its breadth and importance, you would not have erected one half of the buildings you have here. You would have made plants in city after city, and God would have approved of your work. He does not like your administration. He does not like your nearness of sight. He wants you to open new fields, and for years he has been calling upon you to do this. This takes money and laborers; but I read in Daniel that they which turn many to righteousness shall shine forever and ever. We want to be in that company. We want to be among the shining ones in the kingdom of God. There we shall want to see those for whom we have prayed and worked. God help us. <GCB, April 5, 1901 par. 30>

Brother Kilgore, you are acquainted with the South. Will you help in the work there? Will you go there to stand at the head as their president, to rescue souls? You are better acquainted with the work in the South than many are. Will you go there? [Bro. Kilgore: Yes.] <GCB, April 5, 1901 par. 31>

We determined to visit the South, and I went in my feebleness. I was very sick, but I did not allow my sickness to hinder me. I went to Vicksburg, and what did I see there? Just as pretty a little church as we have built at Cooranbong. In the basement of this meeting-house a church school is held. Besides the church in Vicksburg a mission house of two stories has been built, with another house of four rooms. This is the beginning. <GCB, April 5, 1901 par. 32>

I spoke to the people on Sabbath morning, and as I saw the congregation, mostly composed of black people, bright and sharp of intellect, I felt that if I had dared, I should have wept aloud. As the people sat before me, I never felt more pleased to break the bread of life, and to speak comforting words to a people. My soul longed after them. When the old meeting-house in which they had met was sold, and was being torn down, the hopes of the people seemed to fall to the ground. They did not know what to do. Their enemies said, They have sold the meeting-house, and now they are going to leave you. But they were assured that a better house was to be built. Then their courage rose at once. When I heard them singing in the meeting, I thought, It is not only they who are singing. Of those who are saved it is [said], God himself will rejoice over them with singing. If there was not on that Sabbath singing in the heavenly courts, then I am mistaken. <GCB, April 5, 1901 par. 33>

While many of you had stood back and made discouraging reports about the work in the South, the work has been going on, and something has been done. <GCB, April 5, 1901 par. 34>

Now I wish to say, We want the people to take hold of the work with interest. In every Church where there is a minister, he is to be a shepherd, not hovering over those in the Church, but taking workers with him, he is to go into the places around. <GCB, April 5, 1901 par. 35>

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While in Vicksburg I made my home on "The Morning Star," and I looked to see the great extravagance which I had heard had been manifested by my son Edson in the preparation of this boat as a house to live in, as a meeting-house to which he could call the people to hear the truth as he went up and down the river. What did I see? I saw the plainest little rooms, some merely lined with plain boards. There was not one extravagant thing in the boat. Now to those who are troubled about the wrongs done in these missionary fields, I would say, Why don't you have interest enough to go there, and see what is being done, before you nourish your prejudices? why do you not interest yourself enough in the field to become acquainted with it? to prove all things. Then you will testify that the work being done is right and good. <GCB, April 5, 1901 par. 36>

The work is one. Do not think that because you are here in Battle Creek, God is not supervising the work in any other parts of the field. The world is the field; the world is the vineyard; and every spot must be worked. God desires every soul to put on the harness. "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 dark places. Wherefore take unto [you] the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." How?--In God's strength--minute men, waiting to hear what he will say next. What we need is living faith in the invisible instrumentalities that are arrayed against the powers of darkness. <GCB, April 5, 1901 par. 37>

The great army of evil is constantly working to gain the victory for Satan. The synagogue of Satan has come out to contest every step made in the advancement of truth. Will those who profess to believe the truth join the powers of darkness? You have done it, but not all. I thank God that He has honest believers and laborers in the field, but they need to be educated. They need to be disciplined. They need to be taught how to work. <GCB, April 5, 1901 par. 38>

Just as soon as the workers in California stop doing aggressive work, and hover over a few churches, treading on one another's heels, their light will go out. If you wish to retain the tithe in California, not using it in foreign fields, you must do aggressive work at home. You are not to be merely consumers, but producers. You should not merely absorb. You should sustain the work in every part of the world. <GCB, April 5, 1901 par. 39>

There is the work in London. The workers are struggling with nothing to do with. There are hardly any laborers, and here in Battle Creek a great congregation assembles Sabbath after Sabbath to hear the Word of Life. What account will you give to God for all the opportunities and privileges He has given you that you may work for Him? To those who

have gone out into hard fields, which you have made as hard as possible, you have not given much encouragement. The workers in the South have had very little encouragement, where my own son has been striving to push the work. And if I had opened my lips to encourage him, it would have been said, "Oh, it is because it is her son." <GCB, April 5, 1901 par. 40>

In Nashville what did I find? There I found that a building had been purchased very cheaply, and the workers there are preparing to manufacture health foods. A printing office is in operation, and it is needed. Now they can publish papers and small books and perhaps larger books, reducing the price as much as possible. These books, can be used in the work of teaching the people to read. Many of the people will have to be taught to read, and the white and black teachers must unite in counsel. Then the white teachers will work for the white people, and the colored teachers for the colored people. The white people, as well as the colored, need to be saved. Many of the white people in the South are as ignorant and degraded as the colored people. God wants to save them. He wants to see a company raised up in the southern States to work for Him. <GCB, April 5, 1901 par. 41>

God told me that I was to enter into no strife with men, that I was to go straight forward in His name, and appeal to the people to come up to the help of the Lord, to the help of the Lord against the mighty. <GCB, April 5, 1901 par. 42>

If our ministers, instead of hovering over the churches to keep the breath of life in them, would go forth to work for those outside the fold, those in the churches would receive the vital current from heaven as they hear that souls were drawn to the Lamb of God. They would pray that God would give power to the workers, and their prayers would be as sharp sickles in the harvest fields. <GCB, April 5, 1901 par. 43>

The Lord desires His people to arouse. Word came from Colorado, asking me if the Southern field was closed. It was said, Word has come that the field is closed, and that we need send no more money there. But the evidence is that more means than ever should be sent there. The report that the work in the South was closed was started by the enemy. He saw what was going on, that work was being done for Christ in the South, and he stirred up his human agencies to hinder the work in one place. <GCB, April 5, 1901 par. 44>

When Christ was upon earth, He told us just what to do when persecution arises. He says, When you go to one place, and they will not hear you, go to the next place, and when they persecute you there, go to the next place. You will not have gone over all the cities of Israel until the Son of Man be come. These are the directions which have been given us. One place closed does not close the Southern field. An army for Christ is to be raised up there. And I believe Brother Kilgore consented to go there. God desires him to go because he understands the field, and can strengthen the work there. <GCB, April 5, 1901 par. 45>

There is work to be done in many hard places, and out of these hard places bright workers are to come. In some places in the South it is impossible for white laborers to labor for the colored people. The work is going to be managed so that colored laborers will be educated to work for their own people. There are colored people who have talent and ability. They can work in the saving of souls, and God will work with them, and give them the victory. <GCB, April 5, 1901 par. 46>

I promised the Lord that if I ever stood before the congregation in Battle Creek again, I would speak the truth just as it is. I might write it, and have written it, but it was like water spilled upon a rock. Now that I am here, I intend to keep the matter before you day by day during this conference. If there is any power that can raise the missionary spirit in you, God will speak to you. I believe God will pour out His Spirit on those that are here, so that they will come up to His help. <GCB, April 5, 1901 par. 47>

Have I not said enough for this time? I know there is much unsaid which I shall say later. I want to keep your minds stirred up by way to remembrance. Everything is being decided for life or death. We are working for eternity. The Lord is coming. I mean to bear a clean-cut testimony, and to bear it to all who have lost their bearings. I want them to know just where I stand. Everything that I have goes into the cause. All is God's, and if I can see souls saved, that is all I ask. <GCB, April 5, 1901 par. 48>

April 8, 1901 Will a Man Rob God?

Talk by Mrs. E. G. White in the Tabernacle, April 6, 1901.

I solicit the prayers of this people. I want everyone to realize that an individual responsibility rests upon him to hear with faith and understand what we have to say, because it is the word of the living God. Pray for me; pray for yourselves individually. You have a personal Saviour, and the Lord wants every one of you to be saved in his kingdom. He wants you to have a crown of life, and you want it. <GCB, April 8, 1901 par. 1>

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap." <GCB, April 8, 1901 par. 2>

Stop and consider what that means. Fuller's soap makes a garment shrink into a much smaller compass. We want to stand in that position of humility where the life is hid with Christ in God. We claim him; he is our Righteousness; therefore if our lives are hid with Christ in God, we shall not shrink into nothingness. <GCB, April 8, 1901 par. 3>

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and they that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye have 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?" As though they had no knowledge but that they had been doing just the best thing, and were living as well as they could. <GCB, April 8, 1901 par. 4>

Now the explanation comes,--"Will a man rob God?" Would you do it? The <125> Bible speaks of this as if it were an impossibility that any man should venture to do such a thing. "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." <GCB, April 8, 1901 par. 5>

Now everyone ought to know that the system of tithing which is here brought out, means. I shall not go into the explanation of this; for we take it for granted that we all understand it. <GCB, April 8, 1901 par. 6>

"Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." <GCB, April 8, 1901 par. 7>

This is a representation of the result of faithfulness in returning to the Lord his own. The Lord saw just how it would be when the world was filled with inhabitants, and therefore he makes a covenant with his people that they should give him their tithes and offerings, according to the arrangement which he has made. This is his. It does not belong to any of you. God has made this arrangement with you, that you may show that you realize your dependence and accountability to God by returning to him his portion. If you do this, his blessing will come upon you. All that we have is the Lord's, intrusted to us as his stewards. That which we hand back to him he must first give to us. The Lord is trying and testing us by every dollar that comes into [our possession, to see if we will] acknowledge him. How? -- By appearing before the world as the people who acknowledge their accountability to God by giving him all they possess. Thus you may bear witness that God is the possessor of all that you have, even yourselves. "Ye are not your own; for ye are bought with a price," even the precious blood of the only begotten Son of God. <GCB, April 8, 1901 par. 8>

All the sufferings, all the distress that came to him who was equal with the Father, was born that he might bring a people to himself. For this purpose he laid off his royal robe, his royal crown, laid aside his high command, and stepped down to humanity. He who was the Majesty of heaven, the King of glory, died for sinners. <GCB, April 8, 1901 par. 9>

We breathe because God takes charge of the human machinery. Day by day he keeps it in working order, and he wants us to think of the infinite sacrifice he has made for us in suffering with One equal with himself, -- his only begotten Son. He consented to let him come to a world all seared and marred with the curse of sin, to stand at the head of humanity as a sin-bearing, sin-pardoning Saviour. God has pledged himself to receive sinners; for he "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Everlasting life,--this is what we want. Shall we be satisfied to live in this poor world without a hope of a better life? God forbid. Let us lay hold of the power that has been provided for us to make it possible for us to gain eternal life. Let us take hold of the blessings heaven has given us that we may fit ourselves for the higher grade, fit ourselves for the mansions which Christ is preparing for us. He said, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." <GCB, April 8, 1901 par. 10>

To us has been given the work of preparing ourselves for the mansions. And this we can do through the help that is waiting for us. When God gave his Son to our world, he gave all heaven, all the facilities and powers of heaven. Those who fail to improve the glorious opportunities granted with the gift of God's Son will be without excuse. <GCB, April 8, 1901 par. 11>

Christ declared that all power in heaven and earth has been given to him, and he gives this power to those who truly believe on him, to his disciples, that they may go forth to proclaim the message of hope and salvation to a fallen race. He takes his position at the head of humanity, covering humanity with divinity. In him humanity and divinity are

combined, and he can accomplish for the human race all that is necessary to enable them to overcome as he overcame, and to sit down with him in his Father's throne. <GCB, April 8, 1901 par. 12>

The battle is before us. We can come off victorious; for through Christ we can be partakers of the divine nature, having "escaped the corruption that is in the world through lust." How glad I am that this is so! How glad we all should be! When we had nothing to recommend us to God, Christ gave his life for us. With his long human arm he encircles the race, while with his divine arm he grasps the throne of the infinite. Thus finite man is united with the infinite God. The world, divorced from God by sin, has been restored to favor by the sacrifice of his Son. With his own body the Saviour has bridged the gulf that sin has made. <GCB, April 8, 1901 par. 13>

In the first chapter of second Peter we read, "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; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." <GCB, April 8, 1901 par. 14>

By reading this chapter you will see that we have been given a sum to work out. We are to work on the plan of addition. "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." <GCB, April 8, 1901 par. 15>

From this we can see that there is to be a co-operation between God and man. We are to act our part. It is of no use for us to say, "I believe in Christ," while we fail to practice his lessons. God wants every one of us to rise to the emergency. We are to be witnesses for Christ. He wants us to grasp all the blessings he has brought to us. God gave all heaven to his Son to give to us. <GCB, April 8, 1901 par. 16>

In the chapter from which I have been reading in Malachi, God declares that he will abundantly bless those who are faithful in bringing him their tithes and offerings, but that the curse of Heaven will rest upon those who are dishonest in this matter. God forbid that the curse of heaven should rest upon this congregation because of dishonesty toward the Lord. God forbid that any one of us should fail of gaining the precious boom of eternal life. Do not rob God. Walk honestly before him. All <126> is his. He has intrusted goods to his agents for the advancement of his work in the world. They are to bring to his treasury a faithful tithe and besides this, they are to bring gifts and offerings as the cause shall demand. God does not propose to do the work which he has intrusted to us. We are to do our part in carrying out the plan of redemption provided for the human race at an infinite cost. God desires us to realize our accountability to him, and act as his helping hand. The medical missionary work, which has been so clearly and definitely established here in Battle Creek, is to be recognized. God desires us to realize that heaven has been brought near to earth. Ten thousand times ten thousand and thousands of thousands of angels minister to those who shall be heirs of salvation. <GCB, April 8, 1901 par. 17>

Just think of it! These angels are ministering to us today. They are all through this congregation. But there is also an opposing element here. On every such occasion the enemy comes in with his power and his invisible army. Therefore we may know that there are two parties in this house, those who are ministering to the human race, and those who are working counter. One power is trying to bring in everything possible to divert the mind, but the Lord God of heaven has given power to the heavenly agencies, and they are working. Satan is seeking to throw his hellish shadow across our pathway to eclipse the view of God's glory. <GCB, April 8, 1901 par. 18>

Christ wants you to bring eternity into your reckoning. "What shall I do to inherit eternal life?" We do not want you to think that the work of bringing all these people into the gospel of Jesus Christ costs nothing. We have missionaries in many places, but there have not been so many as there should have been. Now, dear friends, a new chapter is to open from the time of this large gathering here. We have set our whole hearts with a determination that the work shall be carried with much greater strength than it has hitherto been carried, and we want the help of everyone to advance the work of God. <GCB, April 8, 1901 par. 19>

We have taken up the work in the foreign fields, where the people have never heard the truth, but the missionary work has not been advanced as it should have been. We could not go very far, because we had not the means. All that I have received from the royalties of the books I have written, I have invested in the work, and then I have said to my brethren, by faith, "Lend me your means, I will pay you the interest, but the work can not stop here." I have tried to carry forward the medical missionary work and the gospel. These two are united, and should never be separated, because Christ did not separate them. Some institutions have been established in Australia, but not half what there ought to be, nor what there will be. After we had erected, with what help we could get there, eleven meeting-houses, and organized eleven churches, then the work was just taken hold of with the ends of our fingers. What was the matter?--There was no money in the treasury. We had no means to handle. I never want men sent to missionary fields with nothing to work with, as we were sent to Australia. They have sent some money to that field, and this is no more

than they should have done. It was God's money. <GCB, April 8, 1901 par. 20>

Christ took humanity upon his divine soul, and in the wilderness of temptation he overcame in behalf of humanity. For forty days and forty nights he was tempted of the enemy. He traveled the path which everyone of us must travel. The question for us to solve is whether we will be overcomers or be overcome. Christ was an overcomer. He met the devil with, "It is written." He entered into no argument. When Satan tempted him to make the stones bread, he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then Christ was tempted in regard to ambition. Satan placed him upon a pinnacle of the temple, saying, "Cast thyself down." He could tell what was written. "It is written," he said, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But Satan did not tell the whole. He left out the words, "To keep thee in all thy ways." There was a way in which Christ was to do his work, but not in a presumptuous manner. He was to be an example to humanity. He was not to show his glory by throwing himself from a dizzy height. "It is written," he said, "Thou shalt not tempt the Lord thy God." <GCB, April 8, 1901 par. 21>

Then Satan took the Saviour to the top of a high mountain, and presented to him all the glory of the world. All this, he said, will I give thee. It is mine. I will give it to thee if thou wilt fall down and worship me. Christ had come to a point then where divinity must flash through humanity, even in his starving condition. What did he say?--"It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. . . . Get thee hence." Satan could not stand after the "Get thee hence" had come. A power superior to the power of darkness was revealed. Christ gained the victory, even in his weakness. <GCB, April 8, 1901 par. 22>

So Satan went away. Christ was left fainting on the battlefield. Where was the hand to be put beneath *his* head? Where was the bosom upon which he could lean? It was ready. An angel of God ministered unto him. Angels of God gave him food, and supported the fainting head. <GCB, April 8, 1901 par. 23>

All this Christ did for us. For us he became poor, that we through his poverty might be made rich. He shares the sufferings of human beings. His help will be given them in their emergencies. <GCB, April 8, 1901 par. 24>

A letter comes over to Australia, asking if Mrs. White is a millionaire. I would like everyone to become a millionaire as I have done. Nothing which I possess is my own. When I came back from Australia, I had nothing, not even to purchase a home. But we made some arrangements for the first payments, by selling some of the land. To be a millionaire in this world is no temptation to me. We see millionaires made very poor in a moment. Or they die, and leave their treasures for their heirs to quarrel over. I want something more than this. I want to become a member of the royal family. If I can be a child of the Heavenly King, I am more than a millionaire. God has declared that there is an eternal weight of glory laid up for those who are heirs of God and joint heirs with Christ. <GCB, April 8, 1901 par. 25>

I am using in the work all the means I have. I am seventy-three years old, and I frequently think when I enter the pulpit that I may die there, or on my knees in prayer. But this does not trouble me. I have hid my life, hid it with Christ in God. I desire to overcome, even as Christ overcame; and I desire you also to overcome. <GCB, April 8, 1901 par. 26>

Why are some of you so afraid to trust the Lord? He had not where to lay his head, and yet he was the Majesty of heaven, the King of glory. My heart is drawn out in sympathy for you. I greatly desire that you shall feel that you can take hold of Jesus Christ. I want you to be co-laborers with him in the work of saving souls. As you work with means and voice to sustain the cause of God, you may know that you are following <127> in the footsteps of your Redeemer. He says, "If any man will come after me, let him deny himself, take up his cross, and follow me." <GCB, April 8, 1901 par. 27>

I wish to say to you who are in this meeting, We are to organize here for a great work. We want all who possibly can to help us to carry the load. There are some whom we need as personal laborers in the field. If God has given you intelligence and a knowledge of the truth, then I ask you, Why are you not working for him? How long will your soul be kept fresh and fruit-bearing if you live only for self? You can grow in grace only as you impart to others the grace given to you. <GCB, April 8, 1901 par. 28>

The work in America has not gone forward as it should have done, because self-sacrifice and true devotion have not been manifested. The people of God have not moved forward in strong lines. How long will it be before you understand that to every man God has given his work? The talents which he has intrusted to his people are to be sacredly improved. <GCB, April 8, 1901 par. 29>

"Keep silence before me, O islands; and let the people renew their strength; let them come near; let us come together to judgment. Who raised up the righteous man from the east, and called him to his foot, gave the nations before him, and made him ruler over kings? Who gave them as dust to his sword, and as driven stubble to his bow? He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generation from the beginning? I the Lord, the first, and the last; I am he. The isles saw it and feared; the ends of the earth were afraid, drew near, and came." <GCB, April 8, 1901 par. 30>

"They helped everyone his neighbor; and everyone said to his brother, Be of good courage. So the carpenter

encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved. But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friends. Thou whom thou hast taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." <GCB, April 8, 1901 par. 31>

God will work for us if we will stand in our lot and in our place. If you will do cheerfully the work apportioned you by the Master, he will work with you. <GCB, April 8, 1901 par. 32>

"Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee. They that war against thee shall be as nothing, and as a thing of nought. For I, the Lord, thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new, sharp thrashing instrument having teeth: thou shalt thrash the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them, and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." <GCB, April 8, 1901 par. 33>

Medical missionary workers, listen to these words. God has a great army for the protection and strength of those who work as his helping hand. <GCB, April 8, 1901 par. 34>

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." <GCB, April 8, 1901 par. 35>

We are running a race for the crown of life. Let us run with patience, laying aside every weight, and the sin which doth so easily beset. Then we shall obtain the crown of life. But we can not expect to gain the victory if we sit down in Battle Creek and fold our hands, doing nothing for the Master. There is a dearth of workmen. Put on the armor, and let your feet be shod with the preparation of the gospel of peace. Just as soon as God sees that you are ready for work, he will work with you. <GCB, April 8, 1901 par. 36>

I believe there is one here in this congregation, Shireman by name, who has established church after church; and how did he establish them? He went into a field where there was nothing. He was a carpenter. He would build his house, and then call in the people, and hold Bible readings. There he would work till a good, strong church was established. Then did he stand and say, Look at the good work I have done?--No; he would go to another place, and repeat the same thing. This he did over and over again. <GCB, April 8, 1901 par. 37>

Where did this brother get his education?--I will tell you. He got it in the same manner that John the Baptist got his education, when he went into the desert and into the wilderness. The priests and rulers were so troubled and distressed because John did not walk according to the old, regular order in getting his education. Yet Jesus said there was not a greater prophet than John the Baptist. <GCB, April 8, 1901 par. 38>

We do not say that you should go nowhere or anywhere to get an education, but we do say that every man is not dependent upon a school or college education to do work for the Master, if he is converted to God, soul, body, and spirit. He is in connection with the great Teacher, the greatest Missionary that the world ever knew. We are to feel no sufficiency in ourselves; for the Lord God of heaven is our wisdom, our sanctification, our strength, and our righteousness. If we realize our dependence, and hang our helpless souls on Jesus, we shall find that the waters of life will flow into the soul, and it will be as Christ said to the Samaritan woman, "A well of water, springing up into everlasting life." <GCB, April 8, 1901 par. 39>

Now, brethren, we want more of God and less of self. When we get the education that is needful, we should impart it. It is an honor to Christ to trust in him. He says, I am at your right hand to help you. <GCB, April 8, 1901 par. 40>

We want every soul to see God as he is. He is the Majesty of heaven. He is the great Teacher. We want you to believe that he will give wisdom and counsel and judgment. He will prepare the way before you, if you will come before him praying and watching unto prayer. Remember that 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." We have to meet invisible foes, therefore we should not send, as many have, across the waters of the Pacific, to ask counsel as to what shall be done. You have a Counselor right by your side. Do not dishonor him. How many have been left destitute of wisdom because they persisted in asking counsel from human agencies, when <128> Christ, full of comfort, grace, and love, was longing to bestow it. All heaven is longing to help those for whom Christ has died. <GCB, April 8, 1901 par. 41>

I will give you a recipe against depending upon man. In the first chapter of second Peter there is recorded the plan of addition, upon which we are to live, and then the apostle says, "If these things be in you and abound, they make you

that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." How many here have forgotten to pay God his tithe? How many are robbing God, and at the same time expecting his blessing, wondering why they do not have more vitality and power and grace? How many have forgotten that God will purge us from the sin of covetousness? <GCB, April 8, 1901 par. 42>

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." <GCB, April 8, 1901 par. 43>

This is our life insurance policy. Those who enter the kingdom of God must first co-operate with him in the saving of their own souls and the souls of others. May God help us to go to work. To you who have been robbing God in tithes and offerings I would say, Do not think that you can come here to his house and receive his blessing. No; you will begin to murmur and complain, wondering why you are not exalted as others are. But of those who serve him in sincerity the word says, "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." <GCB, April 8, 1901 par. 44>

Read the third chapter of Malachi, and think whether you wish to be found robbing God. God is in earnest with us. He expects us to help in planting his standard in places which have never heard the truth. He calls upon you to practice self-denial, that the work in foreign fields may go forward. From all over the world, calls for help are coming. Lay out no money unnecessarily. Deny yourself, take up your cross, and follow the Master. You can never give him as much as he has given you. He gave his life for you. What have you given for him? <GCB, April 8, 1901 par. 45>

April 10, 1901 The Need of Missionary Effort.

Early Morning Talk by Mrs. E. G. White, April 9.

I thank the Lord that he is working in our midst. When we come to the Lord in humility of mind, and seek to unify as far and as fast as we can, the God of heaven puts his indorsement upon our work. But when we draw apart, each seeking to bring in something different, so that the work is prolonged and nothing accomplished, we can not receive the blessing of God. <GCB, April 10, 1901 par. 1>

There seems to be in this meeting an endeavor to press together. This is the word which for the last fifty years I have heard from the angelic hosts,--Press together, press together. Let us try to do this. When in the spirit of Jesus we try to press together, putting ourselves out of sight, we shall find that the Holy Spirit will come in, and the blessing of God will rest upon us. Enough dissension will come in from outside. That which Christ declared would arise in the last day will come. The people of God are to walk in the light of heaven, not in the light of the sparks of their own kindling, or in the light of the sparks which the enemy will kindle for them. He will make fires enough to lead us astray if we will be led. We must place ourselves in that position where we reach the highest standard of truth and righteousness, equity and judgment. <GCB, April 10, 1901 par. 2>

There is a great work to be done in our world. Last evening the question came up in regard to our Scandinavian brethren. It was asked whether they should divide into different sections, according to their nationalities. I was in Europe for two years, and two or three times I visited the various places where our work had been established there. Some such questions as this came up before us then, and the light that was given me was that the different nationalities were not to divide up into separate companies, but were to press together just as much as possible. God wants unity to be seen among these different nationalities. Each should try to learn the language of the other, so that they can all assemble in conference, and understand what is said. Should they divide into different companies, making no effort to unify, there would be little prospect of their being able to meet together at general meetings. <GCB, April 10, 1901 par. 3>

The Lord wants us to help one another. We have largely lost sight of this. He wants us to use the powers he has given us in strengthening and blessing one another, not in condemning and destroying. We are to be a blessing to those whom Christ has purchased with his own blood. <GCB, April 10, 1901 par. 4>

Brethren and sisters, we would be glad of the privilege of having separate seasons of prayer together. But this is such a large meeting that it is impossible. But each one of us has a God. Press close to the bleeding side of the Son of God. He is the Majesty of heaven, the King of glory. He is the Source of our power, our strength, our efficiency, and if we will keep close to his side, the Holy Spirit will impress our hearts, and we shall work in Christ's lines. We shall be influenced by the Holy Spirit, and then we can not draw apart from one another. We shall <183> have one mind, one judgment, and the blessing of God will rest upon his people. <GCB, April 10, 1901 par. 5>

There has been a great burden on my mind in regard to the present situation of the work in Scandinavia. From the

light God has given me, in no case is his name to be dishonored by the institutions which have been established there to build up his work, to stand against the customs and practices of the world, being allowed to pass into the hands of unbelievers. I want you to remember this. There is a vast company of people gathered here, and if everyone of them will take hold and do what he can, the institutions in Scandinavia will be lifted out of their embarrassment, and placed on vantage-ground, where no reproach will rest upon the cause of God through them. These institutions need not have been in the position in which they are, and they would not have been in this position had our brethren in America done what they should have done years ago. An experienced man of business, with a practical knowledge of bookkeeping, should have been sent to Europe to superintend the keeping of the accounts in our institutions there. As if this work had demanded more than one man, more than one man should have been sent. Thus thousands and thousands of dollars would have been saved. <GCB, April 10, 1901 par. 6>

Such men as this should be employed in our work in America. They should be men who are devoted to God, men who know what the principles of heaven are, men who have learned what it means to walk with God. If such men as this had superintended the financial business of our Conferences, there would today be plenty of money in the treasury. A few men in our institutions would not have grasped all they could in wages. Our institutions would now stand as God declared they should stand, helping the work by self-denial and self-sacrifice. <GCB, April 10, 1901 par. 7>

The brethren in Scandinavia should be helped by their brethren in America. If, years ago, when money was brought into the treasury because the people had confidence in the leaders, believing that the means would be properly handled, the work had been carried forward in even lines, if the money had been used in foreign fields, the work in Europe would not be where it is today. The institutions in Scandinavia would not be where they are. <GCB, April 10, 1901 par. 8>

In England there is a large field, a field which we have touched only with the tips of our fingers. If the importance of this field had been realized, money would have been sent there, and the work today would have been in a flourishing condition; for the field is ripe for the harvest. <GCB, April 10, 1901 par. 9>

A much larger company should be gathered for the Lord from the different countries of Europe. Brother Conradi has stood in that field with very few to help him. I thank God that his blessing has accompanied the efforts of those who have been working for him in foreign fields. We see that the salvation of souls does not depend on the number carrying the message. God himself works with his faithful laborers, be they many or few. <GCB, April 10, 1901 par. 10>

Just as soon as God sees that men will handle means in his fear, realizing that it is his money, that it comes from his people, he will co-operate with their efforts. Some of those from whom this money comes are poor. They have just enough to live on, but they bring their tithes and offerings to the Lord, longing to see his work advancing. When a few men, steeped in selfishness, work from selfish purposes, the whole cause is swayed in selfish lines. <GCB, April 10, 1901 par. 11>

We need to return to God's plan, to the place where the Spirit of God can dwell among us. I believe we are reaching the right platform, and I thank God with all my heart. God wants to teach us a lesson. He wants us to hang our helpless souls upon Christ, not upon humanity. He wants his servants to stand where they will maintain the righteous principles of heaven whatever may be the consequences. <GCB, April 10, 1901 par. 12>

The debt must be lifted from our institutions in Scandinavia. If all who are here this morning will do something, you will never feel it, only as you receive the blessing of God, and I think that is something you will all welcome. Do something. Let our institutions in Scandinavia stand in freedom. As you read the eighth and ninth chapters of second Corinthians, you will find out how to assist. May God enable you to fill up the gap, to come up to the help of the Lord, to the help of the Lord against the mighty. <GCB, April 10, 1901 par. 13>

God lives, and I am so glad of it. Our Saviour is not in Joseph's tomb. He has risen, and has proclaimed over the rent sepulchre, "I am the resurrection and the life." Let us show by our actions that we are living by faith in him. We can call upon him for assistance. He is at our right hand to help us. Each one of you may know for yourself that you have a living Saviour, that he is your helper and your God. You need not stand where you say, "I do not know whether I am saved." Do you believe in Christ as your personal Saviour? If you do, then rejoice. We do not rejoice half as much as we should. This entire congregation should be filled with rejoicing because of the way in which God has been revealing himself in this meeting. God's power has been seen, and his salvation is still to be revealed to his people. I see in Jesus a wonderful power and strength, and I want you to see this. Then your hearts will be as humble as the heart of a little child. Then you will not quarrel over who shall have the highest place or the highest wages. Your question will be, "How can I best serve my Lord?" <GCB, April 10, 1901 par. 14>

I thank God that the work in the South has been started. There is a great deal to be done in that field, and I thank God that a beginning has been made. In the present arrangements I can see that there is room for Christ to enter and manifest his power in that poor, neglected, suffering field. <GCB, April 10, 1901 par. 15>

And there is New York, that great and wicked city. Who has carried the burden for that field? Who has felt the necessity of denying self that the work in that city may be carried forward? It is indeed a wicked city, but God had a

Lot in Sodom, and he has a people in New York, who, as the hart panteth after the water brooks, are panting after the pure waters of Lebanon. New York is ready to be worked. When I was last there, just before leaving this country for Australia, the Lord showed me that his work should be established in New York. He showed me what could be done there if everyone would come up to his help. The power of God is to carry the truth in this city. <GCB, April 10, 1901 par. 16>

There is not a dearth of means among our people any more than there has been in the past. There is certainly not a dearth of means among our people in California. But in spite of this, the great field of New York is left untouched, while week after week, a large congregation meets here in the Tabernacle. The people ought to feel that the rebuke of God rests upon them because they are not working for him in places which know not the truth. If they had the spirit of the pilgrim <184> fathers, they would go forth to work for God in the waste places of the earth. The pilgrim fathers started out in their poverty. Some died on their voyage over from England, and others died when they reach America. But they accomplished what they had purposed. God wants his people today to feel the same spirit of self-denial. He wants them to put [on] every piece of the armor, and go forth to let the light of heaven shine into the hearts of those who are in darkness. <GCB, April 10, 1901 par. 17>

My dear brethren and sisters, do not spend in selfishness one dollar of the Lord's money. You have no money but his. All you have is the Lord's. You have been bought with a price, therefore you are bound to enter the service of your Redeemer. You must give an account to God of all that you have. At the last great day, God will ask, "What did you do with the money I intrusted to you." <GCB, April 10, 1901 par. 18>

Look at the unworked fields. Is there not enough to call for self-denial and self-sacrifice? I do not know what will stir your hearts if they are not stirred as you look at the fields which have hardly been touched. <GCB, April 10, 1901 par. 19>

God calls for workmen. He wants those who have gained an experience in the cause to enter the work in America. He wants them to take up the work in New York and in other cities where iniquity prevails. He wants them to start the work in his fear. Just as soon as possible let schools be established and workers educated to do medical missionary work. This work is the right hand of the body. It is bound up with the ministry of the gospel. God lives and reigns, and he desires those who have opposed health reform, who have worked against it by their influence, by their actions, by their sarcastic remarks, to make a thorough change. Do not longer divorce yourselves from the medical missionary work. Dr. Kellogg has been driven almost to despair as he has sought for some way in which he could bring the truth more prominently before the world. Let every minister of the gospel heed the words of Paul: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others I myself should be a castaway." God wants you to observe the strictest principles of temperance. He wants you to stand in a position of sacred nearness to him, where you can ask and he will hear, where you know that he will always be with you. <GCB, April 10, 1901 par. 20>

We have been becoming as salt which has lost its savor. Many are in this position because they have resisted light. Christ says to us, "Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." What is the house. It is God's vineyard, the world. <GCB, April 10, 1901 par. 21>

The most selfish thing mortals can do is to establish centers, neglecting to plant the seeds of truth in the destitute portions of the vineyard. There are in our work today congested centers, while the field stands before us as a barren waste. <GCB, April 10, 1901 par. 22>

God is going to help us to change this order of things. This is what we are trying to do here. We have a work to do in the cities of America, where, had the light of heaven been followed, there would now be monuments erected for the Lord, from which light would radiate to the regions around. Thus it would have been in the Southern field, had the will of the Lord been done. The work would have been established before the animosity now aroused had been kindled. <GCB, April 10, 1901 par. 23>

God wants those who have been working against the seventh-day Sabbath to receive his truth. He wants his people to let the light of heaven shine forth to them. Many of those who in the past have placed themselves on the side of the one who instituted a spurious rest day, will accept the truth. We need to be very careful of what we say and what we do. We need to stand where we represent Christ by our meekness and lowliness. No one among God's people is to try to gain the highest place. <GCB, April 10, 1901 par. 24>

If the counsel of God had been followed, the waving field all around us would have been harvested. Monuments to the Creator would have been raised in many places. Let us from this time follow the divine guidance. Let not one word of contention be spoken. Let us unify in the work of serving God, feeling our need of the wisdom that comes from above. <GCB, April 10, 1901 par. 25>

When the word comes from God that a work is to be accomplished, have means ready for the workers. Yesterday I had an interview with an Indian chief who had accepted the truth. He is trying to place the truth before his people, and is endeavoring to build a little meeting-house. We must help him. Do not spend one dollar needlessly. Do you not want to see souls clothed with the righteousness of Christ? Do you not want to see a people standing in such living

connection with God that they will give the trumpet a certain sound? I am glad that God has brought this brother into connection with his truth. Let us encourage him in his work. It is much more important to use means in this way than to use it in this place. We have a standing here. When a man is raised up to give the trumpet a certain sound, as I believe this Indian brother has been, I beg of you to help him. Bring your tithes and offerings into the treasury of the Lord, that the blessing, and not the curse, of Heaven may rest upon you. <GCB, April 10, 1901 par. 26>

God calls upon us to take hold of his work intelligently, and I hope that a beginning is to be made at this meeting. Remember that Battle Creek is not the whole world. No, indeed. We have a world to save, and upon every one of us rests a most solemn responsibility. Let us stand in the counsel of God, in our lot and place, ready to help wherever help is needed. Your money is the Lord's. Use it to build up, not to tear down. When under the direction of God, men say, "I wish to open the work in that field," do not say, We have no means to help. That is a terrible thing for the angels to hear you say. God wants you to get to work. <GCB, April 10, 1901 par. 27>

What does it mean that so many of our large cities are unworked? Have you been learning at the footstool of Jesus? Have the workers in our institutions been doing their duty? Have they been trying to advance the work of the Lord? <GCB, April 10, 1901 par. 28>

I will tell you of a place where the workers labor on economical lines, where they may be even too economical. This is at the Sanitarium. The workers there work very hard, and for very low wages. Again and again the need of self-denial has been presented to them, and they have worked to the utmost of their ability, cheerfully accepting low wages. Let there be more equality. Let those in the Sanitarium receive higher wages, and let those who occupy high positions in the work show more of a spirit of self-denial and self-sacrifice. Let us see if matters can not be evened up. <GCB, April 10, 1901 par. 29>

I might say more, but I will stop now. I thank the Lord that he has given me strength to speak to you this morning, and I thank you for your respectful attention. <GCB, April 10, 1901 par. 30>

April 11, 1901 Extract From a Letter From E. G. White

"Keep your work and its needs before the General Conference. Write them freely." <GCB, April 11, 1901 par. 1>

"Better train laborers on the spot if possible. They can do a work among their own people that we can not. Then with some help from America who can do some work that they can not, the cause advances." <GCB, April 11, 1901 par. 2>

April 12, 1901 Remarks by Mrs. E. G. White

Mrs. E. G. White: I have been given light all along the way in regard to the workings of the cause, and last night some things in regard to the medical missionary work were brought more especially before me. <GCB, April 12, 1901 par. 1>

When health reform was first brought to our notice, about thirty-five years ago, the light presented to me was contained in this scripture. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in <203> Zion, to give them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." <GCB, April 12, 1901 par. 2>

In the light given me so long ago, I was shown that our own people, those who claimed to believe the present truth, should do this work. How were they to do it? In accordance with the directions Christ gave his twelve disciples, when he called them together, and sent them forth to preach the gospel. "When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. . . . These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand, Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." <GCB, April 12, 1901 par. 3>

In the light given me so long ago, I was shown that intemperance would prevail in the world to an alarming extent, and that everyone of the people of God must take an elevated stand in regard to reformation in habits and practices. At that time I was eating meat two or three times a day, and I was fainting away two or three times a day. The Lord

presented a general plan before me. I was shown that God would give to his commandment-keeping people a reform diet, and that as they received this, their disease and suffering would be greatly lessened. I was shown that this work would progress. <GCB, April 12, 1901 par. 4>

Then, in after years, the light was given that we should have a sanitarium, a health institution, which was to be established right among us. This was the means God was to use in bringing his people to a right understanding in regard to health reform. It was also to be the means by which we were to gain access to those not of our faith. We were to have an institution where the sick could be relieved of suffering, and that without drug medication. God declared that he himself would go before his people in this work. <GCB, April 12, 1901 par. 5>

Well, the work has been steadily increasing. The way was opened for our churches to take hold of it. I proclaimed health reform everywhere I went. At our camp meetings I spoke on Sunday afternoons, and I proclaimed the message of temperance in eating, drinking, and dressing. This was the message I bore for years before I left for Australia. <GCB, April 12, 1901 par. 6>

But there were those who did not come up to the light God had given. There were those in attendance at our camp meetings who ate and drank improperly. Their diet was not in harmony with the light God had given, and it was impossible for them to appreciate the truth in its sacred, holy bearing. <GCB, April 12, 1901 par. 7>

So the light has been gradually coming in. Over and over again instruction was given that our health institutions were to reach all classes of people. The gospel of Jesus Christ includes the work of helping the sick. When I heard that Dr. Kellogg had taken up the medical missionary work, I encouraged him with heart and soul, because I knew that only by this work can the prejudice which exists in the world against our faith be broken down. <GCB, April 12, 1901 par. 8>

In Australia we have tried to do all we could in this line. We located in Cooranbong, and there, where the people have to send twenty-five miles for a doctor, and pay him twenty-five dollars a visit, we helped the sick and suffering all we could. Seeing that we understood something of disease, the people brought their sick to us, and we cared for them. Thus we entirely broke down the prejudice in that place. <GCB, April 12, 1901 par. 9>

Here is Battle Creek, with a large church, the members of which are called upon, in the name of the Lord, to go out into the field and help their fellow beings, to bring joy to those in sorrow, to heal the sick, to show men and women that they are destroying themselves. <GCB, April 12, 1901 par. 10>

Medical missionary work is the pioneer work. It is to be connected with the gospel ministry. It is the gospel in practice, the gospel practically carried out. I have been made so sorry to see that our people have not taken hold of this work as they should. They have not gone out into the places round about to see what they could do to help the suffering. Dr. Kellogg has been carrying too heavy a load, and our own people have been standing by, warring against him. His work has been made heavier and harder because of the lack of sympathy shown by those who ought to have seen the importance of the work he was doing. <GCB, April 12, 1901 par. 11>

Cautions were given Dr. Kellogg, showing him that his work was to reach the higher classes by maintaining the very highest standard in the Sanitarium. This is the only way in which the higher classes can be reached; and I felt that our people ought to feel highly honored because God had placed among us an instrumentality that could reach the higher classes. I saw that these would come to the Sanitarium, and would receive help from the treatment. They would see and be charmed by the spirit pervading the institution. They would feel full of peace and rest as prayer was offered at their bedside. <GCB, April 12, 1901 par. 12>

This is the work which is to interest the world, which is to break down prejudice, and force itself upon the attention of the world. <GCB, April 12, 1901 par. 13>

I encouraged Dr. Kellogg all I could, and cautioned him when I saw that he was bearing too heavy a load; for what would the work do were he to drop out? As he labored with all his skill in the most difficult cases in the institution, the responsibility upon him was heavy enough. He did not need any of your discouragement. The responsibility of the lives in his hands was enough. As he prayed about his work, and then took up the most difficult cases, where if the knife had slipped one hair's breadth, it would have cost a life, God stood by his side, and an angel's hand was upon his hand, guiding it through the operation. <GCB, April 12, 1901 par. 14>

All human beings are of value in the sight of God, because they were purchased by the blood of his only begotten Son. He wants everyone to stand in close connection with him. The medical missionary work is doing this, and it should have the support of every one of you. <GCB, April 12, 1901 par. 15>

When the Sanitarium Hospital was to be built, there was so much opposition to this move that in duty bound I had to stand before the people, and say, "From the light that has been given me, this building should be erected." Soon after the building was finished, I came to Battle Creek, and Dr. Kellogg said, "You shall be the first to occupy it." He gave us rooms there, and we thought we should occupy them for the winter. But the sick came till room after room was occupied. I saw the situation, and I said, "I can not stay here any longer; for those who wish to be relieved of their suffering are crowding <204> in, and the rooms I have will be needed. The doctor begged me to stay, but I told him that

I could not. I hired a house. And it was not long before the hospital was full of patients. <GCB, April 12, 1901 par. 16>

Thus the work has moved on. And I have seen that all heaven is interested in the work of relieving suffering humanity. Satan is exerting all his powers to obtain control over the souls and bodies of men. He is trying to bind them to the wheels of his chariot. My heart is made sad as I look at our churches, which ought to be connected in heart and soul and practice with the medical missionary work. <GCB, April 12, 1901 par. 17>

In Australia we have been wrestling to get a sanitarium established, and a building is now in process of erection, though not yet completed. The sanitarium work was started in a private dwelling-house, and the one in charge of it devoted part of his time to Conference work and part of his time to medical work. He was afraid that it would not be possible to pay the rent of the house which had been hired; so in order to help, I rented one room, and Brother Baker rented two. But these rooms were soon needed for patients, and the work has grown so that at the present time several houses are rented for the sanitarium patients and nurses. <GCB, April 12, 1901 par. 18>

Through this work many souls have accepted the truth. A minister from Tasmania, a wealthy and educated man, came to the Sanitarium for treatment, and while there, became interested in the truth. He soon began keeping the Sabbath, and he at once began to help the work with his means. <GCB, April 12, 1901 par. 19>

Whole families have commenced keeping the Sabbath through some of the members coming to the Sanitarium for treatment. But I need not say more about this; for you know it. You are not ignorant of it. <GCB, April 12, 1901 par. 20>

I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. It has been presented to me that all through America there are barren fields. As I traveled through the South on my way to the Conference, I saw city after city that was unworked. What is the matter? The ministers are hovering over churches, which know the truth, while thousands are perishing out of Christ. If the proper instruction were given, if the proper methods were followed, every church member would do his work as a member of the body. He would do Christian missionary work. But the churches are dying, and they want a minister to preach to them. They should be taught to bring a faithful tithe to God, that he may strengthen and bless them. They should be brought into working order, that the breath of God may come to them. They should be taught that unless they can stand alone, without a minister, they need to be converted anew, and baptized anew. They need to be born again. <GCB, April 12, 1901 par. 21>

The barren fields in America have been presented to me. In every city in Michigan there should be a monument erected for God. You have been long in the truth. Had you carried the work forward in the lines in which God intended you to, had you done medical missionary work, trying to heal soul and body, you would have seen hundreds and thousands coming into the truth. But this will not be seen while you crowd into Battle Creek, leaving unworked the places which should have the truth. The Lord has said to his people; "Get out of Battle Creek. Work for souls ready to perish," and they should get out of Battle Creek. Go to places where the people have not heard the truth, and live before them the gospel of Jesus Christ. Do among them practical missionary work. Thus many souls will be brought to a knowledge of the truth. <GCB, April 12, 1901 par. 22>

You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, that it be not said of you. "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord." <GCB, April 12, 1901 par. 23>

I was troubled before leaving California. I did not want to come to Battle Creek. I was afraid the burdens I would have to bear would cost my life. I knew that every church in Michigan needs the sanctification of the Spirit of God. I knew that the ministers laboring with those who know the truth, tending them like sick sheep, should be out in the field, planting the standard of truth in new places, bringing the sick to their houses, and clothing the naked. Christ says that his righteousness will go before those who do this work, and that the glory of God will be their reward. But this work is not done by our churches, and the ministers are preaching to those who know the truth, when there are thousands who know nothing of the third angel's message. <GCB, April 12, 1901 par. 24>

I said that I could not go to Battle Creek. The weather was too severe for me to make the journey. The Conference was appointed to be held in Oakland. But night after night I was speaking to a congregation like the one now before me. Then I would wake up and pray saying, "Lord, what does this mean?" I thought that I could not go to Battle Creek; but when I found that my mind was there, and that in the night season I was working there, I said, "I think I will have to go to Battle Creek, notwithstanding the fact that the Conference has been appointed to be held in Oakland." <GCB, April 12, 1901 par. 25>

Then came the difficulty of where I would stay while in Battle Creek. No matter with whom I should stay, it would be said, "Some one has been talking with Sister White, telling her about the state of the church. This is why she talks as she does." <GCB, April 12, 1901 par. 26>

Dr. Kellogg has kindly invited me to make his house my home, but I had decided that I could not do this. One Friday

night at our season of prayer, while I was asking the Lord to guide me and show me what to do, the Spirit of God came in, and a holy, solemn awe fell upon us. A voice said to me, "Respect the courtesy of Dr. Kellogg. I have appointed him as my physician, and I will be his helper if he will trust wholly in me. You can encourage him." With the voice there came a fragrance as of beautiful flowers; and though none of the family saw what I saw, or heard what I heard, yet they felt the influence of the Spirit, and were weeping and praising God. <GCB, April 12, 1901 par. 27>

Then, of course, I accepted Dr. Kellogg's invitation. It is because of the direction of the Lord that I am staying there. There I can find retirement. I thank the Lord that I am there. <GCB, April 12, 1901 par. 28>

It is because of the directions I have received from the Lord that I have the courage to stand among you and speak as I do, notwithstanding the way in which you may look at the medical missionary work. I wish to say that the medical missionary work is God's work. The Lord wants every one of his ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people. Their hearts will be touched as you minister to their necessities. As you relieve <205> their sufferings, you will find opportunity to speak to them of the love of Jesus. <GCB, April 12, 1901 par. 29>

I am ready to say to you today that I am in harmony with the resolution. Many who have been more or less out of line since the Minneapolis meeting will be brought into line. God will help those who love the truth, who give themselves, heart and mind and strength, to him. God will work mightily with his ministers when their hearts are filled with love for the poor lost sheep of the house of Israel. Hunt up the backsliders, those who once knew what religion was, and give them the message of mercy. The story of Christ's love will touch a chord in their hearts. Christ draws human beings to himself with the chord which God has let down from heaven to save the race. The love of Christ can be measured only when this cord is measured. <GCB, April 12, 1901 par. 30>

God wants every soul to be imbued with the Holy Spirit. He wants those who have felt it their duty to circulate disparaging reports about Dr. Kellogg and the medical missionary work to be converted. Take hold of the gospel ministry as it really is. <GCB, April 12, 1901 par. 31>

I am fully in favor of this resolution, because I know that medical missionary work is the gospel, in practice, and, as the Lord has declared, is never, never to be separated from the gospel ministry. If the workers in California and Michigan, the two great centers of our work, would become converted and stand before the Lord as little children, the salvation of God would be revealed. What we need is to seek earnestly for kindness and humility. Our hearts need to be cleansed from all that has led to separation, to the speaking of words which would not have been spoken if men had sincerely tried to see what the medical missionary work is really doing. <GCB, April 12, 1901 par. 32>

Medical missionary work, ministering to the sick and suffering, can not be separated from the gospel. God help those whose attention has been aroused on this subject to have the mind of Christ, the sympathy of Christ. God help you to remember that Christ was a worker, that he went from place to place healing the sick. If we were as closely connected with Christ as were his disciples, God could work through us to heal many who are suffering. <GCB, April 12, 1901 par. 33>

The Lord bless his people, and enable them to come to a right understanding of his will. <GCB, April 12, 1901 par. 34>

April 14, 1901 Remarks by Mrs. E. G. White

Mrs. E. G. White: That comes out of the sum that you have stated? <GCB, April 14, 1901 par. 1>
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Mrs. E. G. White: I wish to read this morning from Testimony No. 34:-- <GCB, April 14, 1901 par. 2>

The Relief of Our Schools.

"When the Lord invited Israel to contribute for the building of the tabernacle <213> in the wilderness, there was a hearty response. The people 'came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation.' They came, both men and women, as many as were willing-hearted. Men came with their gifts of gold and silver, choice fabrics, and valuable wood. The rulers brought precious stones, costly spices, and oil for the lights. 'And all the women that were wise-hearted did spin with their hands, and brought that which they had spun.' They brought 'free offerings every morning,' till the report was given to Moses, 'The people bring much more than enough for the service of the work, which the Lord commanded to make.' Ex. 35: 21-25; 36: 3,5. This generous-hearted, willing service was pleasing to God; and when the tabernacle was completed, he signified his acceptance of the offering. 'A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.'" Ex. 40:34. <GCB, April 14, 1901 par. 3>

Akin to this example of willing service has been the work done in behalf of our schools in the publication and sale of

"Christ's Object Lessons." We rejoice that so large a number of our people have given themselves to this work, and that their efforts are proving so successful. We rejoice that our Conference and tract society officers have given their influence and energy to this grand enterprise; and that ministers, Bible workers, colporteurs, and church members have engaged so heartily in the special effort for the speedy relief of our schools. The generous, whole-hearted way in which our publishing houses and our brethren and sisters in general have taken hold of this enterprise is well pleasing to the Lord. It is in accordance with his plan. <GCB, April 14, 1901 par. 4>

The Lord's Plan.

"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. The present is such a time as this. The interests of God's cause are at stake. The Lord's institutions are in peril. Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity God has made a way through the difficulty, and has invited us to co-operate with him in accomplishing his purpose. It was his plan that the book, 'Christ's Object Lessons,' should be given for the relief of our schools, and he calls upon his people 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. <GCB, April 14, 1901 par. 5>

All to Co-Operate.

A good beginning has been made in the sale of 'Christ's Object Lessons.' What is needed now is an earnest, united effort to complete the work that has been so well begun. In the Scriptures we read, 'Not slothful in business: fervent in spirit; serving the Lord.' Rom. 12:11. Every branch of God's cause is worthy of diligence: but nothing could be more deserving than this enterprise at this time. A decided work is to be done in accomplishing God's plan. Let every stroke tell for the Master in the selling of 'Christ's Object Lessons.' Let all who possibly can, join the workers. <GCB, April 14, 1901 par. 6>

"From the success of the efforts already made, we see that it is far better to obey God's requirements today than to wait for what we might think a more favorable season. We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted for life service under Christ's banner. <GCB, April 14, 1901 par. 7>

"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." <GCB, April 14, 1901 par. 8>

Debt should never have been allowed to accumulate on our schools. The rate of tuition in our schools has in the past been too low. Christ declared that he who builds a tower must first sit down and count the cost, to see if he be able to finish. This those in charge of our schools should have done. <GCB, April 14, 1901 par. 9>

Because of the example set by the school in Battle Creek, the same mistake has been made by our school in Cooranbong. Students have been admitted to the school at so low a figure that the school has not paid expenses. This is not right. When managers of a school see that the school is running behind, let them call a halt. Let them go to the people, and tell them the situation. It costs too much to incur debt. Not only the debt, but the interest on the debt must be paid. This places a tremendous load upon the teachers and managers. How much better it would be to raise the tuition. How much better it would be to let a family here and a family there pay a little more than to place the tuition so low that the school is placed under the burden of debt. <GCB, April 14, 1901 par. 10>

At every step we take we should move intelligently, understanding what is best to do. I was decidedly opposed to the idea advanced by some that the prices charged to students in Australia should be the same as those charged in Battle Creek. I know that a reform must be made, that the school must be placed on a platform where its reputation would not suffer. <GCB, April 14, 1901 par. 11>

In the future, men should be employed to visit our schools in the different places for the purpose of examining the accounts and ascertaining the financial standing of the schools. If they are in debt, some method should at once be devised to lessen the debt. These men should see that there is an efficient bookkeeper in each school, so that the accounts may be kept correctly. <GCB, April 14, 1901 par. 12>

It is because of the importance of the accounts being correctly kept that I have been pleading for years with our people to see the necessity of making bookkeeping an important part of our school work. The work is to be carried forward solidly. No haphazard movements must be made in any of our institutions. <GCB, April 14, 1901 par. 13>

"The present is an opportunity which we can not afford to lose. We call upon all our people to help to their utmost of

their ability just now. We call upon them to do a work that will be pleasing to God in purchasing the book. We ask that every available means be used to assist in its circulation. We call upon the presidents of our Conferences to consider how they can forward this enterprise. We call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, and to make a decided forward movement in the path of self-denial by giving a part of our earnings for the help of our schools." <GCB, April 14, 1901 par. 14>

When my husband and I were laboring together in camp-meetings and tent-meetings, we would take with us our books on present truth, and sell them to the people. This same work should be done today. Give notice that after the discourse, books dealing with the subjects presented will be offered for sale. Ask the people to purchase these books, telling them they need the truth, and you need the money. They might as well know what you are trying to do. <214> Tell them of the effort that is being made to free our schools from debt. Everything that can be done must be done to advance the work of God. <GCB, April 14, 1901 par. 15>

"A general movement is needed, and this must begin with individual movements. In every church let every member of every family make determined efforts to deny self and help forward the work." <GCB, April 14, 1901 par. 16>

If God has ever spoken by me, it will be for the best interest of every family among us to take up the work of self-denial and self-sacrifice. <GCB, April 14, 1901 par. 17>

"Let the children act a part. Let all co-operate. Let us do our best at this time to render to God our offering, to carry out his specified will, and thus make an occasion for witnessing for him and his truth in a world of darkness. The lamp is in our hands. Let its light shine forth brightly. <GCB, April 14, 1901 par. 18>

"Young men, you who think of entering the ministry, take up this work. The handling of the book placed in your hands by the Lord is to be your educator. In proving this opportunity you will certainly advance in a knowledge of God and of the best methods for reaching the people. <GCB, April 14, 1901 par. 19>

"The Lord calls for young men and women to enter his service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are constantly learning of the Great Teacher. The Lord will open ways before those who will respond to his call. <GCB, April 14, 1901 par. 20>

"Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict which will grow more and more severe as we approach the closing struggle. <GCB, April 14, 1901 par. 21>

Preparation for the Work.

"Those who engage in this work should first give themselves unreservedly to God. They should place themselves where they can learn of Christ and follow his example. He has invited them: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' Matt. 11:28-30. Angels are commissioned to go forth with those who take up this work in true humility." <GCB, April 14, 1901 par. 22>

Recently I have been shown again and again that it is the angels of God who make the impression on human hearts. It is the angels of God who go before the workers. In the night season I was laboring with the problem of the relief of our schools, not knowing how to answer the letters written to me regarding the situation. I fell asleep, and the angel of God seemed to stand beside me, saying, "Donate to the cause of education the book 'Christ's Object Lessons.'" This so startled me that I at once awoke. And O, I was so grateful to the Lord for the light he had given me regarding what I could do to help to free our schools from debt! It was only twelve o'clock, but I could stay in bed no longer. I rose, and began writing something of what must be done. And I wish to say now that much more has been done with the book than I flattered myself could be done. I feel like shedding tears of joy when I think of what God has permitted me to do for the schools. <GCB, April 14, 1901 par. 23>

"We are to pray without ceasing, and we are to live our prayers." <GCB, April 14, 1901 par. 24>

This is a lesson we need to learn. We are to live our prayers. Some say, "I do not know that the Lord hears me." Do not know! What do you mean? Do you mean to say that you do not believe the word of the One who had such an interest in you that he gave his only begotten Son to secure your salvation? Do you mean to say that you do not believe your Redeemer, who left the heavenly courts, and came to this earth to suffer and die for you? He says to you, "Come unto me, . . .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." What makes the yoke easy and the burden light?--Our willingness to wear it, our gladness in being able to do something for the Saviour. <GCB, April 14, 1901 par. 25>

Let us yoke up with Christ. Let us practice self-denial and self-sacrifice. May God help us to do all we can for his work. He will hear our prayers. Let us believe in him. "Faith is the substance of things hoped for, the evidence of things

not seen." Remembering this, let our faith cleave the dark shadow which Satan has thrown across our pathway. Looking into the face of Jesus Christ, let us say, "He is the hope of my calling." Let us believe in him, irrespective of feeling. Feeling has nothing to do with faith. It is as distinct from faith as the east is from the west. We have the word of the living God. In that let us trust. <GCB, April 14, 1901 par. 26>

"Faith will greatly increase by exercise. Let those who are canvassing for 'Object Lessons' learn the lessons taught in the book for which they are working. Learn of Christ. Have faith in his power to help and save you. Faith is the very life-blood of the soul. Its presence gives warmth, health, consistency, and sound judgment. Its vitality and vigor exert a powerful though unconscious influence." <GCB, April 14, 1901 par. 27>

You do not know how much influence the Lord places behind this book. You do not know how he speaks through it to the hearts and minds of men and women. But you may know that you are doing the work he wishes you to do. I know that I did what he wanted me to do in giving this book to our schools, and I have been happy ever since. You will be happy if you do his will. You will find that his yoke is easy, and his burdens are light. <GCB, April 14, 1901 par. 28>

"The life of Christ in the soul is as a well of water, springing up unto everlasting life. It leads to a constant cultivation of the heavenly graces, and to a kindly submission in all things to the Lord. <GCB, April 14, 1901 par. 29>

"I speak to the workers, young and old, who are handling our books, and especially to those who are canvassing for the book that is now doing its appointed errand of mercy: Exemplify in the life the lessons given by Christ in his sermon on the mount. This will make a deeper impression and have a more lasting influence upon minds than will the sermons given from the pulpit. You may not be able to speak eloquently to those you desire to help, but if you speak modestly, hiding self in Christ, your words will be dictated by the Holy Spirit; and Christ, with whom you are co-operating will impress the heart." You do not make the impression. It is Christ, with whom you are a co-worker, who impresses hearts. We are laborers together with God. <GCB, April 14, 1901 par. 30>

"Exercise that faith which works by love and sanctifies the soul. Let none now make the Lord ashamed of them because of their unbelief." Let us not get into the habits of manifesting this miserable thing--unbelief. "Sloth and despondency accomplish nothing. Entanglements in secular business are sometimes permitted by God, in order to stir the sluggish faculties to more earnest action, that he may honor faith by the bestowal of rich blessings. This is a means of advancing his work." This is doing work for the Master. And when you see how unbelievers appreciate the work, it will make your heart leap for joy. It will make the yoke easy and the burden light. God will help you to work intelligently. <GCB, April 14, 1901 par. 31>

"Looking unto Jesus, not only as our example, but as the author and finisher of our faith. Remember this. As at our baptism we pledged ourselves to him, and received the ordinance in the name of the Father, and of the Son, and of the Holy Ghost, these three great powers of heaven pledged themselves to work in our behalf, not only to begin, but to finish our faith. I am so glad that we have the promises of God. <GCB, April 14, 1901 par. 32>

"Let us go forward, having confidence that he will supply strength for every duty. . . . <GCB, April 14, 1901 par. 33>

"The work for the relief of our schools should be taken up by our people in all countries. Let it be entered upon by our churches in Australasia. Our school there is in need of help, and if our people will take hold of the work unitedly, they can do much toward lifting the burden of debt; they can encourage the hearts of those who are laboring to build up this, the Lord's instrumentality; and they can aid in extending its influence of blessing to far heathen lands, and to the islands of the sea." <GCB, April 14, 1901 par. 34>

In Australia we realized the blessing of God in the establishment of a school on right principles. <GCB, April 14, 1901 par. 35>

Results of the Work.

"Through the work for the relief of our schools a fourfold blessing will be realized,--a blessing to the schools, to the world, to the church, and to the workers themselves." <GCB, April 14, 1901 par. 36>

"While funds are gathered for the relief of the schools, the best reading-matter is being placed in the hands of a large number of people, who, if this effort had not been made, would never have seen 'Christ's Object Lessons.' There are souls in desolate places who will be reached by this effort. The lessons drawn from the parables of our Saviour will be to very many as the leaves of the tree of life." <GCB, April 14, 1901 par. 37>

"It is the Lord's design that 'Christ's Object Lessons,' with its precious instruction, will unify the believers. 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. Those who seek to do God's will, investing every talent to the best advantage, will become wise in working for his kingdom. They will learn lessons of the greatest value, and they will feel the highest satisfaction of a rational mind. Peace and grace and power of

intellect will be given them." <GCB, April 14, 1901 par. 38>

"As they carry this book to those who need the instruction it contains, the workers will gain a precious experience. This work is a means of education. Those who will do their best as the Lord's helping hand to circulate 'Christ's Object Lessons' will obtain an experience that will enable them to be successful laborers for God. Very many, through the training received in this work, will learn how to canvass for our larger work, which the people need so much." <GCB, April 14, 1901 par. 39>

"All who engage in the work aright, cheerfully and hopefully, will find it a very great blessing. The Lord does not force any to engage in his work, but to those who place themselves decidedly on his side he will give a willing mind. He will bless all who will work out the spirit which he works in. To such workers he will give favor and success. As field after field is entered new methods and new plans will spring from new circumstances. New thoughts will come with the new workers who give themselves to the work. As they seek the Lord for help, he will communicate with them. They will receive plans devised by the Lord himself. Souls will be converted, and money will come in. The workers will find waste places of the Lord's vineyard lying close beside fields that have been worked. Every field shows new places to win. All that is done brings to light how much more still remains to be done." <GCB, April 14, 1901 par. 40>

"As we work in connection with the Great Teacher, the mental faculties are developed. The conscience is under divine guidance. Christ takes the entire being under his control." <GCB, April 14, 1901 par. 41>

"No one can be truly united with Christ, practicing his lessons, submitting to his yoke of restraint, without realizing that which he can never express in words. New, rich, thoughts come to him. Light is given to the intellect, determination to the will, sensitiveness to the conscience, purity to the imagination. The heart becomes more tender, the thoughts more spiritual, the service more Christlike. In the life there is seen that which no words can express,--true, faithful, loving devotion of heart, mind, soul, and strength to the work of the Master." <GCB, April 14, 1901 par. 42>

Our institutions have made and will make sacrifices, and we wish to say, Do not be weary in well-doing. The most precious work is yet before us. Our camp-meetings will soon open; and if every one will put on the armor, and work intelligently, the blessing of God will come to us. <GCB, April 14, 1901 par. 43>

The light that has been given me is that Battle Creek has not the best influence over the students in our school. There is altogether too congested a state of things. The school, although it will mean a fewer number of students, should be moved out of Battle Creek. Get an extensive tract of land, and there begin the work which I entreated should be commenced before our school was established here,--to get out of the cities, to a place where the students would not see things to remark upon and criticise, where they would not see the wayward course of this one and that one, but would settle down to diligent study. <GCB, April 14, 1901 par. 44>

Every term of school which we have held at Avondale has resulted in the conversion of nearly every student in the school. In some terms this has been the case without exception, and in others there have not been more than two or three exceptions. Business men have brought their children from Newcastle to our school in Avondale, so that they would not be tempted as they would be in the public schools, which they declared were corrupted. Our schools should be located away from the cities, on a large tract of land, so that the students will have opportunity to do manual work. They should have opportunity to learn lessons from the objects which Christ used in the inculcation of truth. He pointed to the birds, to the flowers, to the sower and the reaper. <GCB, April 14, 1901 par. 45>

In schools of this kind not only are the minds of the students benefited, but their physical powers are strengthened. All portions of the body are exercised. The education of mind and body is equalized. The body needs a great deal more care than it gets. There are men here who are suffering, O so much, because they are not faithful stewards of their bodies. God wants you to use every means in your power to care for the wonderful machinery which he has given <216> you. Let no part of it rust from inaction. <GCB, April 14, 1901 par. 46>

When students study the popular literature of the present day, evil will be sure to crop out. When young ladies read novels, they are led away from the living experience which they should gain in the truth. Instead of preparing themselves for missionary work, they pore over novels, by which they are made just as drunk as is a drunkard by the liquor which he drinks. Thus the mind is impaired, and they are made unable to study. <GCB, April 14, 1901 par. 47>

Students should have manual work to do, and it will not hurt them if in doing this work they become weary. Do you not think Christ became weary?--Indeed he did. Weariness injures no one. It only makes rest sweeter. It will not hurt the students to deny appetite, and live on a simple diet of fruits and grains. This will help them. It will strengthen and bless them. It is a meat diet, and a great variety of food, which is ruining the digestive organs. None of our schools are to indulge in these harmful things. <GCB, April 14, 1901 par. 48>

The young men, as well as the young women are to be taught how to cook; and the young women, as well as the young men, are to take a part in outside work. When this is done, there will be found in our schools in America as healthy a class of students as is found in our school in Cooranbong, where there are few of the students whose health

has not been improved by correct habits of life. <GCB, April 14, 1901 par. 49>

God wants the school to be taken out of Battle Creek. Let us take away the excuse which has been made for families to come into Battle Creek. They must get away from Battle Creek; for God does not want them here. Day after day the question is put to individuals, "What doest thou here, Elijah?" Who sent you here? God did not send Elijah into the wilderness; he went of himself. God did not send you to Battle Creek. He has a work for you to do in his vineyard. Put on the armor, and go forth into places where you can raise up churches, where you can establish humble institutions, where you can work in medical missionary lines. <GCB, April 14, 1901 par. 50>

God wants the perceptive faculties of his people to be clear and capable of hard work. But if you are living on a flesh diet, you need not expect that your mind will be fruitful. The thoughts must be cleansed; then the blessing of God will rest upon his people. We want the pervading truth of God's word to get hold of every one of our people before this Conference is over. We want them to understand that the flesh of animals is not the proper food for them to eat. Such a diet cultivates the animal passions in them and in their children. God wants us to educate our children in right habits of eating, dressing, and working. He wants us to do what we can to repair the broken-down machinery. <GCB, April 14, 1901 par. 51>

Some may be stirred about the transfers of the school from Battle Creek. But they need not be. This move is in accordance with God's design for the school before the institution was established. But men could not see how this could be done. There were so many who said that the school must be in Battle Creek. Now we say that it must be somewhere else. The best thing that can be done is to dispose of the school's buildings here as soon as possible. Begin at once to look for a place where the school can be conducted on right lines. God wants us to place our children where they will not see and hear that which they should not see or hear. God wants his church to take up the stones, to remove the rubbish, to clear the highway for the coming of the Lord. He wants them to prepare to meet their God. <GCB, April 14, 1901 par. 52>

I shall at another time have more to say on the subject of education of children in the school and in the family. Oh, with what sadness God looks upon the neglect of fathers and mothers. This neglect is registered in the books of heaven. <GCB, April 14, 1901 par. 53>

Let the work of relieving our schools go steadily forward. Work to the point, and the blessing of God will rest upon you. And when the debt is lifted, still continue the work; for a fund should be raised to send to school students who can not pay their own way. <GCB, April 14, 1901 par. 54>

Parents should be willing to pay a little higher tuition, that our schools may not again fall into debt. It is the duty of those who sent their children to school when the tuition was too low to help in lifting the debt on the schools. God will bless them in the performance of this duty. <GCB, April 14, 1901 par. 55>

In our camp-meetings let a thorough work be done in selling, not only "Object Lessons," but all our books. Let not one minister think that to sell our books is too humiliating a work. Too humiliating a work! Not at all. God wants every line of his work to be carried forward intelligently, in the name of the Lord God of Israel. A sermon is of tenfold more value than it would otherwise be if, after it is delivered, books treating upon the subject presented are sold to the hearers. Let us push with all our might the work of selling our books, and God will bless us in this effort. This is not a work of which any of us should be ashamed. By this work the light of truth is shed abroad in the world. <GCB, April 14, 1901 par. 56>

April 16, 1901 An Appeal to Our Ministers.

Talk to Ministers by Mrs. E. G. White April 15, 1901.

There is much that must be considered, which can not be touched this morning, and I hardly know what to bring before you, because there is so much to say. The light that has been given me for the past fifteen years has been a representation of the great responsibility which is attached to the work of the ministry. The work of the minister should be regarded in a far higher light. It is the low estimate placed on this work that leaves our Conferences in such a weak, feeble condition. We can not afford this. Those ministers who place a low estimate on the work intrusted to them neither do justice to themselves or to the church. Just as long as our ministers fail to feel a sense of responsibility proportionate to the greatness of their work, there will be a deficiency in our Conferences. <GCB, April 16, 1901 par. 1>

We can not, as a people, allow things to go on in this way. Those who are placed in charge of Conferences should be men who understand the movements of the Spirit of God upon the human heart, so that when the Spirit is absent they will know that something is wrong. Before they give the word of God to the people, they are to understand what it means to talk with God. <GCB, April 16, 1901 par. 2>

In many minds principles have become so confused that it is difficult for them to grasp correct principles. So great is

the dullness of conception that many know scarcely anything of what it means to be witnesses for Christ in these last days. If they only knew, if they only understood, if they could only see what might be in comparison with what is, there would be such an awakening, such a breaking down before God as we have never seen before. <GCB, April 16, 1901 par. 3>

There is a great necessity for individual examination. You may very intelligently examine your brother-ministers and very closely judge them, while you yourself are in far more need of closer examination and judging than you bestow on them. Many lay burdens on their brethren, weakening and discouraging them by their criticism, instead of uplifting and strengthening them. God wants us to take ourselves in hand. Examine yourselves, whether ye be in the faith or not. Prove your own selves. Just as soon as you fasten the mind on Jesus Christ, the Saviour who made a complete sacrifice for every one; just as soon as you see that you must be a complete man because he has made a complete sacrifice for you, you will seek earnestly for help from above to overcome your own failings. <GCB, April 16, 1901 par. 4>

I am not going to specify any one in particular as being in the wrong. There should be a general reformation, a closer examination of self. Ask yourselves the question, "What should I be?" Christ says, "Without me ye can do nothing." <GCB, April 16, 1901 par. 5>

My heart has been filled with sadness as I have looked over the field and seen the barren places. What does this mean? Who are standing as representatives of Jesus Christ? Who feels a burden for the souls who can not receive the truth till it is brought to them. Our ministers are hovering over the churches, as though the angel of mercy was not making efforts to save souls. <GCB, April 16, 1901 par. 6>

God holds these ministers responsible for the souls of those who are in darkness. He does not call you to go into fields that need no physician. Establish your churches with the understanding that they need not expect the minister to wait upon them and to be continually feeding them. They have the truth; they know what truth is. They should have root in themselves. These should strike down deeply, that they may reach up higher and still higher. They must be rooted and grounded in the faith. <GCB, April 16, 1901 par. 7>

Very many will get up some test that is not given in the word of God. We have our test in the Bible, -- the commandments of God and the testimony of Jesus Christ. "Here are they that keep the commandments of God and have the faith of Jesus." This is the true test, but many other tests will arise among the people. They will come in in multitudes, springing up from this one and that one. There will be a continual rising up of some foreign thing to call attention from the true test of God. <GCB, April 16, 1901 par. 8>

These things make it necessary that the minister who meets these tests should have a discerning mind, that he may not give credence to any false doctrine. Voices will be heard, saying, Lo, here is Christ, when there is no Christ there at all. It is some human notion which they wish men to accept and believe. <GCB, April 16, 1901 par. 9>

But the saddest thing is that principles become perverted. Not that there is no one who tries to carry out principle, but that principle has become so daubed with untempered mortar that it will need the closest investigation from the word of God to see if all is in accordance with the principles of true godliness, founded upon a "Thus saith the Lord." <GCB, April 16, 1901 par. 10>

God wants those who have come to this Conference to wake up, that they may not be sleeping on the walls of Zion. There should be an investigation of self. When you begin this work, you will find that you have your hands full. Too many who have entered the ministry have not had that thorough, cleansing, refining influence upon mind and character that takes away the chaff, enabling them to bring to the foundation Stone only gold and silver and precious stones. Here is the great need, the great lack. God wants us to come to him just as we are, throw our helpless souls upon Jesus Christ, and be born again. <GCB, April 16, 1901 par. 11>

The fact is, many have entered the ministry with a babyish, childish, pettish, and self-willed spirit, just as their mothers allowed them to grow up. This is why I am speaking so often to fathers and mothers about realizing the great <268> responsibility that rests upon them. Every particle of this childishness must be left behind. You have grown to the full stature of men, therefore the childish things you entertained, the disagreeable traits of character which you know are not after Christ's order, your impetuous words, must be put away. <GCB, April 16, 1901 par. 12>

Words are a talent, and you have no right to use God's talents in any way but for his glory, for the benefit of every one around you. There must be a thorough conversion of the soul, that there may be a conversion of the tongue and lips. Then the treasure house of the soul will be full of precious truths, because Christ's character is studied. Then you will be blessed as overseers and shepherds. And when you as shepherds, exemplifying the traits of Christ's character, come before the flock, they will see the importance of having practical religion, practical godliness, not merely the accepting of a form or a theory. <GCB, April 16, 1901 par. 13>

Some think that they must be so wonderfully orthodox, but they are not orthodox at all after Christ's order. They catch some little point and dwell upon it, magnifying it above all else. Of those who do not see as they do they say, "We do not want this man to preach because he does not see this point," and, "We do not want that man to preach because he does not see that point." But they do not know what they are about. Leave that man with God. <GCB, April 16,

It is not for you to dissect the ideas of this one and that one. We served our time at this at Minneapolis. Let there be no more of it in the work of God. God wants us to realize that judgment is right upon us. Let us beware lest before we are aware of it, the thief comes upon us with stealthy tread. Let us stand where we look not at the defects and errors of others, but at Jesus, saying, "I have an individual case pending in the heavenly courts. It means everything to me whether I shall be weighed in the balances of the sanctuary and found complete in him, or whether I shall be found wanting." <GCB, April 16, 1901 par. 15>

Provision has been made for every one of us to be saved. Those who do not accept the provision made by the shedding of the blood of the Son of the infinite God place their minds on little items, to the neglect of the great truths essential for salvation. They are diverted from the great Pattern, diverted from the study of the character of Christ. Failing to see him, they are not changed from glory to glory, from character to character. <GCB, April 16, 1901 par. 16>

God wants us to look to Jesus. But we are not Bible-keepers. We do not obey the commandments of God. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Knowing what was in the mind of the lawyer, Christ placed upon him the burden of the answer. "What is written in the law?" he asked. "How readest thou?" I wonder whether you do not need your attention called to this. "How readest thou?" <GCB, April 16, 1901 par. 17>

The question asked by the lawyer is a decided one, and with the answer comes sounding down along the line to our time. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This includes the whole man. The powers of the body as well as of the mind are to be used in the work of God. The whole being is to be consecrated to the service of the Master. <GCB, April 16, 1901 par. 18>

There are many things I wish to say which I shall touch at another time. I want now to say to you, Look unto Jesus, and see in him what you should be. In order to have eternal life we must love God supremely and our neighbor as ourselves. On these two great arms hang all the law and the prophets. These principles take in the entire Bible. We may have faith, hope, and confidence; but these will do us no good unless we have the love of Christ in the soul. The love that the Saviour has expressed for us we are to express for our brethren. This love will exert a vivifying influence upon the life and a reformative influence upon the character. This is what God wants to see. <GCB, April 16, 1901 par. 19>

As I have seen the fields ripe unto the harvest, and as I have seen the lack of interest manifested in them, I have wondered how you could do as you have done. I can not understand it. If you are connected with him who gave his life to save the world, how can you see the purchase of his blood perishing in their sins without making any efforts to save them? Christ says, "I came not to call the righteous, but sinners to repentance." We are not to give the call to those who have received the truth and understand it, to whom it has been repeated over and over again till some one thinks he must bring in something original. He brings in little fables which are not worth a straw. These he brings forward as tests God has given, when Satan has originated them to divert minds from the true tests God has given. Thou shalt love supremely the God of heaven. This is your first work. And when you do this, you will love your neighbor as yourself. You will treat human beings as souls Christ died to save. Put away all pettishness and fretfulness. All these things are to be purged from the heart. You are to be purified through belief in the truth. God wants us to have the sanctification of the Spirit. <GCB, April 16, 1901 par. 20>

The truth is to be borne to those who know it not. Labor for souls as they who must give account to God. Every one of you will be called to account for what you ought to have done and did not do. God wants you to be faithful stewards. He wants you to seek for the lost sheep of the house of Israel, he wants you to be hunters and fishers for souls. He wants to see manifested in you the living faith which knows how to labor for souls. He will use men who will seek earnestly for sinners, who will get down on their knees and pray with them. God wants you to make more earnest efforts than ever before to go into the regions beyond, then when the next Conference is held, it will be found that churches have been established in many places. Angels of God are waiting for an opportunity to work with you. <GCB, April 16, 1901 par. 21>

Christ came to save that which was lost, and he calls you to go forth to labor for those who know not the truth, instead of only sermonizing and doing a little work for the churches. You would then do fifty times as much in encouraging the churches and setting them a right example. God wants you to know how to wrestle, to know what it is to labor for souls, and to carry the burden of souls on your heart. When you are educating them, Christ is educating you. When you are giving them lessons, Christ is giving you his lessons, and these are of the greatest value. To those who have placed stumbling-blocks in the way of their brethren, who have felt it their solemn duty to hold back men who have the truth, and who could give the trumpet a certain sound, I would say, Take your hands off quickly. Feel that you have a work to do for your own souls, and that it is best for you to be about it, lest you lose the <269> chance of so growing up into Christ and be complete in him. <GCB, April 16, 1901 par. 22>

This is all I feel it my duty to say this morning. This is all you can work upon at present. I have other things to say

later on. I will only add, Let us seek the Lord, and let us confess our sins. <GCB, April 16, 1901 par. 23>

April 16, 1901 Extracts From Testimonies

"A crisis in missionary effort is upon us." "The churches are withering up because they have failed to use their talents in diffusing the light of truth to others." "Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge." "Let the distinct message for this time be sent from watchman to watchman on the walls of Zion." Can not we do more for the churches, that they may be aroused to act upon the light already given?" <GCB, April 16, 1901 par. 1> <274>

April 16, 1901 Extracts From Testimonies

"Many have embraced the truth, and yet they have not been educated as to how they may serve the cause of God, and thereby grow in spiritual muscle and sinew." "The love of the truth is dying out of their hearts." <GCB, April 16, 1901 par. 2>

April 19, 1901 Extracts From Testimonies

"Young men and young women, can you not form companies, and as soldiers of Christ enlist in the work, putting all your tact and skill and talents into the Master's services, that you may save souls from ruin? Let there be companies organized in every church to do this work. Young men and women, come to the work in the name of Jesus." Let them unite together upon some plan and order of action." "Let there be a company formed, somewhat after the order of the Christian Endeavor Society." <GCB, April 19, 1901 par. 1>

April 22, 1901 The Work in England (W.W. Prescott and E. G. White)

Mrs. E. G. White: It seems to me that the necessity of the work in England is a very important question to us in this country. We talk about China and other countries. Let us not forget the English-speaking countries, where, if the truth were presented, many would receive and practice it. <GCB, April 22, 1901 par. 1>

Why is it that more work has not been done in England? What has been the matter? The workers could not get means. Does not this speak to us of the necessity of economy in every line? Does it not speak to us of the necessity of guarding against wasting the money the Lord has placed in our hands to help forward his cause? <GCB, April 22, 1901 par. 2>

London has been presented to me again and again as a place in which a great work is to be done, and I have tried to present this before our people. I spent two years in Europe, going over the field three times. And each time I went, I saw improvement in the work, and the last time a decided improvement was manifest. And oh, what a burning desire filled my heart to see this great field, London especially, worked as it should be. Why have not workers been sent there, men and women who could have planned for the advancement of the work? I have wondered why our people, those who are not ordained ministers, but who have a connection with God, who understand the Scriptures, do not open the word to others. If they would engage in this work, great blessing would come to their own souls. God wants his people to work. To every man--and that means every woman, also--he has given his work, and this work each one is to perform according to his several ability <GCB, April 22, 1901 par. 3>

Let no one suppose that the work in London can be carried forward by one or two. This is not the right plan. While there must be those who can <397> oversee the work, there is to be an army of workers striving to reach the different classes of people. <GCB, April 22, 1901 par. 4>

House-to-house work must be done. This work we have done in Australia, and we have seen the salvation of God as this work has been carried forward. <GCB, April 22, 1901 par. 5>

Those who have means are to help the work with the money the Lord has intrusted to them. And God wants men and women who are willing to give themselves entirely to him, even as Elisha did, when as he was plowing, Elijah came to him, and bade him follow him. Elisha obeyed, and we read that his first service was to pour water on the hands of the

prophet. He willingly took up the work of ministering to him, and thus he became acquainted with the work in which he was afterward to have a leading part. <GCB, April 22, 1901 par. 6>

Elisha's work was not the same as Elijah's, yet they were both working for the Lord. Let no one, when asking for help for a place, say what help they want and what help they do not want. God knows what they need. No human being can know just what help is needed for any field, but God knows. It is not God's plan for us to establish ourselves in a certain place, and then specify just what kind of help we are willing to accept. This is not the right way. Say, Lord, we need help. Send us those who will best help to advance the work. Let not those who are managing the work in the different parts of the field, say, "I can not accept this man. I am afraid something will come in that will throw the work into perplexity." God knows what is best for his people, and he will help them when they fall into difficulty. We wish we had heaven here below, but we have not. The church militant is not the church triumphant. The church militant must wrestle and toil. She must strive against temptations and fight severe battles, because Satan is not dead. His agencies are much more active in his work than are the agencies of God in the work of their Leader. <GCB, April 22, 1901 par. 7>

God calls upon his people to awake. There is much work to do, and no one is to say, "We do not want this one. He will stand in our way. He will hinder us." Can not God take care of that? Are there not those in this congregation who will settle in London to work for the Master? Are there not those who will go to that great city as self-supporting missionaries? But while missionaries are to do all they can to be self-supporting, let those who remain here, who Sabbath after Sabbath come to the Tabernacle to hear the word of God, who have every convenience and advantage, let them beware how they say to those they send to foreign fields, destitute of every facility and advantage, "You must be self-supporting." <GCB, April 22, 1901 par. 8>

Those who go to foreign fields will always find themselves placed in awkward places at first. They will find that they have many things to correct in their manner of work. But if they persevere, they will gain the ability to take up the work and carry it forward successfully. <GCB, April 22, 1901 par. 9>

God wants his workers to stand together in perfect unity. One worker is not to measure another worker, trying to find out how high or low broad he is spiritually. If you think your fellow worker is not all he ought to be, try to show him where he is lacking. Those who are new in a field can not be expected to possess the experience of those who have been in the field for years. They are to be trained and educated, learning, lesson after lesson, how to do the work. <GCB, April 22, 1901 par. 10>

To those in America who all their lives have indulged themselves God says, "If any man will come after me, let him deny himself, and take up the cross and follow me." The one we are told to follow is the Majesty of heaven, the King of glory, who, in his great love for the human race, laid aside his royal robe and kingly crown, and came to this earth to show men how to live Christian lives. He tells us that self-denial is the evidence of discipleship. <GCB, April 22, 1901 par. 11>

Could the curtain be rolled back, you would today see that the angels of heaven are looking with sadness upon our terrible neglect. All heaven is waiting to give God's sufficiency to those who will consecrate themselves unreservedly to the Master's service. Let us remember the words, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." <GCB, April 22, 1901 par. 12>

God wants his people to come into working order. He calls upon them to stand in such a position that he can work through them. What is the work of the right hand? It is to open doors for the entrance of the body. This work the medical missionary work is to do for the message. God wants every one of us to be his helping hand. The medical missionary work is to be carried forward in every field. <GCB, April 22, 1901 par. 13>

The Lord wants his people to die to self and live in him. Are we willing to do this? Are we willing to say, I will give myself to the work, not to require the highest wages, but to do the best I can for God? <GCB, April 22, 1901 par. 14>

We need now to open the door to the work in London. This door has long been closed, but it must now be opened. Brother Prescott is fully capable of organizing schools in that field, but means must be provided for this work. Think of the little help England has had. How do we stand before God as regards the work there? Job declared that the things he knew not he searched out. God wants you to search out the things you do not know. He wants you to set the work in England in operation in such a way that he can co-operate with you for its advancement. <GCB, April 22, 1901 par. 15>

The European field must receive the attention it must have. And we are not to forget the needy fields close at hand. Look at New York! What representation for the truth is there in that city. How much help has been sent there? Our education and health work must be established there, and this work must be given financial aid till it is self-supporting. <GCB, April 22, 1901 par. 16>

In Europe there are outsiders who have money. Let men who have tact go to these people, and tell them what is being done to help the people of all denominations. Tell them that you are desirous of establishing a sanitarium, where all classes of people can be helped; that you want to establish a school where the Bible will be used as the basis of all the work, where the youth can be educated in Bible lines. There are those who, if approached in the right way, will give of

their means to help in this work. <GCB, April 22, 1901 par. 17>

The Lord wants every one who goes to London to stand where he can say, We are brethren. I am willing to learn every day, that I may be so educated that it may at last be said of me, "Ye are complete in Christ." God wants those at the heart of the work to practice self-denial and self-sacrifice. Do not look over to London and say, "Be ye warmed and be ye clothed and be ye fed," while neglecting to do those things which will relieve their necessities. <GCB, April 22, 1901 par. 18>

God does not want you to measure men, to cherish your peculiar impressions of what men should be in order to be accepted by God. <GCB, April 22, 1901 par. 19>

There is a work to be done in London. I have been given light that this work can be done, and that help will come from outside. Those who have money <398> will give of their means. You need not be delicate about asking them for money. Whose money is it?--The Lord's. All is mine. Why then can not you ask men to give the Lord a little of their means, and thus lay up for themselves a treasure in the heavens? Can not you do it? When I was collecting money to establish the work in San Francisco, I was appealing to men whom I knew had means; but when I asked for pledges, they did not stir. A man arose and said, "Do you milk the goats over the fence? Because here is some money I wish to give, though I am not a Seventh-day Adventist." <GCB, April 22, 1901 par. 20>

God wants the work to go forward in New York. There ought to be thousands of Sabbath-keepers in that place, and there would be if the work were carried on as it should be. But prejudices spring up. Men want the work to go in their lines, and they refuse to accept broader plans from others. Thus opportunities are lost. In New York there should be several small companies established, and workers should be sent out. It does not follow that because a man is not ordained as a preacher, he can not work for God. Let such ones as these be taught how to work, then let them go out to labor. On returning, let them tell what they have done. Let them praise the Lord for his blessing, and then go out again, and encourage them. A few words of encouragement will be an inspiration to them. <GCB, April 22, 1901 par. 21>

If you see things to find fault with, remember that Christ said to his disciples, "Come ye apart and rest a while." And in this place of retirement they told him all about their labor, and Christ instructed them how to work. They said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." And Jesus said unto them, "Forbid him not; for he that is not against us is for us." <GCB, April 22, 1901 par. 22>

We need to come in closer touch with humanity. We need to put away our wrong preconceived opinions. Among those who are standing at the head of the work there is too much prejudice. The feeling is too prevalent, "I am perfect. I do not need any simmering down at all." If Christ should come, as represented in Malachi, the fuller's soap might make us a good deal less than we are. <GCB, April 22, 1901 par. 23>

What we need is to hear the Lord's call to work. Instruct men in every line. You have a whole corps of workers in this place. It is time that you stopped taking the measurement of every man who comes in here. It is God who is to measure the men, and place them where they can be learning from those who have had experience. He does not send them forth without educating them, without his training them to do his work. But you must take inexperienced men and work with them. When you see them working and speaking, and they do not say just what you would say, do not groan, as though they were spoiling the whole work. Sit still; be quiet; and tell them afterward how they can improve in their manner of work. Never discourage them God desires us to come into working order, and to stand in that position where we will heed counsel. Every one of the young men are to heed counsel. They are not to set up their own opinions, as though there were no way but theirs. <GCB, April 22, 1901 par. 24>

The field in New York is ripe unto the harvest, and if Elder Haskell and his wife feel that it is their duty to go there and work for the people, I believe that God will greatly bless them, enabling them to bring from the Lord's treasure-house things new and old. And he will bless Brother Prescott and Brother Waggoner, as they take up the work in England in which they have labored so hard. The Lord desires that men and women strong in the faith be sent there to work by their side. Men are needed there who can take financial management of the work. Help is needed in every line, and as workers go forth to labor in this field, God will strengthen them. Angels from heaven will stand beside them, as they strive to teach others the truths for this time. Let this work be taken hold-of in earnest. Let plans be made for its advancement, and a different report will be brought in at the next General Conference, if time lasts long enough for us to hold one. <GCB, April 22, 1901 par. 25>

Let those who have money help the work in England with their means. The work there has had very little help in this line. God forgive and pardon us for not making plants all over Europe and in the great city of London and its suburbs. God grant that men and women will go there who are willing to sacrifice for him, who in their homes will exert an influence that will tell in favor of the truth, who will hold Bible readings with their neighbors, bringing the third angel's message to their personal attention. We can not hide ourselves away from the multitude and expect them to hunt us up. God wants us to make ourselves known. The third angel's message is to go with a loud cry. <GCB, April 22, 1901 par. 26>

Brother Conradi has carried a very heavy burden of work in Europe. Brother Conradi, God wants you to have

laborers to stand with you, and he wants you to give them all the encouragement you can. He wants the work you are doing to go with strength and with power. You have been doing the work of several men. God has greatly blessed your labors. The angels of God have done this work, not Brother Conradi. He has opened doors for the angels, and they have entered. And if you will all open doors for the angels and give God an opportunity to work, let me tell you that he will set in operation that which will carry forward the work with a strength you do not dream of. "Faith is the substance of things hoped for, the evidence of things not seen." God wants us to work by faith. Put away all criticism, all unbelief, all desire to measure your fellow-worker, who perhaps has not had one hundredth part of the opportunity you have had. The Lord desires you to work and pray in all simplicity. He told Nicodemus that unless he were born again, he could not see the kingdom of heaven. We must be born again. We must leave behind us all our inherited and cultivated tendencies to wrong. We must talk and walk and work with Jesus, taking him with us everywhere we go. What we need is heart-religion. We need to sit low at the feet of Jesus Christ, where we can learn the precious lessons he is waiting to teach us. <GCB, April 22, 1901 par. 27>

The power of God means everything to us. God will make the impression on hearts if self is taken out of the way. Let the angel of God place his stamp on the message you bear. God help us to work in Christ's lines as we seek to give to the world the last message of warning. <GCB, April 22, 1901 par. 28>

Let the name of the Lord be magnified. We want the truth to triumph, and it is going to triumph in every respect. Let every one pray in faith. Let every one talk in faith. Let every one inspire the next one. Do not begin to pull each other down, or speak disparagingly of one another. Let all fix their eyes upon Christ, not upon man. Let us educate men who are under the influence of the Spirit of God, and we shall see that one can chase a thousand, and two put ten thousand to flight. The <399> powers of darkness can not withstand God or the angels who do his will. Let us work intelligently, in solid lines, and we shall see the salvation of God. <GCB, April 22, 1901 par. 29>

April 23, 1901 "Blessed are the pure in heart."

Regarding the Late Movement in Indiana.

Article Read by Mrs. E. G. White before the Ministers, April 17, 1901.

Instruction has been given me in regard to the late experience of brethren in Indiana and the teaching they have given to the churches. Through this experience and teaching the enemy has been working to lead souls astray. <GCB, April 23, 1901 par. 1>

The teaching given in regard to what is termed "holy flesh" is an error. All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh, The apostle Paul declares, "I know that in me [that is, in my flesh] dwelleth no good thing." Rom. 7:17. To those who have tried so hard to obtain by faith so-called holy flesh, I would say, You can not obtain it. Not a soul of you has holy flesh now. No human being on the earth has holy flesh. It is an impossibility. <GCB, April 23, 1901 par. 2>

If those who speak so freely of perfection in the flesh, could see things in the true light, they would recoil with horror from their presumptuous ideas. In showing the fallacy of their assumptions in regard to holy flesh, the Lord is seeking to prevent men and women from putting on his words a construction which leads to pollution of body, soul, and spirit. Let this phase of doctrine be carried a little further, and it will lead to the claim that its advocates can not sin; that since they have holy flesh, their actions are all holy. What a door of temptation would thus be opened! <GCB, April 23, 1901 par. 3>

The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. And while we can not claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in <420> his blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows, to the repenting, believing one, that Christ accepts the surrender of the soul, to be molded and fashioned after his own likeness. <GCB, April 23, 1901 par. 4>

In his life on earth, Christ could have made disclosures which would have eclipsed and assigned to oblivion all

human discoveries. He could have opened door after door to mysterious things, and many revelations of eternal realities would have been the sure result. He could have uttered words which would have been as a key to unlock mysteries that would have captivated the minds of generations to the close of time. But Christ does not open the numerous doors at which human curiosity has been striving to obtain entrance. He does not spread for men a feast that would prove deleterious to their highest interests. He came to plant for men, not the tree of knowledge, but the tree of life. <GCB, April 23, 1901 par. 5>

Adam's transgression of God's law involved the entire future of the human family. All nature is confused; for God forbade the earth to carry out the purpose he had originally designed for it. Let there be no peace to the wicked, saith the Lord. The curse of God is upon all creation. Every year it makes itself more decidedly felt. But God is moving slowly in his great purpose, for the benefit of the righteous. Soon the vials of his wrath will be poured out. If but ten righteous persons had been found in Sodom, God would not have devoted the city to destruction. Let us see that our hearts are right with God, and he will be our defense in the time of trouble. <GCB, April 23, 1901 par. 6>

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, and having an high priest over the house of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering (for he is faithful that promised); and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:19-25. <GCB, April 23, 1901 par. 7>

I have been instructed to say to those in Indiana who are advocating strange doctrines, You are giving a wrong mold to the precious and important work of God. Keep within the bounds of the Bible. Take Christ's lessons, and repeat them over and over again. Remember that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruit, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3: 17, 18. <GCB, April 23, 1901 par. 8>

When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven. While sin is forgiven in this life, its results are not now wholly removed. It is at his coming that Christ is to "change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:21. When Christ shall come with a great sound of a trumpet, and shall call the dead from their prison house, then the saints will receive holy flesh. Then this mortal shall put on immortality, and this corruptible shall put on incorruption. Then Christ will be admired in all them that believe. He will see of the travail of his soul, and will be satisfied. Then will break forth from immortal beings the song of triumph, "Worthy, worthy is the Lamb." <GCB, April 23, 1901 par. 9>

"Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire." Heb. 12: 28, 29. <GCB, April 23, 1901 par. 10>

Those who meet Christ in peace at his coming must in this life walk before him in humility, meekness, and lowliness of mind. It becomes every human being to walk modestly and circumspectly before God, in harmony with the great testing truths he has given to the world. But the late experience of brethren in Indiana has not been in accordance with the Lord's instruction. I have not during this Conference held conversation with any one in regard to this matter, but the Lord has given me a definite testimony that a strange work is being done in Indiana, the results of which are not after his order. This phase of religious enthusiasm is a dangerous delusion. The sentiments and exercises are not prompted by the Holy Spirit. They have led to very sad results. <GCB, April 23, 1901 par. 11>

Again and again in the progress of our work, fanatical movements have arisen, and when the matter was presented before me, I have had to bear a message similar to the message I am bearing to my brethren from Indiana. I have been instructed by the Lord that this movement in Indiana is of the same character as have been the movements in years past. In your religious meetings there have been exercises similar to those I have witnessed in connection with those movements in the past. <GCB, April 23, 1901 par. 12>

In the period of disappointment after the passing of the time in 1844, fanaticism in various forms arose. Some held that the resurrection of the righteous dead had already taken place. I was sent to bear a message to those believing this, as I am now bearing a message to you. They declared that they were perfected, that body, soul, and spirit were holy. They made demonstrations similar to those you have made, and confused their own minds and the minds of others by their wonderful suppositions. Yet these persons were our beloved brethren, and we were longing to help them. I went into their meetings. There was much excitement, with noise and confusion. One could not tell what was piped or what was harped. Some appeared to be in vision, and fell to the floor. Others were jumping, dancing, and shouting. They declared that as their flesh was purified, they were ready for translation. This they repeated again and again. I bore my testimony in the name of the Lord, placing his rebuke upon these manifestations. <GCB, April 23, 1901 par. 13>

Some who had engaged in these movements were brought to their right mind, and saw their delusion. Some had been excellent, honest people, but they thought that sanctified flesh could not sin, and thus they had been taken in Satan's trap. They had carried their strong ideas so far that they became a reproach to the precious cause of God. These sorely repented, and some were afterward among our most reliable men and women. But there were others who ever after walked in sadness. We could not at any time make them feel that they were worthy to work for the Master, whose precious cause they had so greatly dishonored. <GCB, April 23, 1901 par. 14>

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As the result of fanatical movements such as I have described, persons in no way responsible for them have in some cases lost their reason. They could not harmonize the scenes of excitement and tumult with their own past precious experience; they were pressed beyond measure to receive the message of error; it was represented to them that unless they did this they would be lost; and as the result their mind was unbalanced, and some became insane. These things bring a reproach upon the cause of truth, and hinder the proclamation of the last message of mercy to the world. <GCB, April 23, 1901 par. 15>

The manner in which the meetings in Indiana have been carried on, with noise and confusion, does not commend them to thoughtful, intelligent minds. There is nothing in these demonstrations which will convince the world that we have the truth. Mere noise and shouting are no evidence of sanctification, or of the descent of the Holy Spirit. Your wild demonstrations create only disgust in the minds of unbelievers. The fewer of such demonstrations there are, the better it will be for the actors and for the people in general. Fanaticism, once started and left unchecked, is as hard to quench as a fire which has obtained hold of a building. Those who have entered into and sustained this fanaticism, might far better be engaged in secular labor; for by their inconsistent course of action they are dishonoring the Lord and imperiling his people. Many such movements will arise at this time, when the Lord's work should stand elevated, pure, unadulterated with superstition and fables. We need to be on our guard, to maintain a close connection with Christ, that we be not deceived by Satan's devices. <GCB, April 23, 1901 par. 16>

The Lord desires to have in his service order and discipline, not excitement and confusion. We are not now able to describe with accuracy the scenes to be enacted in our world in the future; but this we do know, that this is a time when we must watch unto prayer; for the great day of the Lord is at hand. Satan is rallying his forces. We need to be thoughtful and still, and to contemplate the truths of revelation. Excitement is not favorable to growth in grace, to true purity and sanctification of the spirit. <GCB, April 23, 1901 par. 17>

God wants us to deal with sacred truth. This alone will convince the gainsayer. Calm, sensible labor must be put forth, to convince souls of their condition, to show them the character-building which must be carried on if a beautiful structure is raised for the Lord. Minds that are awakened must be patiently instructed if they rightly understand and duly appreciate the truths of the word. <GCB, April 23, 1901 par. 18>

God calls upon his people to walk with sobriety and holy consistency. They should be very careful not to misrepresent and dishonor the holy doctrines of truth by strange performances, by confusion and tumult. By this, unbelievers are led to think that Seventh-day Adventists are a set of fanatics. Thus prejudice is created that prevents souls from receiving the message for this time. When believers speak the truth as it is in Jesus, they reveal a holy, sensible calm, not a storm of confusion. <GCB, April 23, 1901 par. 19>

At our camp-meetings we are to preach the word, defending the reasons of our faith. God will give us the rich endowments of his grace in proportion to our knowledge and practice of the truth as it is in Jesus. <GCB, April 23, 1901 par. 20>

There are few who really taste the sweetness of communion with the risen Saviour. All are too largely occupied with the things of this earth. Worldly things are too much thought of and talked of. We are too well satisfied with breathing the atmosphere of earth. Self is too often consulted, and it sways the perception and judgment into wrong channels. There must be more beholding of our Saviour and more talking of heavenly things. Our secular work must be done, but every business transaction needs the closest criticism, else we shall find interwoven with it threads of selfishness, and it will become a snare to our feet. The Lord will not serve with our sins. There is no virtue in judging others. Our time and work are too important for this. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." 2 Cor. 13:5. <GCB, April 23, 1901 par. 21>

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his

tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 19-27. <GCB, April 23, 1901 par. 22>

Brethren from Indiana, the word of the Lord to you and to all who are misled by your influence is: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." "Let not then your good be evil spoken of; for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost; for he that in these things serveth Christ, is acceptable to God and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Heb. 13:9; Rom. 14:16-19. <GCB, April 23, 1901 par. 23>

"I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principalities and powers." Col. 2: 1-10. <GCB, April 23, 1901 par. 24>

"Speak thou the things which <422> become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. . . . Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 2: 1-8. <GCB, April 23, 1901 par. 25>

The work of self-examination must go forward. When Christ is enshrined in our hearts, we have reached the position which God desires us to occupy. The example and lessons of Christ are to be our study; for in Christ dwells all the fullness of the Godhead bodily. In him are hid all the treasures of wisdom and knowledge. Looking unto Jesus, the author and finisher of our faith, we are to move onward and upward. And who can describe the benefits of appreciating Him who is invisible? "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,--from character to character,--even as by the Spirit of the Lord." 2 Cor. 3:18. <GCB, April 23, 1901 par. 26>

We need to contemplate Christ and become assimilated to his image through the transforming power of the Holy Spirit. This is our only safeguard against being entangled in Satan's delusive snares. <GCB, April 23, 1901 par. 27>

April 23, 1901 His Wonderful Love.

Mrs. E. G. White, Sabbath, April 20.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And we know that he was manifested to take away our sins, and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that *doeth* righteousness is righteous, even as he is righteous." <GCB, April 23, 1901 par. 1>

I desire to call your attention to the first verse of the scripture I have read. "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." <GCB, April 23, 1901 par. 2>

John tried to describe the love of God, but language failed. He could only call on us to behold it. We must behold this love for ourselves. We must strive to understand as far as possible the love the Father has bestowed on us. Let no one feel that he is stepping down in becoming a child of God. It was the only begotten Son of God who stepped down. He gave himself for us. Leaving his splendor, his majesty, his high command, and clothing his divinity with humanity, that humanity might touch humanity, and divinity lay hold upon divinity, he came to this earth, and in our behalf suffered the death of the cross." <GCB, April 23, 1901 par. 3>

In the words I have read, our possibilities and probabilities are opened before us. It is possible for every son and

daughter of Adam, through belief in Christ, to be cleansed from sin. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Our part is to receive and believe on Jesus Christ. Of him on whom we are asked to believe, it is written, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of man. . . . That was the true Light, which lighteth every man that cometh into the world." <GCB, April 23, 1901 par. 4>

It is our privilege to walk in the light as Christ is in the light. We need not groan and murmur because the path heavenward is not a smooth one. Our part is to believe, to try to understand the words, "Behold what manner of love the Father hath bestowed on us, that we might be called the sons of God," The assurance is, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Do we believe on his name? <GCB, April 23, 1901 par. 5>

Christ has made an infinite sacrifice. He gave his own life for us. He took upon his divine soul the result of the transgression of God's law. Laying aside his royal crown, he condescended to step down, step by step, to the level of fallen humanity. He hung upon Calvary's cross, dying in our behalf, that we might have eternal life. Why is it that we are so indifferent to this great sacrifice. Does it seem a small thing that he should endure all this, that we might be called the sons of God. Does it seem a small thing to you to become members of the royal family, children of the heavenly King, partakers of an immortal inheritance? Is it a small matter to become heirs of God, and joint heirs with Jesus Christ? What sacrifice have we made in response to this infinite sacrifice? <GCB, April 23, 1901 par. 6>

Would you grasp the things of the world? The world knoweth not God. <423> Give yourselves to the world, and you will not know God; you can not know him. We need to behold him. We need to purify our souls by obeying the truth. <GCB, April 23, 1901 par. 7>

"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 we shall be among that number who can say, "Lo, this is our God; we have waited for him, and he will save us." That salvation is worth striving for. Will we accept the privilege of becoming co-laborers with Jesus Christ, co-operating with him in building a pure and holy character, separating from us all that will make us impure and unclean in his sight? Will we accept immortal life? <GCB, April 23, 1901 par. 8>

Do you feel that you are taking a step down, that it is humiliating to be a follower of Jesus? Ever since I was eleven years old, I have felt that the greatest thing I could think of, and that I could strive to obtain, was the forgiveness of my sins. I believed that I would receive pardon from the One who promised it to me. And he is ready to pardon every one of you. Christ has promised to take away our sins, if we will come to him in faith. His pardon is for us. <GCB, April 23, 1901 par. 9>

No one can serve God by proxy. There are so many who seem to think that there is some one in this world stronger than Christ, upon whom they can lean. And instead of coming right to Christ, just as they are, giving themselves unreservedly to him, they reach out for human help. God wants us to have an individual experience, to form characters after the divine similitude. I can not work out a character for you, and you can not work out a character for me. We are to stand before God in our individuality, and know for ourselves what it means to have the light and comfort and love of God in our hearts. The Lord wants us to take him at his word. He desires every one of us to reveal his character to the world. If all would accept the righteousness of Christ, we would not see so much sickness in our world. Everyone would strive to take care of the house he inhabits. He would purify his soul by obeying the truth. <GCB, April 23, 1901 par. 10>

Consider Jesus Christ, our Sacrifice. He came into this world of sorrow, seared and marred with the curse. He lifted from us the curse that came upon the world because of the transgression of God's law. I am glad that it is our privilege to receive the truth; it is our privilege to receive Jesus Christ, and to trust in him at every step. <GCB, April 23, 1901 par. 11>

Have we a right hold upon our Redeemer? Have you a right hold from above? If you have a happy feeling here, this is no proof that you are in connection with God. "Faith is the substance of things hoped for, the evidence of things not seen." Have we that living faith that takes God at his word? He has told us that whosoever believeth in him should not perish, but have everlasting life. Are we striving for that life? Are we putting away everything that will weaken our mental powers, that will confuse our idea of what Christ is to us, and what we may be to Christ? <GCB, April 23, 1901 par. 12>

God has a people upon this earth. Who are they? They are those who will purify their souls by obeying the truth as it is in Jesus. Those who have the hope of everlasting life, will purify and cleanse the soul temple, that it may be a place where God can dwell. Then they can reveal to the world what great things he is willing to do for his children. He has told us of his matchless love. He has told us that if we receive his strength, we shall make peace with him. Shall we take hold of the strength of the infinite One? <GCB, April 23, 1901 par. 13>

God tells us that he wants our joy to be full. John writes, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; . . .

that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ. And these things write we unto you, that our joy may be full. <GCB, April 23, 1901 par. 14>

God wants us to lead those with whom we are associated, to trust in him, not in human beings. He wants us to be joyful in him. Why is it, I ask, that the song of praise and triumph does not arise from our lips, as we think of what God has done for us? <GCB, April 23, 1901 par. 15>

"It doth not yet appear what we shall be," but by rightly representing what the truth has done for us, by showing that we have been born again, we can make this appear tenfold more than we do. There will always be those who will present in the worst light, those who are trying to serve God, and to purify their souls through obedience to the truth. Thus Satan seeks to discourage and hinder. God's people are to stand where they will know who are of God and who are not of God. They are to stand in his strength, believing in him, and revealing to the world the power of his grace. <GCB, April 23, 1901 par. 16>

We read in Zechariah, "He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto him, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." <GCB, April 23, 1901 par. 17>

Joshua represents the people of God. When Satan accused him, the Lord rebuked him, and spoke to those that stood before him, saying, "Take away the filthy garment from him, and unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments, and the angel of the Lord stood by." Satan tries to bring reproach against those who are trying to serve and honor God. He presents them in a questionable light, as those who are clothed with filthy garments. God says, "Take away the filthy garments. You have no right to put them upon them. Take them away. My people may have imperfections of character. They may fail in their endeavors, but if they repent, I will forgive them." <GCB, April 23, 1901 par. 18>

This word of assurance is given to all who have faith in God. Receive this wonderful promise. It is not a human being who is speaking. "Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." <GCB, April 23, 1901 par. 19>

Among these that stand by,--the hosts of the enemy, who are trying to bring God's people into disrepute, and the hosts of heaven, ten thousand times ten thousand angels, who watch over and guard the tempted people of God, uplifting and strengthening them. These are they who stand by. And God says to his believing ones. You shall walk among them. You shall not be overcome by the powers of darkness. You shall <424> stand before me in the sight of the holy angels, who are sent forth to minister to those who shall be heirs of salvation. <GCB, April 23, 1901 par. 20>

Let us think of the great sacrifice Christ has made in our behalf. For us he endured insult and mockery. He was tempted in all points like as we are, that he might be able to succor those that are tempted. There is joy for the believer in the promises of God. Let us make these promises the foundation of our faith. If we receive Christ as a personal Saviour, his power will keep us from falling. Here is the word of the Lord in our behalf. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin; because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye have heard from the beginning, that we should love one another." <GCB, April 23, 1901 par. 21>

God wants us to be a help and strength to one another. He wants us to speak words of hope and courage. He is light. Open the windows of the soul toward heaven, and let the sunlight of God enter. The threshold of God is flooded with his glory, glory which is for every one who will receive the light. <GCB, April 23, 1901 par. 22>

Temptations and trials may come, but that is not an evidence that you are not a child of God. He wants you to pray. Take hold of him for strength and comfort. When we are in trial, when we are opposed and in difficulty, when reports are made in regard to us, as they were in regard to Christ, when it was said, "He hath a devil," we should stand where we shall not retaliate, but reveal Christ. <GCB, April 23, 1901 par. 23>

When Christ was leaving his disciples, he said, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know." <GCB, April 23, 1901 par. 24>

Now there is a promise. Do you believe it? I do. I believe in a soon-coming Saviour. Let us prepare ourselves for his coming. Let us take fast hold upon the power that God gives us, and in his strength keep his commandments. <GCB, April 23, 1901 par. 25>

God will help every one who will take hold to co-operate with him. How shall we do it? Shall we sit here in the great congregation that generally assembles in Battle Creek, expecting the Lord to pour his grace and light upon us. "Ye are God's husbandry, ye are God's building." He calls upon you to bring to the foundation stone gold and silver and precious stones. What is more precious in the sight of God and the whole heavenly host than his church on this earth? What can be more precious? <GCB, April 23, 1901 par. 26>

There is a great work to be done. How shall we reveal Christ? I know of no better way to reveal him than to go forth as missionaries to our world. I know of no better way than to take hold of the medical missionary work in connection with the ministry. Wherever you go, there begin to work. Take an interest in those around you who need help and light. You may stand and preach to those here who know the truth, you may preach sermon after sermon to them, but they do not appreciate it. Why?--Because they are inactive. Every one who is able to go out and work should bring to the foundation stone, not hay, wood, or stubble, but gold, silver, and precious stones. <GCB, April 23, 1901 par. 27>

We ought to be at work in the dark corners of the earth. We have tried this in Australia. The Lord has revealed himself, and we have built meeting-house after meeting-house, as we have gone to places where the people have never heard anything about the truth. I have frequently stood in the open air to speak to companies gathered to hear me. I have seen women with children in their arms standing for an hour to listen to me. There were men and women all around me. I have asked them, "How many of you have an intelligent faith in Jesus Christ? How many are Christians? Those who are, hold up your hands." Not a hand would be raised. Did they not need Christ? Did they not need a knowledge of the truth? Did they not need to learn lessons of temperance? Indeed they did. <GCB, April 23, 1901 par. 28>

God wants us to stand where we can warn the people. He desires us to take up the temperance question. By wrong habits of eating and drinking men are destroying what power they have for thought and intelligence. We do not need to take an ax and break into their saloons. We have a stronger weapon than this,--the word of the living God. That will cleave its way through the hellish shadow which Satan seeks to cast athwart their pathway. God is mighty and powerful. He will speak to their hearts. We have seen him doing this. We have seen souls brought to the truth. <GCB, April 23, 1901 par. 29>

In Australia, I met a man considered free from everything like intemperance, except for one habit. He used tobacco. He came to hear us at the tent, and one night after he went home, as he afterward told us, he wrestled against the habit of tobacco using, and obtained the victory. Some of his relatives had told him that they would give him fifty pounds if he would throw away his tobacco. He would not do it. "But," he said, "when you present the principles of temperance before us as you have done. I can not resist them. You present before us the self-denial of One who gave his life for us. I do not know him now, but I desire to know him. I have never offered a prayer in my house. I have cast away my tobacco, but that is as far as I have gone." <GCB, April 23, 1901 par. 30>

We prayed with him, and after we left him, we wrote to him and later visited him again. He finally reached the point where he gave himself to God, and he is becoming the very pillar of the church in the place where he lives. He is working with all his soul to bring his relatives to a knowledge of the truth. <GCB, April 23, 1901 par. 31>

The Lord wants plants made in the dark places of the earth. There are many, many souls in our world who are hungry for the truth. Let us seek to understand how to reach the people. There is no better way to do this than to be compassionate and sympathetic. If you know of those who are sick and in need of assistance, help them, try to relieve them in their distress. As you do this work, the power of the Lord will speak through it to the soul. <GCB, April 23, 1901 par. 32>

God has given us talents to use for him. To one he gives five talents, to another two, and to another one. Let not him who has but one talent think to hide it from God. The Lord knows where it is hidden. He knows that it is doing nothing for him. When the Lord comes, he will ask his servants, What have you done with the talents I intrusted to you? And as he who received five and he who received two tell him that by trading they have doubled their talents, he will say to them, "Well done, good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many things . . . Enter thou into the joy of thy Lord." Thus he will say also to him <425> who has improved the one talent lent him. But to him who has hidden his talent, failing to improve it, he will say, "Thou wicked and slothful servant, thou knewest that I reaped where I sowed not, and gathered where I have not strawed. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." <GCB, April 23, 1901 par. 33>

Many today are hiding their talents. To him who has but one talent I would say, Do you know that one talent, rightly used and improved, will bring to the Lord one hundred talents? How? you ask. Use your gift in the conversion of one man of intellect, who sees what God is to him, and what he should be to God. Let him place himself on the side of the Lord, and as he imparts the light to others, he will be the means of bringing many souls to the Saviour. Through the right use of one talent, one hundred souls may receive the truth. It is not to those who have the greatest number of talents to whom the "Well done" is spoken, but to those who in sincerity and faithfulness have used their gifts for the

Master. <GCB, April 23, 1901 par. 34>

We understand the truth as it is in Jesus. Do we not want others to understand this truth? There is a great work to be done in our world, and we are accountable for every ray of light that shines upon our pathway. Impart that light, and you will receive more light to impart. Great blessing will come to those who use their talents aright. <GCB, April 23, 1901 par. 35>

There is a world to be warned. What are we doing for the men and women who are in the darkness of error? Are we putting on the armor of God? Are we standing where we can resist the temptations of the enemy? "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Will you show your appreciation of this love? Will you try to be a blessing to those who are out of Christ? You can no longer find time to spend in criticism and fault-finding. We do not believe that you will do this after the light you have received at this meeting. <GCB, April 23, 1901 par. 36>

The Lord is not pleased with his people when they neglect to criticise their own soul, criticising others instead. This is Satan's work. When you do this work, remember that the enemy is using you as a means of tempting others, in order that those who should be united in harmony and joy, building up one another in the most holy faith, shall be warring and complaining because some one else is sinning. Christ has not made you a sin-bearer. You can not even bear your own sin. Therefore be very careful not to take up any reproach against your neighbor. God wants his people to be free. He has been binding them together at this Conference, for which I feel very grateful. Shall we not let praise flow forth from our lips? Shall we not remember that by the words we speak we may either wound or heal? Shall we not remember that as we judge, so we shall be judged, we who perhaps have had many more opportunities than those whom we judge. <GCB, April 23, 1901 par. 37>

Our hearts must be melted into tenderness and love for one another. We may criticise ourselves just as severely as we please. The one who criticises another gives evidence that he is the very one who needs to criticise himself. Pray God to show you what you must remove from yourselves in order that you may see the kingdom of God. I want to see Jesus. I love him, and I want to behold his matchless charms. So do you. Let us show to the world that there is joy in believing in Christ that his joy is in us, and our joy is full. When we consider Jesus, the propitiation for our sins, shall we let him plead with us in vain? Shall we refuse to deny self. We should preserve every power of mind and body, to work to his name's glory. There is a crown for the overcomer. Do you want it? Do you want to run the race with patience? Then do not seek to find something to condemn in your neighbor, but look right to Jesus Christ. Behold his purity, and you will be charmed and will reflect his likeness. That is what God wants us to do. <GCB, April 23, 1901 par. 38>

Will you lay hold of the hope set before you in the gospel? God wants you to have eternal life. He does not mean to cast you aside. Why are you so doubtful? Come to Christ in your weakness and infirmity, saying, Dear Lord, there is no physician like thee. I want you to heal me, soul and body. Is there any one here who will not come to him just as he is? <GCB, April 23, 1901 par. 39>

So many are weighed down with the cares and disappointments and troubles of this life. Carry these troubles to Jesus, He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," Rest.-- this is what you want. It is found only in Jesus. "Take my yoke upon you." One says, "I should not think there is much rest in that. But there is, because it is heaven's plan, and there is rest in carrying out this plan. "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. He says, "I will give you rest; but there is something more for us. We have a lesson to learn. "Learn of me," how to find rest. It is in our meekness and lowliness, it is in denying self and following Christ, that we find rest. Do you think it is a terrible burden to follow Christ? He says, "My yoke is easy and my burden is light." What makes the burden light? -- Because you are yoked up with Christ. What makes the yoke easy? -- Because he lifts with you, and you are co-operating with him. <GCB, April 23, 1901 par. 40>

"We 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. Then do not go to human beings for relief. <GCB, April 23, 1901 par. 41>

Letters have come to me across the broad waters of the Pacific, asking for our prayers. Christ was close by the writer, and they did not recognize him. Why can not they recognize the One who gave his life for them? Will he readily give you up to perish? Will he cast you off, after what he has endured for you? He hung upon the cross, and his last words were addressed to his Father, "Why hast thou forsaken me?" Why did God forsake him? Because every sinner is to be forsaken by God unless his sins are forgiven by Jesus Christ, who took the sin of the world upon himself. He bore it that sinners might have the very probation you have today. <GCB, April 23, 1901 par. 42>

God wants every one of you to take steps in advance. He wants you to come out from the world and be separate. If you will give your life to him, he will make it a life of happiness, that his joy--and his joy is worth something--may be in you, and your joy may be full. This is the privilege of every one of us. <GCB, April 23, 1901 par. 43>

As you work for others, as you tell them the story of Jesus, words will be given you. Words are a power. Speech is a wonderful talent, but it is a very dangerous use of this talent to speak discouraging words, or to be cross and fretful in

the home. Just what you are in the home you are in the church, and just what you are in the church you are before God." God wants us to speak words of hope to those who need comfort <426> and strength. He desires us to go out into the fields which are everywhere opening to the truth. <GCB, April 23, 1901 par. 44>

When Christ comes, he will say, What have you done with the talents I gave you. Did you hide them in the earth? He is represented in the parable as calling the one who buried his talent, a wicked and slothful servant. Are there slothful ones here, who have not worked for the Master? God help us to save ourselves from the sloth that is eating out the very vitals of godliness. At the last great day, if our characters are in harmony with the character of God, we shall be caught up to heaven to see the King in his beauty, there to sing the praise of our Creator through the ceaseless ages of eternity. <GCB, April 23, 1901 par. 45>

April 23, 1901 A Testimony

Given to the Ministers at General Conference, April 17.

I want to say a few words. God has left a few of the old pioneers who know something of the fanaticism which existed in the early days of this message. Here is Brother Prescott; he knows something about it. He is acquainted with phase after phase of the fanaticism which has taken place. Here is Brother Haskell. He knows something about it, and there are various ones of our older brethren who have passed over the ground, and they understand something of what we have had to meet and contend with. Then there is Brother Corliss; I speak of him because he knows something about fanaticism, not only in the early days, but in our later experience. <GCB, April 23, 1901 par. 1>

Let every one of us remember the men of gray hairs. Do not set them back in a corner, and say, We do not need you, because you are too old to be active workers. If on only one occasion these men of experience can stand and tell you what the right way is, it is worth to the cause of God more than you would pay a dozen laborers who have had little or no experience in this work. God wants us to come to our senses. I thank God that there are a few who know what we have passed through in the beginning of the history of this work; God wants you to cherish them, and I want you to cherish them. God wants you to feel that it is a sacred duty to look after them, and not to ignore them or put them out of sight. <GCB, April 23, 1901 par. 2>

You may think that they have made mistakes. Have you made any? May God let his melting Spirit come into our hearts. May God come to us with his comforting power. What we want is not hearts of steel, but hearts of flesh. I hope that not a soul will go away from this meeting until he can say for himself, I know that I am Christ's in God. <GCB, April 23, 1901 par. 3>

When persons are in our midst who are moved by the Spirit of God, through whom the great treasures of his word are unfolded to us, increasing in every phase, let us not take the position that we know all that is worth knowing, and what we do not know is not worth knowing, hindering the very ones who are digging for the truth as for hidden treasure. The word of God is opening more and more to us. Just as long as we live on the earth, we shall be able to find a whole treasure house of beautiful things. Some will see beauty in one truth, some in another, and some will look at it in another way. We are not all constituted alike. But some think that what they have is all there is to acquire. They say of others, Do not let him come unto our meetings; we do not want him here. He does not believe as we do. I wish to say, Hands off. Let God work through human instrumentalities according to his will. <GCB, April 23, 1901 par. 4>

Read the seventeenth chapter of John, and you will see that God has given us the privilege of being united in Christian love, brethren with brethren, all being bound together by the golden chain of love which has been let down from heaven to unite the believers. God wants you to be like himself. He wants to keep you unspotted from the world, to forgive your sins, and to draw you to himself, that you may step off the ladder into the everlasting kingdom of our Lord and Saviour Jesus Christ. <GCB, April 23, 1901 par. 5>

I wish to say to you today, The Lord wants you to be converted. At great expense to myself, in sickness and feebleness, I have come a long way to bear this testimony before the congregation which was presented to me before I left Cooranbong. If this had not been presented to me, I should not have been here today. But I am here, in obedience to the word of the Lord, and I thank him that he has given me strength beyond my expectations to speak to the people. I want you all, for Christ's sake, to heed his injunction to love one another. Thus you will bear witness to the world that God sent his Son to save sinners. Let not the enemy come in to break up the unity which should exist between brethren and sisters. Christ wants his people to be one. Why?--That the world may see that God loves his people even as he loves his Son. <GCB, April 23, 1901 par. 6>

Let us at this meeting humble our hearts before God. Night after night since coming here, I have been unable to sleep past one o'clock. I have pleaded with God to enter among us and work mightily upon hearts and minds. He is willing to do this. He declares, "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." If he does not enter, it is because the door is closed against him. Shall we not let him in, that we may enjoy a heavenly feast with a heavenly Guest? God grant that at this meeting you may so consecrate yourselves to his service that you may go forth as did the disciples, bearing the message with such power from on high that thousands will be converted. <GCB, April 23, 1901 par. 7>

"Get ready," is the word sounded in my ears. "Get ready, get ready. He that is to come, will come and will not tarry. Tell my people that unless they improve the sacred opportunities given them, unless they do the work I have given them, Satan will come upon them with the stealthy tread of a thief, to deceive and allure them." God wants us to be wide awake, that when he shall come, we shall be ready to say, "Lo, this is our God; we have waited for him, and he will save us." He is coming to us by his Holy Spirit today. Let us recognize him now; then we shall recognize him when he comes in the clouds of heaven, with power and great glory. God calls upon you to get ready to meet him in peace. <GCB, April 23, 1901 par. 8>

I leave this message with you, asking you, in the name of Jesus Christ of Nazareth, to love one another as he has loved you. Thus the world will see and recognize the amazing power of redeeming grace. <GCB, April 23, 1901 par. 9>

April 24, 1901 Instruction Regarding the School Work.

Article Read by Mrs. E. G. White, April 22, 1901.

I have an intense interest in our school work. To discard many of the worldly text-books will not lower the standard of education, but will raise it to a higher plane. "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, <453> thoroughly furnished unto all good works. "If this is the breadth and depth of the Scriptures, shall we not lift the standard by making the word of God the foundation of our system of education? <GCB, April 24, 1901 par. 1>

Changes will have to be made. But it is hard to break away from old habits and practices; and there are those who have felt inclined to stubbornly resist everything in this line. I am glad to say that Brother Magan and Brother Sutherland have made advancement in reform. The question has arisen in regard to Brother Magan connecting with Brother Daniells in his work. I asked Brother Magan if he felt called by God to take this position. He said, No. He said that he was satisfied that God wanted him to remain in the school, where he had been working. I told him that this was in accordance with the light and evidence given me on the subject. <GCB, April 24, 1901 par. 2>

I would say to Brother Magan and Brother Sutherland, You are not to think that you have made a failure in the school. Circumstances have been of a character to cause some misunderstanding. I wish now to present the matter as it was presented to me in my home at Crystal Springs, Cal. There should be in the school the same faculty that has been there in the past. The members of this faculty have been getting hold of right methods, and they are coming to see eye to eye. In a large degree they have learned how to work with unity of effort, and the school needs their talent and ability. <GCB, April 24, 1901 par. 3>

It has taken much determination and firm purpose to accomplish the work that has been done in regard to "Christ's Object Lessons." The Lord has manifested his approval of this work. It would be a mistake for those who have been carrying forward this effort to separate and scatter to one place and another, to engage in other lines of work. <GCB, April 24, 1901 par. 4>

To seek to combine new elements in the school faculty at this time would not be for the educational interests of the students. Those who are now connected with the school have been learning and practicing their lessons in jots and tittles. Their self-denial, their example of individual consecration, is having an influence to make the school approach to what it should be. To take one and another teacher out of the school now would be a mistake. Let the workers blend together. Let all the strength of their united ability be exerted to draw in even cords, to carry the school forward according to the directions given by the Lord. <GCB, April 24, 1901 par. 5>

There has been much prejudice indulged in regard to those who stand at the head of the school. But these teachers are not to be moved by that which has been reported, much of which is untrue. The talent of voice and words needs to be refined, sanctified, ennobled, that it may be used to the glory of God. Our brethren are to go right along in the work, and let all see that God is working with them, giving them, as his agencies, varied experiences. <GCB, April 24, 1901 par. 6>

New workers could not advance the work as it should be advanced. They would have a new and untried experience. Under their management the school would not be as successful as if the same teachers, the same counselors, were to hold their position and work to the point, making an object lesson of this school, according to the pattern God has given. God will work through those now in positions of trust in the school if they continue to work, and seek wisdom from him. If there is need of more teachers to work in other lines, let these be added. But do not break up the faculty of

the school, when the very strongest force is necessary. Let workers be selected as the Lord may appoint, but let not the ones who have been united and adopted to labor together in the school be separated, because of the prejudice which has been created against them. Let not the impression be given that they must separate from the school because of the misjudging of those who have not known the true facts in the case. If those who will talk do not care to send their children to the school, because they suppose that mistakes have been made, they themselves must suffer the consequence. God has pointed out errors in the school that need to be corrected, and when an effort was made to do this, there were those who saw not the evils or dangers; they saw no necessity for departing from the old plan. It was not an easy matter to do the work that needed to be done in seeking to correct existing evils, against the influence of many who desired to let things run in the same lines which they had been running. This jot and that tittle, growing by being often repeated, made it very hard for the ones who were trying to make the changes which they saw needed to be made. <GCB, April 24, 1901 par. 7>

It is the Lord who has worked out matters in this Conference in regard to the medical missionary work and the ministry and the Lord will manifest himself to his people, who have tried to place themselves in line. He will work for them if they are fully set to make him their trust, and to link together in harmonious action. They should seek to the utmost of their ability to qualify students for different lines of work. We are not to have all study nor all work. Work is to be conducted as nearly as possible as we have conducted it in Australia. <GCB, April 24, 1901 par. 8>

Those now in charge of the school work here have their hearts blended in unity of purpose to accomplish the thing which God has designated as the right thing to do. They have undertaken this work irrespective of the opposition that has come up, and the strife of tongues. These men have a grip on the work. They have been learning, and have plans to establish industrial schools out of the city, where a large space of ground can be secured. These men have a strong determination to succeed. They mean to be heroic reformers, to adopt solid, intellectual methods. Their thoughts and plans have been maturing, and now they are prepared for decided action. <GCB, April 24, 1901 par. 9>

It would be a mistake to take Brother Magan from the school work to engage in another line. It would be a mistake to separate Brother Sutherland from the school, because he has a spiritual hold upon educational lines of work. With the help of God he can act his part in making the school a success. <GCB, April 24, 1901 par. 10>

Do not hinder those who have been trying to reach the place where the Lord desires them to stand. Do not tear them to pieces. Let them stand in the strength they have obtained, and let them press the battle to the gates. We must be strong in the strength of the Lord. The light of heaven is to shine through God's instrumentalities. <GCB, April 24, 1901 par. 11>

Some will place stumbling-blocks in the way of attacking errors which are hoary with age. It is well to be consistent in all our movements, but we may quietly step over the stones which are thrown in the way of the work of reform. The objections need not be heeded. Prudence and God-fearing discretion are needed; for God wants every one to reveal the divine likeness. But timidity and cowardice are not to be shown by the followers of Christ. <GCB, April 24, 1901 par. 12>

The gospel of Christ lies at the foundation <454> of all true education. Time is fast passing. The great work to be accomplished now is to establish schools that will prepare the youth for the mansions Christ is preparing for all who do their best in this life to perfect themselves in the knowledge of the word of God. In a spirit of kindness and love reforms are to be carried forward to victory. Every reform is to be based on the unerring word, the judgment of inspiration. Reformers are not destroyers; they seek not to ruin, but to save. <GCB, April 24, 1901 par. 13>

Reformers of this age of the world must be resolute and unflinching, but never allow firmness to take the form of determined obstinacy. Some have fallen into this error in their educational work. Sternness and severity are not proper, nor in any way advisable. Teachers best maintain true dignity by revealing the gentleness of Christ. They are then prepared to do a good and successful work. Teachers must not exhibit a censorious spirit. The faults of a student must not be exposed before the whole school. This never reforms, never converts. It leaves a student with a sense of injustice, the memory of which he will ever carry with him. Let the faults of students be dealt with privately, lest the soul is hurt beyond remedy. Let teachers do all in their power to gain the confidence and love of their students. Then they can do with them what they please. Let teachers conduct themselves in accordance with the example of the great Teacher. Then students may say, "Thy gentleness hath made me great." The King of Glory has left us an example of how to deal with human minds. Shall we not honor and adore him, and practice his words? <GCB, April 24, 1901 par. 14>

Teachers, from the highest to the lowest, are ever to keep before their sight the longsuffering of Jehovah. As you do your work, remember that you are laborers together with God to save the souls of the students. Treat every student as you would could you with your natural eyes see God standing before you. Remember his forbearance toward you, who are so often inattentive, and let this lead you to be gentle with your students. Is it not surprising that the Lord continues to bestow his love and favor upon those who are so undeserving? Let those who are supposed to be yoked up with Christ deal with human minds according to his methods of government. Let them cultivate meekness and lowliness of heart. Mildness is not weakness. It is an evidence of power. To refuse to yield an opinion when it is best to yield is not

an evidence of strength, but of selfishness and weakness. <GCB, April 24, 1901 par. 15>

We are living in a most solemn period of this earth's history, and God calls upon every human being to co-operate with him. Every effort made for the conversion of souls must be made in the spirit of the great Teacher. <GCB, April 24, 1901 par. 16>

Christ came to this earth to bring a new order of things. For many years his people had been departing from the principles of the Scriptures. He did not spare the leaders, but by withering rebukes made plain their dishonest practices. He knew the hearts of all, and understood what was beneath the surface. They richly deserved his awful denunciations. They had closed their eyes that they should not see their corrupt motives, and their ears that they should not hear the glorious truths the Saviour had brought them. They made their voice heard in sounding forth their own traditions, teaching for doctrines the commandments of men. They contended vehemently for Moses and Abraham, whose words they did not heed or practice. They brought forward these men for the purpose of ignoring Christ. <GCB, April 24, 1901 par. 17>

The ceremonial institutions which Christ himself has established were to pass away when type met antitype in the death of the great sacrificial offering. But the Jewish leaders, selfish and corrupt, were blind to the love of God. They were not prepared to receive the declaration of the new and better covenant they refused the greatest gift ever sent from heaven to earth. They turned away from the richest proclamation of salvation ever made to man. They scorned the undeserved message of mercy. These men had position and influence. They were not ignorant. They had been given abundant opportunity to know the way of the Lord, but they were content with the established order of things. If they had received the message from the heavenly courts they would have united with Christ in changing this order. This acceptance of the truth of heavenly origin, the transformation of their methods, would have brought all nations under the banner of Jesus Christ. But this was not to be. The great men of the Jewish nation had no sympathy with Christ. They had no disposition to make changes. They stood opposed to gospel reform. Refusing to enter the kingdom of heaven themselves, they locked the door so that others should not enter. They tried in every way to roll back the tide of human progress. <GCB, April 24, 1901 par. 18>

These men were the objects of Christ's tender solicitude. O that they would cease to obstruct his path. He alone could save them from bringing upon themselves the terrible punishment which must always follow the cherishing of unrighteous principles. He yearned over these men with boundless solicitude and tender compassion. He saw the terrible retribution they were bringing upon themselves, a calamity they could only avert by accepting God's gift to them. Looking upon the city of Jerusalem in its unsurpassed glory, Christ saw also the destruction that was coming upon it, and he wept over the contrast. Seeing what Jerusalem then was and what it would be a few years in the future, he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" <GCB, April 24, 1901 par. 19>

The age in which we are living calls for decided reforms. Christ has declared that all who will be his disciples must turn away from self-indulgence, and with self-denunciation bear the cross and follow in his footsteps. "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?" Those who come out from the world, from its policies and its confederacies, and attempt to carry forward the work of reform, will need the help of the Spirit of God. Having determined what true reform is, carry it forward with earnestness and perseverance, determined not to fail or be discouraged. Every one who carries forward reformatory action will meet with apparent losses in some lines and decided victories in other lines. No educational institution can place itself in opposition to the errors and corruptions of this degenerate age without receiving threats and insults. But time will place such an institution upon an elevated platform. Having the assurance of God that they have acted right, the managers can say, "It is no disgrace to us if others are unable to understand our motives; for they judge us from their own standpoint." <GCB, April 24, 1901 par. 20>

The Lord is pleased with the effort <455> that is being made to carry forward our school work on right lines. I believe that the meetings we have been holding will have an influence upon the minds of our people all over the world. Let us from henceforth be careful of our words. God is preparing a people to meet him in peace. By the mighty cleaver of truth he has separated us from the world, and has placed us in his workshop to be hewed and polished and made fit for a place in his temple. <GCB, April 24, 1901 par. 21>

There is a right side and a wrong side. Shall we not stand on the right side? We are thankful that an interest is being shown in the work of establishing schools on a right foundation, as they should have been established years ago. If the proper education is given to students, it is positive necessity to establish our schools at a distance from cities, where the students can do manual work. Great blessing will come to them as they exercise brain and body proportionately. From the things of nature they will learn lessons that will help them to work for the Lord. <GCB, April 24, 1901 par. 22>

This is what we have been trying to teach in Australia. I am very thankful that such steps are being taken by this

Conference. God will prosper such plans. Although there may be few students at first, do not be discouraged. The school will win its way. Introduce the medical missionary work. Some of the students are to be educated as nurses, some as physicians. It is not necessary for our students to go to Ann Arbor for a medical education. They may obtain at our schools all the education that is essential to perform the work for this time. <GCB, April 24, 1901 par. 23>

It will take some time to get a right understanding of the matter, but just as soon as we begin to work in the lines of true reform, the Holy Spirit will lead us and guide us if we are willing to be guided. It is a delicate matter to deal with human minds, and no one should engage in this work without the aid of the Holy Spirit. All must place themselves under the influence of this Spirit. When they place themselves under the direction of the Spirit, they will accommodate themselves to Bible lines. When the word of God take possession of the minds of teachers, then they are fitted to deal with the education of others. <GCB, April 24, 1901 par. 24>

Teachers are to so learn of Christ that they will remain converted from day to day. Then they will so labor for the students that they too will be converted. The angels of God will walk in their midst, beholding their order and diligence. <GCB, April 24, 1901 par. 25>

The word of God is to stand at the foundation of all education. It is to be made the basis of all the schools that we shall establish. Following "Thus saith the Lord," brings the schools into close connection with heavenly intelligences. The Lord has been greatly dishonored because his holy word, which will accomplish so much, has been placed in the background, while books which do not contain the highest instruction in regard to practical life and true science of eternal things have been brought to the front. <GCB, April 24, 1901 par. 26>

God's commands must settle all matters for us. That which his word advises and demands is to be strictly enforced. His word is to be plainly and earnestly opened before the students. This word will give spiritual health and strength. The instruction of the Bible, the wisdom of God, is to be brought into all business transactions. Selfishness will ever meet the disapproval of God. <GCB, April 24, 1901 par. 27>

God's dealings with his people are to be our guide in all educational advancement. His glory is to be the object of all study. Those who are being trained as medical missionaries are to realize that their work is to restore the moral image of God in man by healing the wounds which sin has made. <GCB, April 24, 1901 par. 28>

I would say to Brother Sutherland and Brother Magan, Go forward in the name of the Lord God of Israel, and the righteousness of God will go before you, and the glory of God will be your reward. God can make the feeblest strong. He can give power to the weak. He can lighten the burdens of the heavy laden, and comfort those that are oppressed. He will help us to educate young men and young women to enter his work. <GCB, April 24, 1901 par. 29>

Brethren, shall we not help one another? Shall we not take hold of the Lord's work, not to tear one another to pieces, but to help one another? This is what God desires us to do. Some supposed that we were coming to this Conference to gather up the mistakes which had been made in the ministry, in the medical missionary work, and in the publishing and educational work. But we know that the Lord has another work for us to do. We are to bury the mistakes which have been made in the depths of the ocean. <GCB, April 24, 1901 par. 30>

Let us blend together as brethren. God will bind us together, heart to heart, with the golden chain of love. To this Conference I wish to say, My heart, my soul, my interests are with you. The Lord is going to do something more for us than we have been willing to have done. Just as soon as men submit to God, his salvation will be revealed. <GCB, April 24, 1901 par. 31>

The Lord will co-operate with those who are striving to advance his work. I am glad to know that even though I may not live long, God will carry on his work. God will hold up our hands. He will work with those who are carrying forward the school work. He will be with the teachers and the students. <GCB, April 24, 1901 par. 32>

April 25, 1901 Remarks by Mrs. E. G. White

Mrs. E. G. White: I know what it means to leave home and friends, and I would say to those who are going forth to foreign fields, You have a Helper who will always be with you. I have been reading in Isaiah some words which I wish to read to you:-- <GCB, April 25, 1901 par. 1>

"Lift up your eyes on high and behold who hath created these things, that bringeth out their host by number: he called them all by names by the greatness of his might: for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary; and the young men shall utterly fall; but they

that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." <GCB, April 25, 1901 par. 2>

"Fear thou not, for I am with thee: be not dismayed; for I am thy God: I will strengthen thee, yea, I will help thee, yea, uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; <462> and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel."

<GCB, April 25, 1901 par. 3>
I feel the strongest assurance that all who go forth in the name of the Lord will be blessed and sustained. Remember that if you hang your helpless soul on Jesus Christ, you will constantly have his divine efficiency and sufficiency.

<GCB, April 25, 1901 par. 4>
God said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Abraham heard and obeyed; and as he journeyed, he built altars and offered sacrifice to God, that those who afterward passed by that way might know that he had not forgotten God, that as he went forth from his home, he held communion with his Maker. He sought the Lord, and God met with him and was his friend. <GCB, April 25, 1901 par. 5>

And God will be a friend to every one who goes from this Conference to foreign fields. He will be your Helper, your front guard and your reward. Do not feel that as you go away you will be severed from God. Remember that the closer you keep to him, the more successful your work will be. Cling to the mighty One. Do not allow the enemy to interpose between you and your God. <GCB, April 25, 1901 par. 6>

I earnestly hope that those laboring in the fields to which you are going will not think that you and they can not labor together, unless your minds run in the same channels as theirs, unless you view things exactly as they view them. This is a very wrong idea. Are there any two leaves on a tree alike? You can find no two precisely alike? So it is with us. None of us have exactly the same experience, and yet each one of us may have a very precious experience. Let each worker remember that he has an individuality of his own, and that this individuality is not to be submerged in any other human being. That individuality is to be sanctified, purified, refined, but it is not to be lost in the individuality of some one else. <GCB, April 25, 1901 par. 7>

Christ compares his followers to the branches of a vine. "I am the vine, ye are the branches," he says. In the branches of a vine there is diversity, and yet in this diversity there is unity. Every branch is united to the parent stalk. Every branch draws its nourishment from the same source. When we are branches of the true Vine, there will be no quarreling among us, no strife for the supremacy, no disparaging of one another. <GCB, April 25, 1901 par. 8>

Let not those who go forth to work for God measure their fellow workers with their human measurement, to see if they are in all things as they think they ought to be. God alone is able to measure men. <GCB, April 25, 1901 par. 9>

Christ compared the kingdom of heaven to a householder who went out early in the morning to hire laborers. In the morning and at different hours through the day he hired men and sent them into his vineyard. "And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." <GCB, April 25, 1901 par. 10>

And at even, when the laborers came for their wages, they all received the same. Those who had labored all day were paid the same amount as those who had worked but one hour. Thus God would teach us that during the time that we work, we are to do our very best, be that time long or short. We are to serve him to the best of our ability. He will reward all who work faithfully for him, those who have labored but one hour, as it were, as well as those who have labored all the day. This is the spiritual lesson we are to learn from this parable. Let us remember it. Let those who audit the accounts of the workers in the field gain as clear an understanding as possible of each individual case. God desires them to learn what is right to do, and then do it. <GCB, April 25, 1901 par. 11>

Some men in our Conferences have not had the advantages of education that others have had. Shall the Auditing Committee measure their work by the number of sermons they have preached? <GCB, April 25, 1901 par. 12>

One man has gone into a new place, where the work had to be started. He has worked with his hands in erecting buildings. He has labored hard, under great difficulties, and he has souls to show for his labor. He has erected buildings where those who have accepted the truth can meet to worship God. And then the question may be asked him by the Auditing Committee, "How many sermons have you preached?" The sermons are counted up, and he is paid accordingly. But every blow he struck in constructing buildings was a sermon. Not only did he work with his hands,-- he prayed as he labored, and this does far more to fasten the truth in the minds of the people than if he had merely stood in the desk and sermonized. There are several such laborers as this, and we would like to see thousands more of them. <GCB, April 25, 1901 par. 13>

As men go out into new fields, the Spirit of God will indicate the way in which they should work. They will visit, they will hold meetings, but their usefulness is not to be measured by the number of sermons they preach. From the light God has given me, if our ministers would preach about one quarter as many sermons, and devote their energies more to perseveringly educating and training young workers, opening the Scriptures to them, showing them just what they need to do, thus fitting them to take a place in the ranks of God's army, more would be accomplished. <GCB, April 25, 1901 par. 14>

We shall see things that are wrong, things that we want to correct. Ask yourself whether you can do this discreetly. There is a better way of correcting errors than by rebuking them abruptly. Some persons are so sensitive in regard to being in any way reproved that you will need to be very careful. Do not feel that it is your special duty to criticise. That is a mean business. Do not take it up. Leave it for Satan. He delights in such work. If you think a person is in error, and wish to tell him, go to him in love and tenderness. Speak to him kindly, and in this way you will help him. <GCB, April 25, 1901 par. 15>

We need an abiding Christ. The angels of God are near us to help us in our work. We are co-laborers with God, and we need the Spirit of Christ. Let us walk with Christ, and then we shall always be in connection with heaven. The sweet Spirit of the Saviour will fill our hearts, enabling us to help one another. <GCB, April 25, 1901 par. 16>

You need not think you can convert the young by trying to impress them with this dignity, making them feel that they must give you all the attention, while you give them no special attention. <GCB, April 25, 1901 par. 17>

The Lord has given every one of us a sense of self-respect, and this must not be opposed too abruptly. God wants us to respect ourselves. In our families, <463> and in the church, we too often seek to destroy self-respect. Do not do it. Do not do it in our schools. Do not do it in our offices. The Lord has said that every one of these institutions are to be educational in character. The students and workers will follow the example set by those who have charge over them. The teacher is to be a pattern to the learner. If he wants the youth to respect him, he must respect them. <GCB, April 25, 1901 par. 18>

When the youth do wrong, do not be rough with them. Take them apart. Christ did not correct his disciples before the multitude. He said, "Come ye apart." They had just returned from their first missionary tour, and had made many mistakes. They came to him and told him what they had done. One said, "Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us." Christ told him that that was not the way to do. "Forbid him not," he said; "for he that is not against us is for us," although he may make no definite profession. <GCB, April 25, 1901 par. 19>

Keep your hands off one another. Examine yourselves just as closely as you please. When night comes, talk of where you have failed through the day, and repent that you have given an example to the youth that you would not wish them to follow. <GCB, April 25, 1901 par. 20>

When a student has erred, think of how you wish God to deal with you when you err, and how you wish your brethren to treat you when you have done wrong. Deal with the student accordingly. By harsh words, or by taking pains to make his deficiency known to every one else, you may turn his head from you, and drive him from Jesus Christ. If a student acknowledges his fault, the teacher has no right to make that fault known to a single soul. God does not want wrong to be magnified and the enemy glorified. When you proclaim a wrong, Satan says, That is just as I want it to be, just as I would have it. <GCB, April 25, 1901 par. 21>

Wrongs--serious wrongs--have been committed in Battle Creek. I did not know how we would get along at this meeting. The Lord gave me instruction regarding this. I was referred to an incident in the life of the prophet Elisha. The prophet was in Dothan, and thither the King of Syria sent horses and chariots and a great host, to take him. "And when the servant of the man of God was risen early and gone forth, behold, an host compassed the city with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that are with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha. <GCB, April 25, 1901 par. 22>

"And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city; follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? And he answered, Thou shalt not smite them: wouldest thou smite them those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master." <GCB, April 25, 1901 par. 23>

God presented this to me, and I did not know what it meant. I did not understand it. I pondered over it, and then, as the lesson was fulfilled, I began to grasp its meaning. I do not know that I would ever have seen the significance had it

not been fulfilled right here. Who do you suppose has been among us since this Conference began? Who has kept away the objectionable features that generally appear in such a meeting? Who has walked up and down the aisles of this Tabernacle?--The God of heaven and his angels. And they did not come here to tear you in pieces, but to give you right and peaceable minds. They have been among us to work the works of God, to keep back the powers of darkness, that the work God designed should be done should not be hindered. The angels of God have been working among us.

<GCB, April 25, 1901 par. 24>

If any people have reason to praise God, we have. Angels of God have been at work here. The Lord knew our needs, and sent us food which has given spiritual strength and light, showing us how we should work. We have been trying to organize the work on right lines. The Lord has sent his angels to minister unto us who are heirs of salvation, telling us how to carry the work forward. <GCB, April 25, 1901 par. 25>

Remember that there is a much better way to get along than to have controversy. When I was upon the waters of the Pacific amidst the confusion and noise, the Lord spoke to me: Do not enter into any controversy. Speak to the people that they be of one mind. <GCB, April 25, 1901 par. 26>

When you are all in Christ, there can be no variance. Your brother may not have just the same manners and ways of speech as you have, but God does not require this of him. He may be able to reach a class that you can not reach. The very word which you wish he had not spoken may be the word which will bring conviction to hearts. Christ has made none of you church tinkers. <GCB, April 25, 1901 par. 27>

My brethren and sisters who are going to foreign fields, perhaps you will be connected with those whose habits and customs are not like yours. Do not let this hinder your work for the Master. Do all in your power to come into Christian relation with those for whom you shall work. May it not be that your ideas need changing? Remember that there is as much room in the world for one as for another. <GCB, April 25, 1901 par. 28>

Let us every one strive to be assimilated to the likeness of Christ. There are those in the church who have made mistakes. But because of this, do not tear yourselves apart from them. Where is Brother Henry today? Who during this meeting has labored for him? Who has gone to him as a friend and brother, and endeavored to remove from his mind the wrong impression he has had regarding his brethren? I hope some one has done this work. I wish to ask, "Is it not best for us to do all in our power to heal the souls that are wounded nigh unto death. Is it not best for us to try to prevent the enemy from gaining the victory over those for whom Christ died? Shall we not do the work Christ did?" He said, "I came not to call the righteous, but sinners to repentance." If any of you should have a sheep, and it should fall into a hole, would you not take it out, even on the Sabbath day? And shall we not think as much of a man as we do of an animal? <GCB, April 25, 1901 par. 29>

The moral image of God is to be restored in man. It was to make it possible for this to be done that Christ came from the heavenly courts to this <464> earth, full of heaven's compassion and heaven's love, to stand at the head of humanity. <GCB, April 25, 1901 par. 30>

Christ was ever kind and merciful, but he gave the most scathing rebukes to the hypocritical Pharisees. I hope that such rebukes as these will never have to fall on our leaders. Let these men remember the temptations which come to the young, and do all in their power to help them. Christ is spoken of as a tender Shepherd, who lovingly cares for the young, carrying them in his arms. If one hundred times more of this work were done by our leading men, they would be carrying out the plan of God. And by this work, the rough edges would be removed from their characters. They would be polished after the similitude of a palace. <GCB, April 25, 1901 par. 31>

After this meeting has closed, and we have separated, Satan will come to you with his temptations. He will bring up before you the errors and mistakes that have been made in the past. Remember that God has buried these, and he does not want you to think any more about them. <GCB, April 25, 1901 par. 32>

I was never more astonished in my life than at the turn things have taken at this meeting. This is not our work. God has brought it about. Instruction regarding this was presented to me, but until the sum was worked out at this meeting, I could not comprehend this instruction. God's angels have been walking up and down in this congregation. I want every one of you to remember this, and I want you to remember also that God has said that he will heal the wounds of his people. <GCB, April 25, 1901 par. 33>

Press together, press together. Let us be united in Christ. God is dishonored by disunion. I shall not keep you much longer, but I wish to say a few more words; for I feel that perhaps I shall never again see those who are going from us. I want to read you a few words, that you may see what God is willing to do for his people. Christ is praying to his Father, and he says, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word. . . . They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou has sent them into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou,

Father, art in me, and I in thee, that they also may be one in us; and that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." <GCB, April 25, 1901 par. 34>

Is this possible? It must be, or Christ would not have said it. He is ready to give us all the preciousness there is in the virtue of his character. There is joy in the Lord, joy in sanctification, in unity, receiving Christ as our Saviour. <GCB, April 25, 1901 par. 35>

To those who are about to take up the work in new fields, I would say, Remember that Christ is by your side. He says, My right hand will uphold you. His blessing will rest upon you. If you will walk in the light of his countenance, you will be lights in the world. Regarding this, Christ says, "Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all [that] are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <GCB, April 25, 1901 par. 36>

You are going forth to carry the torch of truth. Kindle your taper from the divine altar, and bear the truth to those who are in darkness. You may be sure that angels of God will be round about you. As you impart to others, you will realize that the life of Christ in you is as a well of water, springing up unto everlasting life. <GCB, April 25, 1901 par. 37>

The word of God is to be your daily food. Christ says, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." Talk the truth wherever you go. There is more power in visiting families, talking to them of the truth and praying with them, than there is in all the sermons that can be given. This does not mean that you are not to speak from the desk. You are; but you are to take time also for house-to-house labor. As you do this work, angels of God will be by your side and will give you words to speak. Thus you will become all-round, efficient gospel workers, of whom people will say, "They have nothing but the truth on their lips." God help us to be Christians in every sense of the world. <GCB, April 25, 1901 par. 38>

I may never meet you again on this earth. I feel that my life is almost over. I may meet you again; God knows; I do not. But if we meet no more here below, God grant that we may meet around his throne, each wearing on his brow a crown of immortality. O, what a time of rejoicing that will be, and we tell the story of our trials and difficulties on this earth--tell it, not with sorrow, but with joy. <GCB, April 25, 1901 par. 39>

God knows that we have only just begun the study of his Word. He knows that many have only a surface knowledge of the truth. When in the redeemed family above we follow him whithersoever he goeth, he will open to us the mysteries of his word. When this mortal shall put on immortality and this corruptible shall put on incorruption, he will say, "Child, come up higher." We shall be caught up to meet our Lord in the air. The Saviour will welcome us with the words, "Well done, good and faithful servant, enter thou into the joy of thy Lord,"--the joy of seeing souls redeemed. Then he will lead us by the living waters and escort us through the paradise of God. He will show us the beauty and loveliness of his word, which now we do not half understand. Then we shall cast our glittering crowns at his feet, and touching our golden harps, fill all heaven with rich music, singing, "Worthy, worthy is the Lamb, who died, and who lives again, a triumphant conqueror." <GCB, April 25, 1901 par. 40>

April 25, 1901 The Work in the South (J. E. White and E. G. White)

Mrs. E. G. White: I feel an intense desire that those who claim to keep the Sabbath of the Lord, shall take advance steps as reformers, as a people who have the most sacred truth ever committed to mortals. I greatly desire that they shall do honor to the truth which as a mighty cleaver has separated them from the world and put them in God's workshop, to be prepared to shine as living stones in the temple of the Lord. They are to stand before the world in uprightness and sincerity, showing what the truth has done for them. When they do this, they will not only profess to have advanced light in regard to the perils that are coming upon the world; they will bear a living testimony by their consistent lives to the power of saving grace. <GCB, April 25, 1901 par. 1>

God desires his people to practice self-denial and self-sacrifice. He desires them to remember that at immense cost to heaven Christ clothed his divinity with humanity, and came to this earth to live the life of obedience God requires us to live. <GCB, April 25, 1901 par. 2>

I know not how to describe the way in which the Southern field has been <482> presented to me. In this field thousands and thousands of people are living in wickedness and corruption, and they are right within the shadow of our doors. That field bears testimony to the neglect of a people who should have been wide awake to work for the Master, but who have done scarcely anything in this field. A little work has been done there, we have touched the field with the

tip ends of our fingers, but not one-thousandth part of the work has been done that should be done. God calls upon his people to stand in a right position before him, to heed the light given ten or fifteen years ago--that the abused, down-trodden people of the South were to be labored for and helped. We have tried to lay this burden upon our people. But they need not carry it all themselves. There are many not of our faith who will willingly help a work for the uplifting of humanity. <GCB, April 25, 1901 par. 3>

The time is coming when the Southern field will be closed, locked up. But this is not yet the case. One place where the work was commenced was closed against the workers; and because of this the word went forth, The Southern field is closed. No more money will be needed for that work. But is this the way in which the Saviour worked? When one city was closed against him, did he say that his work on earth was done? Had he done this, what would have become of us? When he was driven from one place, he went to another, and he has left us the direction, "When they persecute you in this city, flee ye into another." When your life is in danger, go to another city, and when they persecute you there, go to yet another place; "For verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." Shall we not take this advice? <GCB, April 25, 1901 par. 4>

I thank the Lord that he has given us the power of discernment. We must educate the heart, the mind, and every capability which God has given us. We need not be afraid of rising too high. It is but little we can do at the best, but we can improve the talents God has given us. We will never have too much ingenuity, too much power, to use in the work of God. <GCB, April 25, 1901 par. 5>

That God who heard the cries of the children of Israel in their distress, and came to their help, will come to the help of his children today. <GCB, April 25, 1901 par. 6>

In the providence of God I came round through the Southern field on my way here from California. I could not describe what I saw, which must have been very limited, but what little I did see filled my heart with pain and distress. I thought of how much might have been done if some of the money that has been invested in Battle Creek had been invested in the Southern field. <GCB, April 25, 1901 par. 7>

When I came to Vicksburg, I went on board my son's boat, "The Morning Star." From the reports I had heard, I thought to find that boat fitted up very extravagantly. I found nothing of the kind. I want all to understand this. My son and his workers have lived on this boat, because they could not get a house suitable to dwell in. The rooms on this boat are fitted up in the very simplest way. Look at your own homes, and ask yourselves what they cost. No one can work in the Southern field without some facilities with which to work. Those who take hold earnestly in the hardest fields should be provided for above those who have all conveniences. These destitute fields need help. Because one child is weak and sick, will you turn your face away and give all your attention to the healthy members of the family. That is not the way to do. The very hardest fields must be worked. The gospel is to be preached to every nation, and kindred, and tongue, and people. <GCB, April 25, 1901 par. 8>

On Sabbath I went to the little church at Vicksburg, which has been represented to you. There I saw the buildings which have been erected, neat and clean, without any extravagance,--nothing but what should be where the work is established in new places. I saw the mission house, a two story building, neat and pleasant, where two families live. Then there is another small dwelling house for the colored workers. The meeting house is just as nice a building as I could wish to see in a new place. It reminded me of our church in Cooranbong. <GCB, April 25, 1901 par. 9>

When we talked of building a meeting-house in Cooranbong, the brethren said that all we would be able to do would be to erect a very small, rough building, and that they did not think we could even do that much for a while. But in the night season the word of the Lord came to me, "Arise and build. Make of the building of this meeting-house an object-lesson." When I told this to the brethren, unbelief came in, and they said, "We can not do it, we can not do it." I said, "We can do it," and we did. Soon after that we received in a letter from Africa a gift of one thousand dollars to help in the building of our meeting-house. This gave our brethren hope and courage. The workmen labored at half price, and in a very short time our meeting-house was erected. <GCB, April 25, 1901 par. 10>

This experience rose up before me when I looked at the church in Vicksburg; for the two buildings are somewhat alike. The church at Vicksburg is a neat, commodious building, and the audience who gathered to hear me speak on the Sabbath morning was composed of neatly dressed men and women, with bright, intelligent faces. I was glad to hear them sing; for I knew that the angels of God were joining with them. O, it was good singing. It filled my heart with grateful praise. <GCB, April 25, 1901 par. 11>

From Vicksburg I went to Nashville, where I saw the different interests which have been started in that city. I wish to say there is great need for a sanitarium in Nashville, where the sick and suffering can be relieved. Such an institution would exert a far-reaching influence. The people would see that we have something they have not. As men and women are brought into connection with those who walk and talk with God, do you not think they will be deeply impressed? <GCB, April 25, 1901 par. 12>

Are there not those here who will help the work in the South? While I was in Australia, I helped this work all I could,

besides doing all in my power to answer the calls that came from the needy field in which I was laboring. I thought that if those in this country, in sight of the Southern field, could only feel the burden that rested on me night and day for that field, they would certainly have done something to prevent the work dragging as it has done. <GCB, April 25, 1901 par. 13>

Think of New Orleans, Memphis, and many other large cities in the South, in which little or no work has been done to give the people the light of present truth. What excuse will those who have crowded into Battle Creek give to God for their silence and activity, when he asks them why they did not, by their strength, ability, and means help the people who so greatly needed help? The colored people of the South are diseased, soul and body, but still they are God's children. There are among them those to whom he has intrusted talents, and he calls upon us to awaken to the responsibility resting upon us to bring them to a knowledge of the truth. <GCB, April 25, 1901 par. 14>
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If it were possible, I would invest means in the Southern field, but I have no money to invest. I have put all I have into the work in various parts of the field. If I had money, I can assure you that it would be at once invested in the work in the South. In the name of the Lord I ask those who have means to do what they can to advance this work. In all the large cities in the South there ought to be places where the sick can be cared for, where the people can be taught to care for themselves. The people need sympathy and tenderness. In clear, simple lines the truth must be presented to them. <GCB, April 25, 1901 par. 15>

And those who go to the South to labor must go determined to stay. Too many have gone there, who, not finding the field pleasant, have come back. God help us to remember that Christ came to this world, even though it was all seared and marred with the curse, and here lived a man among men, working out for those who accept him a perfect character. He gave his life that we might have life. What are we giving for him? He says, "If any man will come after me, let him deny himself, and take up his cross and follow me." <GCB, April 25, 1901 par. 16>

God help us to wipe out the terrible stain that is upon our work because of the neglect of the Southern field. Ten years ago the money that should have been sent to that field was withheld from it. What account will those give to God who have closed their eyes that they should not see and their ears that they should not hear. Our brethren should repent of that sin before God. We should enter the large cities in our country. Move out from Battle Creek, and make plants in other places. Lift up God's memorial,--the Sabbath of the Lord, in every city in this country. God will help you to do this. Then you will hear from his lips the words, "Well done, good and faithful servant." The angelic hosts will help you in the work; as you impart to others, they will impart to you. <GCB, April 25, 1901 par. 17>

I do not know what more I can say, what greater appeal I can make. "Behold, I stand at the door and knock:" Christ says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." There are places which should be entered. What will you do? May God move upon heart and mind, leading you to carry out the work he desires to have done for the most needy fields upon this earth. <GCB, April 25, 1901 par. 18>

We need schools in the South. They must be established away from the city, in the country. There must be industrial and educational schools, where the colored people can teach colored people and schools where the white people can teach the white people. Missions must be established. Are there not those in this house who can go and take hold of the work where nothing has been done, and build it up, as Brother Shireman has done? You have just as good a field before you as he had. <GCB, April 25, 1901 par. 19>

God grant that instead of preaching, preaching, we may see some doing. May the Lord help us, may he help this people to work with the Spirit of self-denial. May he give them clear perception and intelligence, that they may obey the call of God. I beg of all for Christ's sake to work while the day lasts. Will you work? I believe that you will. <GCB, April 25, 1901 par. 20>

October 1, 1901 Our Duty.

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Reading for Tuesday, December 24.
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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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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." <GCB, October 1, 1901 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 recognised 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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? <GCB, October 1, 1901 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. <GCB, October 1, 1901 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". <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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." <GCB, October 1, 1901 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. <GCB, October 1, 1901 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. <GCB, October 1, 1901 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.'" <GCB, October 1, 1901 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. <GCB, October 1, 1901 par. 30>

January 1, 1902 "Talk no words of censure..."

"Talk not words of censure. Lay not the blame upon this one or that one. It is a fact that there is now need of the help which all can bring to heal the breach that has been made. Do it cheerfully. Do it nobly. Come up to the help of the Lord, to the help of the Lord against the mighty. Redeem at once the institution that is in great peril. This can be done if all will take hold interestedly, and redeem this heavily debt-burdened institution; and in doing this the blessing of the Lord will be upon you. It can be done; and in the name of the Lord lay hold of it. Let all work with courage and with cheerfulness and with joy, and this very work will prove a great blessing in the experience of all who lay hold of it and carry it through successfully." <GCB, January 1, 1902 par. 1>

July 1, 1902 Take Time to Talk with God.

By Mrs. E. G. White.

Special instruction has been given me in regard to our ministers. It is not the will of God that they shall seek to be rich. They should not engage in worldly enterprises; for this disqualifies them for giving their best powers to spiritual things. But they are to receive wages enough to support themselves and their families. They are not to have so many burdens laid upon them that they can not give proper attention to the church in their own home. It is their duty to train their children for the Lord. <GCB, July 1, 1902 par. 1>

It is a great mistake to keep a minister constantly at work in business lines, going from place to place, attending board meetings and committee meetings, sitting up late at night. This brings to him weariness and discouragement. Ministers should have time to rest, to obtain from God's word the rich nourishment of the bread of life. They should have time to drink refreshing draughts of consolation from the stream of living water. <GCB, July 1, 1902 par. 2>

Let ministers and teachers remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers. They are not to take up duties that conflict with the work that God has given them. <GCB, July 1, 1902 par. 3>

When ministers and teachers, pressed under the burden of financial responsibility, enter the pulpit or the schoolroom with wearied brain and over-taxed nerves, what else can be expected than that common fire will be used instead of the sacred fire of God's kindling. The strained, tattered efforts disappoint the listeners and hurt the speaker. He has had no time to seek the Lord, no time to ask in faith for the unction of the Holy Spirit. <GCB, July 1, 1902 par. 4>

In order for the efforts of God's workers to be successful, they must receive that grace, that efficiency, which He alone can give. "Ask, and ye shall receive," is the promise. Then why not take time to ask, to open the mind to the impressions of the Holy Spirit, that the soul may be revived by a fresh supply of life? Christ himself was much in prayer. Whenever He had opportunity, He went apart, to be alone with God. As we bow before God in humble prayer, He places a live coal from His altar on our lips, sanctifying them to the work of giving Bible truth to the people. <GCB, July 1, 1902 par. 5>

I am instructed to say to my fellow workers, If you would have the rich treasures of heaven, you must have secret communion with God. Unless you do this, your soul will be as destitute of the Holy Spirit as were the hills of Gilboa of dew and rain. When you hurry from one thing to another, when you have so much to do that you can not take time to talk with God, how can you expect power in your work? <GCB, July 1, 1902 par. 6>

The reason so many of our ministers preach tame, lifeless discourses is that they allow a variety of things of a worldly nature to take their time and attention. Unless there is constant growth in grace, we shall be wanting in words suitable for the occasion. Commune with your own heart, and then commune with God. Unless you do this, your efforts will be fruitless, made thus by unsanctified hurry and confusion. <GCB, July 1, 1902 par. 7>

Ministers and teachers, let your work be fragrant with rich spiritual grace. Do not make it common by mixing it with common things. Move onward and upward. Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord. <GCB, July 1, 1902 par. 8>

We need to be converted daily. Our prayers should be more fervent; then they will be more effectual. Stronger and stronger should be our confidence that God's Spirit will be with us, making us pure and holy, as upright and fragrant as the cedars of Lebanon. <GCB, July 1, 1902 par. 9>

July 1, 1902 A Ministry of Helpful Service.

Reading for Thursday, December 25.

Christ is our example. Of His work we read: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. . . . They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." <GCB, July 1, 1902 par. 1>

Christ healed the people, and then to those whom He healed and to those who had witnessed His healing, He preached the gospel of the kingdom. This is the work outlined before those who have in trust the greatest wealth of truth ever committed to mortals. The question for us to answer is, "Are we willing to leave self out of the consideration? Are our energies spent in the Master's service? Are our voices often raised in earnest supplication for power from on high? Is our faith pure and strong? Have we put away all prejudice all evil thinking and evil speaking? Are our affections set on things above, or are they twined about the things on this earth? Are our eyes open to see the needs of those around us? Can God call us faithful watchmen?" <GCB, July 1, 1902 par. 2>

Christ's life was one of constant self-sacrifice. His work was not confined to any time or place. It was bounded only by His love and sympathy for the souls for whom He was soon to give His life. His compassion knew no limit. On so large a scale did he conduct His work of healing and teaching that there was no building in Palestine large enough to hold the multitudes that thronged to Him. In every town and village through which He passed was to be found His hospital. On the hillsides of Galilee, in the great thoroughfares of travel, on the seashore, in the synagogues, in every place where there were hearts ready to hear His message, Jesus healed the people, and pointed them to their Heavenly Father. In the evening, after the hours of toil were over. He talked with those who through the day must work to earn a pittance for the support of their families. <GCB, July 1, 1902 par. 3>

If we only realized how earnestly Jesus worked to sow the gospel seed, we would not confine our efforts to attending Sabbath services. We would labor untiringly to give the bread of life to perishing souls. God calls upon His people to break the bands of their precise, indoor service. He would have hundreds in our cities doing the work He did while on this earth. He calls upon His church to do this work, and He declares that He will give them power as they go forth in obedience to His command. <GCB, July 1, 1902 par. 4>

Brethren and sisters, arouse, and show a living interest in the unworked portions of the Lord's vineyard. Consecrate yourselves unreservedly to the work of giving the rich treasures of truth to those in darkness. Care for the sick, and prepare their minds to hear the words, "Behold the Lamb of God, which taketh away the sin of the world." <GCB, July 1, 1902 par. 5>

No one need wait until called to some distant field before beginning to help others. Wherever you are, you can begin at once. Opportunities are within the reach of every one. Take up the work for which you are held responsible,-- the work that should be done in your home and in your neighborhood. Wait not for others to urge you to action. In the fear of God go forward without delay, bearing in mind your individual responsibility <665> to Him who gave His life for you. Act as if you heard Christ calling upon you personally to do your utmost in His service. Look not to see who else is ready. <GCB, July 1, 1902 par. 6>

All can do something. In an effort to excuse themselves, some say, "My home duties, my children, claim my time and my means." Parents, your children should be your helping hand, increasing your power and ability to work for the Master. Children are the younger members of the Lord's family. They should be led to consecrate themselves to God, whose they are by creation and redemption. They should be taught that all their powers of body, mind, and soul are His. They should be trained to help in various lines of unselfish service. By helping others they increase their own happiness and usefulness. <GCB, July 1, 1902 par. 7>

The Lord has appointed the youth to be his helping hand. If in every church they would consecrate themselves to Him, if they would practice self-denial in the home, relieving the care-worn mother, the mother could find time for neighborly visits, and, when opportunity offered, they could themselves give assistance by doing little errands of mercy and love. <GCB, July 1, 1902 par. 8>

Healthful living must be made a family matter. Parents should awake to their God-given responsibilities. Let them study the principles of health reform, and teach their children that the path of self-denial is the only path of safety. The mass of the inhabitants of the world by their disregard of physical law are destroying their power of self-control, and unfitting themselves to appreciate eternal realities. Willingly ignorant of their own structure, they lead their children in the path of self-indulgence, thus preparing the way for them to suffer the penalty of the transgression of nature's laws.

This is not taking a wise interest in the welfare of their families. <GCB, July 1, 1902 par. 9>

I can not too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eight chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. We are not left in doubt as to where the message applies, and the time of its marked fulfillment, for we read: "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Verse 12. <GCB, July 1, 1902 par. 10>

God's memorial, the seventh-day Sabbath, the sign of His work in creating the world, has been displaced by the man of sin. God's people have a special work to do in repairing the breach that has been made in His law; and the nearer we approach the end, the more urgent this work becomes. All who love God will show that they bear His sign by keeping His commandments. They are the restorers of paths to dwell in. The Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." Verses 13, 14. <GCB, July 1, 1902 par. 11>

Thus genuine medical missionary work is bound up inseparably with the keeping of God's commandments, of which the Sabbath is especially mentioned, since it is the great memorial of God's creative work. Its observance is bound up with the work of restoring the moral image of God in man. This is the ministry which God's people are to carry forward at this time. This ministry, rightly performed, will bring rich blessings to the church. <GCB, July 1, 1902 par. 12>

The great crisis is just before us. To meet its trials and temptations, and to perform its duties, will require persevering faith. But we may triumph gloriously; not one watching, praying, believing soul will be ensnared by the enemy. <GCB, July 1, 1902 par. 13>

In the time of trial before us, God's pledge of security will be placed upon those who have kept the word of His patience. Christ will say to His faithful ones, "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were, for a little moment, until the indignation be overpast." Isa. 26:20. The Lion of Judah, so terrible to the rejecters of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud which speaks wrath and terror to the transgressor of God's law, is light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31. <GCB, July 1, 1902 par. 14>

Brethren, to whom the truths of God's word have been opened, what part will you act in the <666> closing scenes of this world's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and on earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to those things that are written therein; "for the time is at hand." Let none now tamper with sin, the source of every misery in our world. No longer remain in lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, 'Who shall be able to stand?' Have you, in these last precious hours of probation, been putting the very best material into your character-building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded to your profession of faith? Is the softening, subduing influence of the grace of God working upon you? Have you hearts that can feel, eyes that can see, ears that can hear? Is it in vain that the declaration of eternal truth has been made concerning the nations of the earth? They are under condemnation, preparing for the judgments of God; and in this day, which is big with eternal results, the people chosen to be the depositaries of momentous truth ought to be abiding in Christ.

Mrs. E. G. White.

<GCB, July 1, 1902 par. 15>

July 1, 1902 The Definite Aim in Service
Reading for Sabbath, December 27

*(From manuscript prepared for a forthcoming volume on
Education, by Mrs. E. G. White.)*

Life's Great Aim.

Success in any line demands a definite aim. He who would achieve true success in life must choose and keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of today. The Heaven-appointed purpose of

giving the gospel to the world in this generation is the noblest that can appeal to any human being. It opens a field of effort to every one whose heart Christ has touched. <GCB, July 1, 1902 par. 1>

God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. From the humblest lot, those whom He has seen faithful have in times past been called to witness for Him in the world's highest places. And many a lad of today, growing up as did Daniel in his Judean home, studying God's Word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and India and China, from the still-darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love. Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us on the Saviour's mercy. And it rests with us who have received the knowledge; with our children to whom we may impart it, to answer their cry. To every household and every school, to every parent, teacher, and child, upon whom has shone the light of the gospel of the Son of God, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, "Who knoweth whether *thou* art come to the kingdom for such a time as this?" Esther 4:14. <GCB, July 1, 1902 par. 2>

God's Participation in Suffering.

The result of hastening or hindering the gospel, we think of, if at all, in relation to ourselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that sin, from its very inception, has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach God's ideal, brings grief to Heaven. When there came upon Israel the calamities that inevitably followed separation from God, -- subjugation by their enemies, oppression, cruelty, and death, -- it is said of God, that "His soul was grieved for the misery of Israel." Judges 10:16. "In all their affliction He was afflicted;... and He bare them, and carried them all the days of old." Isa. 63:9. <GCB, July 1, 1902 par. 3>

His Spirit "maketh intercession for us with groanings, which cannot be uttered." Rom. 8:26. As the "whole creation groaneth and travaileth together in pain" (Rom. 8:26,22), the heart of the infinite Father is pained in sympathy. Our world is a vast lazar-house, a scene of misery that no pen can picture, misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and He has put it in our power, by co-operation with Him, to bring this scene of misery to an end. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. <GCB, July 1, 1902 par. 4>

Mistakes in Education.

"Go ye into all the world, and preach the gospel to every creature," is Christ's command to His followers. Not that all are called to be ministers or missionaries in the ordinary sense of the term; but all may be workers with Christ in giving the "glad tidings" to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given. <GCB, July 1, 1902 par. 5>

In view of this command, can we educate our sons and daughters for a life of respectable conventionality, a life professedly Christian, but lacking His self-sacrifice, a life on which the verdict of Him who is truth must be, "I know you not"? <GCB, July 1, 1902 par. 6>
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Thousands are doing this. They think to secure for their children the benefits of the gospel, while they deny its Spirit. But this can not be. Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory. They reject the training that in this life gives strength and nobility of character. Many a father and mother, denying their children to the cross of Christ, have learned too late that they were thus giving them over to the enemy of God and man. <GCB, July 1, 1902 par. 7>

Training in Service.

He who came from heaven to be our example spent nearly thirty years of His life in common, mechanical labor; but during this time He was studying the word and the works of God, and helping, comforting, teaching all whom His

influence could reach. When His public ministry began, He went about healing the sick, comforting the sorrowful, and preaching the gospel to the poor. This is the work of every one of His children. <GCB, July 1, 1902 par. 8>

"He that is greatest among you," Christ said, "let him be as the younger, and he that is chief as he that doth serve. For... I am among you as he that serveth." Luke 22:26, 27. <GCB, July 1, 1902 par. 9>

Personal love and loyalty to Christ are the spring of all true service. In the heart touched by His love, there is begotten a desire to work for Him. Let this desire be encouraged and rightly guided. Whether in the home, the neighborhood, or the school, the presence of the poor, the afflicted, the ignorant, or the unfortunate, should be regarded, not as a misfortune, but as affording precious opportunity for service. <GCB, July 1, 1902 par. 10>

Skill in this work, as in every other, is gained in the work itself. It is by training in the common duties of life and in ministry to the afflicted and suffering, that efficiency is assured. Without this the most sincere purposes and efforts are often useless, and even harmful. It is in the water, not on the land, that men learn to swim. <GCB, July 1, 1902 par. 11>

Church Relationship.

There is another obligation, too often lightly regarded, which to the youth awakened to the claims of Christ, needs to be made plain,—the obligation of church relationship. <GCB, July 1, 1902 par. 12>

Very close and sacred is the relation between Christ and His church,—He the bridegroom, and the church the bride; He the head, and the church the body. Connection with Christ, then, involves connection with His church. <GCB, July 1, 1902 par. 13>

The church is organized for service; and in a life of service to Christ, connection with the church is one of the first steps. Loyalty to Christ demands the faithful performance of church duties. This is an important part of one's training; and in a church imbued with its Master's life, will lead directly to effort for the world without. <GCB, July 1, 1902 par. 14>

Young People's Societies.

There are many lines in which the youth can find opportunity for helpful effort. Let them organize into bands for Christian service, and the co-operation will prove an assistance and an encouragement. Parents and teachers, by taking an interest in the work of the young people, will be able to give them the benefit of their own larger experiences, and can help them to make their efforts effective for good. <GCB, July 1, 1902 par. 15>

Foreign Missions.

It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the "regions beyond," let them become acquainted with these lands and their peoples. Instead of dwelling on the exploits of the Alexanders and the Napoleons of history, let the pupils study the lives of such men as the apostle Paul and Martin Luther, as Moffat and Livingstone and Carey, Judson, and Williams, and Morrison, and the present daily-unfolding of history of missionary effort. Instead of burdening their memories with an endless array of names and theories that have no bearing upon their lives, and to which, once outside the schoolroom they rarely give a thought, let them study all lands in the light of missionary effort, and become acquainted with the people and their needs. <GCB, July 1, 1902 par. 16>

Workers from the Common People.

In this closing work of the gospel there is a vast field to be occupied; and more than ever before, the work is to enlist helpers from the common people. Both the youth and those older in years will be called from the plow, from the vineyard, and from various other branches of labor, and sent forth by the Master to give His message. Many of these have had little opportunity for education. To human wisdom the outlook for them would seem discouraging. But Christ sees in them qualifications that will enable them to take their place in His vineyard. If they put their hearts into the work, and continue to be learners, He will fit them to labor for Him. <GCB, July 1, 1902 par. 17>
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He who understands the terrible depths of the world's misery and despair, understands by what means to bring relief. He sees on every hand souls in ignorance and darkness, bowed down with sin and sorrow and pain. But He sees also man's possibilities, the height to which he may attain. Even though human beings have abused their mercies, wasted their talents, and lost the dignity of God-like manhood, the Creator is to be glorified in their redemption. <GCB, July 1, 1902 par. 18>

The burden of labor for these needy ones in the rough places of the earth Christ lays upon those who can feel for the ignorant and for such as are out of the way. He will be present to help those who are susceptible to pity though their hands may be rough and unskilled. He will work through those who can see mercy in misery, and gain in loss. When the Light of the world passes by, privilege will be discerned in hardship, order in confusion, success in apparent failure. In calamities will be recognized disguised blessings; in woes, mercies. Laborers from the common people, sharing the sorrows of their fellow men as their Master shared the sorrows of the whole human race, will by faith see Him working with them. <GCB, July 1, 1902 par. 19>

"The great day of the Lord is near, it is near, and hasteth greatly." Zeph, 1:14. And *a world is to be warned.* <GCB, July 1, 1902 par. 20>

With such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker; and their numbers will increase. Let every Christian educator give such workers sympathy and co-operation. Let him encourage and assist the youth under his care in gaining a preparation to join the ranks. <GCB, July 1, 1902 par. 21>

Results of True Service.

There is no line of work in which it is possible for the youth to receive greater benefit. All who engage in ministry are God's helping-hand. They are co-workers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, co-operating with heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this? <GCB, July 1, 1902 par. 22>

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,-- the end of suffering and sorrow and sin. How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4.

E. G. White. <GCB, July 1, 1902 par. 23>

March 30, 1903 Lessons from the Sending Out of the Spies

Sermon by Mrs. E. G. White, Sabbath, March 28, 11 A. M.

"And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. . . . And Moses sent them to spy out the land of Canaan. . . . So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron. . . . And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eschol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it." <GCB, March 30, 1903 par. 1>

Thus far their words had been spoken in faith; but see what followed. After describing the beauty and fertility of the land, all but two of the spies enlarged upon the difficulties and dangers that lay before the Israelites, should they undertake the conquest of Canaan. <GCB, March 30, 1903 par. 2>

"The people be strong that dwell in the land," they said, "and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan." <GCB, March 30, 1903 par. 3>

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Their unbelief cast a gloomy shadow over the congregation. A wail of agony arose, and mingled with the confused murmur of voices. Caleb comprehended the situation, and did all in his power to counteract the evil influence of his unfaithful associates. He did not contradict what had been said. The walls were high and the Canaanites strong. But God had promised the land to Israel. <GCB, March 30, 1903 par. 4>

"Let us go up at once, and possess it," urged Caleb, "for we are well able to overcome it." But the ten, interrupting

him, pictured the obstacles in darker colors than at first. "We be not able to go up against the people," they declared, "for they are stronger than we. . . . And all the people we saw in it are men of great stature. And there we saw giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." <GCB, March 30, 1903 par. 5>

It is right that human beings should be considered as grasshoppers when compared with the Lord God of Israel. But it showed a lack of faith for the spies to speak of the Israelites thus in comparison with the people they had seen in Canaan. The children of Israel had on their side the mighty powers of heaven. The one who, enshrouded in the pillar of cloud, had led them through the wilderness, was fighting for them. They had seen His power displayed at the Red Sea, when at His word the waters parted, leaving a plain path for them through the sea. Nevertheless, when the spies saw the walled cities in the promised land, they allowed unbelief to enter their hearts, and returned to the congregation with a faithless report. By the words they spoke, they leavened the minds of the people with unbelief. The record tells us what effect their murmuring had. <GCB, March 30, 1903 par. 6>

The Fruit of Unbelief

"And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! <GCB, March 30, 1903 par. 7>

This shows us to what desperation unbelief will bring people. My brethren and sisters, when thoughts of unbelief and distrust come to you, remember that silence is eloquence. Speak no word of unbelief; for such words are as seeds that will spring up and bear fruit. There is among us altogether too much talking and too little praying. We think and speak of the difficulties that exist, and forget to trust the Lord. God's Spirit would work mightily in behalf of His people, if they would give Him opportunity. What they need to do is to open the door of the heart and let Jesus enter. <GCB, March 30, 1903 par. 8>

After the children of Israel had begun to murmur, they began to question God's wisdom. "Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey?" they said. "Were it not better for us to return to Egypt?" So weak was their confidence in God, notwithstanding the miracles He had wrought in their behalf. <GCB, March 30, 1903 par. 9>

As the complaints of the people arose on every side, Caleb and Joshua attempted to quiet the tumult. "The land, which we passed through to search it is an exceedingly good land," they cried. "If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and [the Lord is with] us: fear them not." <GCB, March 30, 1903 par. 10>

"But all the congregation bade stone them with stones." They stood with stones in their hands, ready to throw at Caleb and Joshua, as they stood in defense of the truth, declaring that the Lord was with them, and that with His strength they could go up and possess the land. In a few minutes these faithful men would have been killed, but "the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." God was watching their plottings, and He delivered His servants from their hands. <GCB, March 30, 1903 par. 11>

"And the Lord said unto Moses, How long will this people provoke Me? and how long will it be ere they believe me, for all the signs which I have showed among them. I will smite them with the pestilence, and disinherit them, and make of thee a greater nation, and mightier than they." <GCB, March 30, 1903 par. 12>

What a temptation this was! But Moses said, "Then the Egyptians shall hear it (for Thou broughtest up this people in Thy might from among them); and they will tell it to the inhabitants of the land; for they have heard that Thou Lord art among this people, that Thou Lord art seen face to face, and that Thy cloud standeth over them, and that Thou goest before them, by daytime in a pillar of cloud, and in a pillar of fire by night. Now if Thou wilt kill all this people as one man, then the nations which have heard the fame of Thee will speak, saying, Because the Lord was not able to bring this people into the land which He sware unto them, therefore He hath slain them in the wilderness." <GCB, March 30, 1903 par. 13>

"And now I beseech thee, let the power of My Lord be great, according as Thou hast spoken, saying,"--and then he repeated the Lord's own words; and this it is our privilege also to do. We can cite His promises. "According as Thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children to the third and fourth generation. Pardon, I beseech Thee, the iniquity of this people, according unto the greatness of Thy mercy, and as Thou hast forgiven this people from Egypt until now. And the Lord said, I have pardoned, according to thy word; but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen My glory, and My

miracles, which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not harkened to My voice; surely, they shall not see the land which I swore unto their fathers, neither shall any of them that provoked Me see it. . . . Tomorrow turn ye you, and get you into the wilderness by the way of the Red Sea." <GCB, March 30, 1903 par. 14>

The Lord had fulfilled the word that He spoke to Abraham when He declared that after the children of Israel had been in bondage four hundred years, He would deliver them. He visited Egypt with fearful judgments, and brought His people forth. And when the Egyptian host pursued the Israelites, He destroyed Pharaoh and his army in the Red Sea. Yet here, on the border of the promised land, they dishonored Him by giving way to unbelief. <GCB, March 30, 1903 par. 15>
<9>

Trust and Obey

We shall be brought into strait places; but we do not want to wait until then before we learn to trust and obey. Now, just now, is our day of opportunity and privilege. When the light of truth is shining upon us, we are to learn the lesson. Let us plead with God to give us a true conception of His character and a willingness to obey Him. <GCB, March 30, 1903 par. 16>

We are to stand in the strength and power of Israel's God. Shall we do it, brethren? Or shall we murmur and complain, looking at the obstacles in the way, and making a mountain out of a mole-hill? Today God gives His people, to confirm their faith, evidences of His power such as He gave to Israel. Will they make these evidences of no effect? Will they act as if God had not wrought in their behalf? The Lord wants us to acknowledge His power and His grace and His great salvation which He has brought us at an infinite cost,—in the death of His only-begotten Son. <GCB, March 30, 1903 par. 17>

We are living in a day of trial, a day of probation, a day of test. God is proving His people, to see whether He can work in their behalf. He can not work for them if they open their hearts to the impulses of the enemy. He can not cooperate with them if they trust in men in the place of looking to Jesus, and rejoicing in His goodness and His love. He wants to make of us a people through whom He can reveal His grace, and He will do this if we will only give Him opportunity, if we will open the windows of the soul heavenward and close them earthward, against human rabble, against murmuring, complaining, and fault-finding. <GCB, March 30, 1903 par. 18>

But just as surely as we fail to heed the messages that for the last fifty years the Lord has been giving, just as surely as we turn from these messages to human impulses and human science, framing laws that are directly opposed to God's Word, so surely will we reap the consequence. <GCB, March 30, 1903 par. 19>

"And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against Me. I have heard the murmurings of the children of Israel which they murmur against Me." Those who today murmur against God's appointed agencies, weakening the confidence of the people in them, are doing the same work that the children of Israel did. The Lord hears every murmuring word. He hears every word that detracts from the influence of those whom He is using to proclaim the truth that is to prepare a people to stand in the last days. <GCB, March 30, 1903 par. 20>

"How long shall I bear with this evil congregation? . . . Say unto them, As truly as I live, saith the Lord, as ye have spoken in Mine ears, so will I do unto you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old, and upward, which have murmured against Me, doubtless ye shall not come into the land, concerning which I swore unto you to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." <GCB, March 30, 1903 par. 21>

"And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know My breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against Me: in this wilderness they shall be consumed. and there they shall die. And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still. And Moses told these sayings unto all the children of Israel: and the people mourned greatly?" <GCB, March 30, 1903 par. 22>

The lesson of this record is for us. The Lord had prepared the way before His people. They were very near the promised land. A little while and they would have entered Canaan. They themselves delayed the entering. In the first place, it was they who requested that spies should be sent up to search the land. Rehearsing to them the history of the unbelief and the trouble that it brought to them, Moses said, "And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go

up, and into what cities we shall come." <GCB, March 30, 1903 par. 23>

The request that the spies be sent into Canaan showed a lack of faith: for God had told the people plainly that they were to take possession of the land. Why then did they need to send spies to search it? Had they put their trust in God, they could have gone straight in. God would have gone before them. He knew the best way in which to lead them through their difficulties. But they wanted to know what was before them, and when Moses took their request to the Lord, He told him to let them have their own way. <GCB, March 30, 1903 par. 24>

Brethren and sisters, from the light given me, I know that if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan. Oh, how sad it makes me to see the way hedging up before us, and to know that it is becoming more and more difficult to carry the message to the people! We have not done a hundredth part of the evangelical work that God desires us to do among our neighbors and friends. In every city in this land there are those who know not the truth. There are many new fields in which we must plow the ground and sow the seed. God says to us: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." We are to make known to the men and women of the world what God's test is, that if they will they may refuse to receive the seal of the Papacy. <GCB, March 30, 1903 par. 25>

God told the people that for forty years they were to wander in the wilderness. But they were determined to enter Canaan. "Lo, we be here," they said, "and will go up unto the place which the Lord hath promised; for we have sinned." <GCB, March 30, 1903 par. 26>

"And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; because ye turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up to the hilltop; nevertheless the ark of the <10> covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites, which dwelt in that hill, and discomfited them, even unto Hormah." <GCB, March 30, 1903 par. 27>

When we see what God can and will do for us, when we know that His church is the supreme object of His regard in this world, why are we not willing to believe His Word? The powers of darkness will assail us, but we have a God who is above all. He can take care of His people. He can make a refuge for His people wherever they are. What He wants us to do is to stand where He can reveal His glory through us, that it may be known that there is a God in Israel, and that in behalf of His people He will manifest His power. <GCB, March 30, 1903 par. 28>

I look at these flowers, and every time I see them I think of Eden, They are an expression of God's love for us. Thus He gives us in this world a little taste of Eden. He wants us to delight in the beautiful things of His creation, and to see in them an expression of what He will do for us. He wants us to live where we can have elbow room. His people are not to crowd into the cities. He wants them to take their families out of the cities, that they may better prepare for eternal life. In a little while they will have to leave the cities. These cities are filled with wickedness of every kind,- with strikes and murders and suicides. Satan is in them, controlling men in their work of destruction. Under his influence they kill for the sake of killing, and this they will do more and more. Every mind is controlled either by the power of Satan or the power of God. If God controls our minds, what shall we be?-- Christian gentlemen and Christian ladies. God can fill our lives with His peace and gladness and joy. He wants His joy to be in us, that our joy may be full. <GCB, March 30, 1903 par. 29>

If we place ourselves under objectionable influences, can we expect God to work a miracle to undo the results of our wrong course?--No, indeed. Get out of the cities as soon as possible, and purchase a little piece of land, where you can have a garden, where your children can watch the flowers growing, and learn from them lessons of simplicity and purity. "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Parents, point your children to the beautiful things of God's creation, and from these things teach them of His love for them. Point them to the lovely flowers,--the roses and the lilies and the pinks,--and then point them to the living God. <GCB, March 30, 1903 par. 30>

The Work Before us

God wants to work for His people and for His institutions--for every sanitarium, every publishing house, and every school. But He wants no more mammoth buildings erected; for they are a snare. For years He has told His people this. He wants plants made in many places. Let the light shine forth. Do not try to show what great things you can do. Let God work through you. Do all in your power to establish a memorial for God in every city where such a memorial has not been established. <GCB, March 30, 1903 par. 31>

God wants the Southern field worked. He wants this work taken up in earnest. All the means in the treasury is not to be sent into foreign lands. In our own land there is a field and a people needing help. The barrenness of this field, the

ignorance and destitution of the people, rise as a reproach against us. And yet we profess to be serving the God of heaven. The Lord calls upon every man to do his appointed work. He calls upon us to stand in the place where He can use us as His instruments. He wants us to go to Him for help. We are not to lean upon human beings, but upon the living God. Our question is to be, What can I do to proclaim the third angel's message? Christ came to this world to give this message to His servant to give to the churches. It is to be proclaimed to every nation and kindred and tongue and people. How are we to give it? If we can not gain entrance to the churches, we must give the message in our camp-meetings. The distribution of our literature is another means by which the message is to be proclaimed. Let the workers scatter broadcast tracts and leaflets and books containing the message for this time. We need men who will stand with unswerving faith in Israel's God. We need colporteurs who will go forth to circulate our publications everywhere.

<GCB, March 30, 1903 par. 32>

The Lord needs printing offices. But He has shown us that He is not pleased with the way in which the work has been carried forward. Something is wrong. He wants to bring us into the place where we can understand His will concerning us. He is speaking to us. Let us strive to understand what He wants us to do. <GCB, March 30, 1903 par. 33>

Brethren and sisters, we have no time to dwell on little differences. For Christ's sake, to your knees in prayer! Go to God, and ask Him to give you a clean heart. Ask Him to help you to stand where He wants you to be. Labor in harmony with one another, even though you are not alike. Do you not know that of the leaves on a tree there are no two exactly alike? From this God would teach us that among His servants there is to be unity in diversity. <GCB, March 30, 1903 par. 34>

Bring all the pleasantness that you can into your lives. Do not make your mind a depository for the enemy's rubbish. Do not let trifling differences destroy your fellowship with one another. Do not say that because your brethren differ with you in some particular you can not stand by their side in service. They do not differ with you any more than you differ with them. <GCB, March 30, 1903 par. 35>

We are commanded to love one another as Christ has loved us. So great was His love for us that He willingly gave His life for us. And our love for one another is to make us willing to sacrifice our feelings and ideas, if by so doing we can help them. <GCB, March 30, 1903 par. 36>

Are we standing on the platform of eternal truth? Are we giving the message that is to prepare a people to stand in the day of trial before us? God is calling upon every one of us to stand in his lot and in his place. He is calling upon us to plant the standard of truth in the places that have not heard the message. <GCB, March 30, 1903 par. 37>

For years the word has been coming to this people telling them what to do. In every city in America the truth is to be proclaimed. In every country of the world the warning message is to be given. Remember that when churches are raised up in America, there are brought into the truth those who can enter God's service as workers. When the work is done that should be done in America, there will be brought into the truth those who will help with their talents of intellect and with their means to carry forward the work for these last days. <GCB, March 30, 1903 par. 38>

<11>

Centralizing in Battle Creek, putting up so many buildings there, has robbed other places of light. Means has been used in this way that should have been used in proclaiming the truth in other cities, thus raising up workers of talent and ability. <GCB, March 30, 1903 par. 39>

Brethren, shall we have faith in God? Shall we make an individual preparation to meet Him in peace, or shall we spend our time looking for defects in our fellow-workers? When self is crucified, when the heart is purified from all dross, the words and actions will be as pure gold. During this meeting, instead of going to one and another and talking unbelief, will you not speak when God tells you to speak, and then hold your peace? Will you not ask, as Moses did, for a revelation of God's character. "Show me Thy glory," he pleaded. And God granted his request, and made all His goodness pass before him. When you catch a glimpse of the goodness of God, you will have a tongue of wisdom. You will have words to speak in season to those that are weary. You may never have learned the different languages of this earth, but God will teach you the language of heaven. <GCB, March 30, 1903 par. 40>

My brethren and sisters, humble your hearts before God. You have reason to. His work is hindered. As yet, it has been established in a few places only, and God declares that it is to extend over the whole world. <GCB, March 30, 1903 par. 41>

I ask you to do all that you can for the work in America. In this country workers are to be raised up who will help with their means and their talents to carry forward the work of God. I pray that there will be brought into the truth those who will refuse to be moulded by the spirit of covetousness and pride and self-sufficiency that has been coming in. God's rebuke is upon this spirit. <GCB, March 30, 1903 par. 42>

In the church of God there is to be done a work of cementing heart to heart. It is the divisions among us that stand in the way of our advancement. God calls upon us to come into line. To every man is given his work. But though our work is different, we need the help of one another. No one is to gather around him a party of men who will think as he thinks, and say, Amen, to everything that he says. God uses different minds. What one mind lacks will be made up by

what another mind has. <GCB, March 30, 1903 par. 43>

My brethren and sisters, think of these things. Seek the Lord with the whole heart, that you may find Him. Draw nigh to God, and He will draw nigh to you. Humble your hearts before Him, and pray more than you do. Pray for the impartation of the Holy Spirit. When this Spirit fills the heart, the praise of God will be in the congregation, and it will be reflected from your faces. Love for God will be shown by your love for one another, and this will give you power for service. Let your hearts break before God. Repent that you have so poorly glorified Him. Bear witness to the truth. If you had been in the habit of doing this, it would have removed many difficulties. Begin to work in right lines, and God will help you. <GCB, March 30, 1903 par. 44>

March 30, 1903 Five Extracts

Not the laws of the impulsive tongue or hand, but the loving pulsations of the converted heart, are from God. "God is love; and he that dwelleth in love dwelleth in God, and God in him." He sets forth love as a rule of life in still another way: "Be ye therefore merciful, as your Father also is merciful." Luke 6:36.--Testimony. <GCB, March 30, 1903 par. 1>

Oh, that God's people had a sense of the impending destruction of thousands of cities, now almost wholly given to idolatry! But many of those who are acquainted with the truth are busy about things here and there. Their first work is to pray for the outpouring of the Holy Spirit, as the disciples prayed for it after the ascension of Christ.--Testimony.

<GCB, March 30, 1903 par. 2>

God's encouraging message of mercy should be proclaimed in the cities of America. Men and women living in these cities are rapidly becoming more and still more entangled in their business relations. They are acting wildly in the erection of buildings whose towers reach high into the heavens. Their minds are filled with schemes and ambitious devisings. God is bidding every one of His ministering servants: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins."--Unpublished Testimony. <GCB, March 30, 1903 par. 3>

Some have so long sacrificed principle that they can not see the difference between the sacred and the common. Those who refuse to give heed to the Lord's instruction will go steadily downward in the path of ruin. The day of test and trial is just before us. Let every man put on his true colors. Do you choose loyalty, or rebellion? Show your colors to men and angels. We are safe only when we are committed to the right. Then the world knows where we shall be found in the day of trial and trouble.--Testimony. <GCB, March 30, 1903 par. 4>

A man can not be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from Him. It is not enough that we avoid glaring dangers and perilous, inconsistent moves. We are to keep close to the side of Christ, walking in the path of self-denial and sacrifice. We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his unnumbered deceptions.--Testimony. <GCB, March 30, 1903 par. 5>

March 31, 1903 "The Lord God of heaven..."

The Lord God of heaven is constantly at work for us. His angels minister to all who will receive their guardianship. Human impulse will try to make us believe that it is God who is guiding us when we are following our own way. But if we watch carefully, and counsel with our brethren, we shall understand; for the promise is, "The meek will He guide in judgment; and the meek will He teach His way." Ps. 25:9. We must never allow human ideas and natural inclinations to gain the supremacy.--Testimony. <GCB, March 31, 1903 par. 1>

April 1, 1903 Lessons from Josiah's Reign

Talk by Mrs. E. G. White

Night before last, the experiences and the work of Josiah, the king of Israel, as recorded in the thirty-fourth and thirty-fifth chapters of 2 Chronicles, and the twenty-second and twenty-third chapters of 2 Kings, were presented to me as a lesson that I should bring to the attention of this Conference. <GCB, April 1, 1903 par. 1>

"Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. . . . And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left. And it came to pass in the eighteenth year of King Josiah, that the king sent Shaphan, . . . the scribe, to the house of the Lord, saying. Go up to Hilkiyah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people; and let them deliver it into the hand of the doers of the work which is in the house of the Lord, to repair the breaches of the house, unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully." <GCB, April 1, 1903 par. 2>

This record contains precious instruction for us. Born of a wicked father, surrounded with temptations to follow in his father's steps, with few counselors to encourage him in the right way, Josiah was true to the God of Israel. He did not repeat his father's sin in walking in the way of unrighteousness. Although he had not the advantages of the Christian parental influences that many of us have had, he determined to climb upward, instead of descending to the low level of sin and degradation to which his father and grandfather had descended. Warned by their errors, he chose to walk in the right way, and, though surrounded by wickedness, he pressed in the upward path. His course of obedience made it possible for God to graft him from a wild olive tree to a good olive tree, giving him grace to do that which was right in the Lord's sight. Thus he became a chosen vessel. <GCB, April 1, 1903 par. 3>

Josiah "turned not aside to the right hand or to the left." As one who was to occupy a position of trust, he resolved ever to honor God, to obey the instruction that He had given. The only safety for every one in attendance at this Conference, is to determine that he will walk uprightly before God. <GCB, April 1, 1903 par. 4>

In the eighteenth year of Josiah's reign, God chose him to superintend the repairing of the temple. It was as this work was being done that the book of the law was found. Through some mismanagement it had been lost, and the people had been deprived of its instruction. Brethren, have any of you lost the book of the law? Have not many of us lost sight of the precepts that are in the holy Book? <GCB, April 1, 1903 par. 5>

Upon finding this book, "Hilkiyah the high priest said unto Shaphan, the scribe, I have found the book of the law in the house of the Lord. And Hilkiyah gave the book to Shaphan, and he read it. . . . And Shaphan the scribe showed the king, saying, Hilkiyah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes." <GCB, April 1, 1903 par. 6>

The reading of the book of the law, so long forgotten, made a deep impression upon the king's mind. He realized that something must be done to bring this law to the attention of the people, and to lead them to conform their lives to its teachings. By his own course of action, he designed to show his respect for the law. He humbled himself before God, rending his clothes. <GCB, April 1, 1903 par. 7>

In his position as king, it was the work of Josiah to carry out in the Jewish nation the principles taught in the book of the law. This he endeavored to do faithfully. In the book of the law itself he found a treasure of knowledge, a powerful ally in the work of reform. He did not lay this book aside as something too precious to be handled. Realizing that the highest honor that could be placed on God's law was to become a student of its precepts, he diligently studied the <30> ancient writing, and resolved to walk in the light it shed upon his pathway. <GCB, April 1, 1903 par. 8>

When the law was first read to him, Josiah had rent his clothes to signify to the people that he was much troubled because he had not known of this book before, and that he was ashamed and painfully distressed because of the works and ways of the people, who had transgressed God's law. As he had in the past seen the idolatry and the impiety existing among them, he had been much troubled. Now as he read in the book of the law of the punishment that would surely follow such practises, great sorrow filled his heart. Never before had he so fully realized God's abhorrence for sin. <GCB, April 1, 1903 par. 9>

Josiah's sorrow did not end with the expression of words of repentance, or with outward demonstrations of grief. He bowed his heart in great humiliation before God, because he knew the anger of the Lord must be kindled against the people. He rent his heart, as well as his garments, for the dishonor shown to the Lord God of heaven and earth. He realized what the outcome must be; that God's displeasure would come upon His people. <GCB, April 1, 1903 par. 10>

An Investigation Instituted

The king did not pass the matter by as of little consequence. To the priests and the other men in holy office he gave the command, "Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of the Lord that is kindled against us, because our fathers have not harkened unto the words of this book, to do according unto all that is written concerning us." <GCB, April 1, 1903 par. 11>

Josiah did not say, "I knew nothing about this book. These are ancient precepts, and times have changed." He

appointed men to investigate the matter, and these men went to Huldah, the prophetess. "And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you unto Me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah, which sent you to inquire of the Lord, thus shall ye say to him. Thus saith the Lord God of Israel, As touching the word which thou hast heard, because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before Me: I also have heard thee, saith the Lord. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again." <GCB, April 1, 1903 par. 12>

In Josiah's day the Word of the Lord was as binding, and should have been as strictly enforced, as at the time it was spoken. And today it is as binding as it was then. God is always true to His Word. What should we do, we who have had great light? The law has been kept constantly before us. Time and again we have heard it preached. The Lord's anger is kindled against His people because of their disregard of His Word. Conviction of soul should send us in penitence to the foot of the cross, there to pray with the whole heart, saying, "What shall we do to be saved? Wherewithal shall we come before the Lord?" My brethren, inquire quickly, before it is too late. <GCB, April 1, 1903 par. 13>

Josiah sent as messengers to the prophetess, the highest and most honored of the people. He sent the first men of his kingdom,--men who occupied high positions of trust in the nation. Thus he conferred honor upon the oracles of God. <GCB, April 1, 1903 par. 14>

Apostasy must be Punished

God sent Josiah the word that Jerusalem's ruin could not be averted. Even if the people should humble themselves before God, they could not escape their punishment. So long had their senses been deadened by sinning against God, that if the judgments had not come upon them, they would soon have swung back into the same sinful course. But because the king humbled his heart before God, he received from Huldah the prophetess the word that the Lord would acknowledge his quickness in seeking God for forgiveness and mercy. Still, the king must leave with God the events of the future; for he could not change them. The provocation had been too great for the punishment to be averted. <GCB, April 1, 1903 par. 15>

The king, on his part, left undone nothing that might bring about a reformation. With the hope that something might be done to turn aside the judgment that was to be sent because of the leaven of evil permeating the principles and morals of the whole nation, he summoned a general assembly of the elders of the people, the magistrates, the representatives of Judah and Jerusalem, to meet him in the house of the Lord, with the priests and the prophets, and others engaged in various parts of the Lord's service. All joined in the deliberations of the assembly. In the place of making a speech to the people, Josiah ordered that the book of the law be read to them. So earnest did he feel that he himself read the law aloud. He was deeply affected, and he read with the pathos of a broken heart. His hearers were greatly affected by the intensity of feeling expressed in his countenance. They were impressed by the fact that the king, notwithstanding his high official position, cast himself wholly on the Lord, trusting in the strength and wisdom of the King of kings, rather than in his human wisdom. <GCB, April 1, 1903 par. 16>

If those occupying positions of responsibility were as fully resolved to obey God's law as they are to make laws for governing those in their service, our institutions would be managed along right lines. Those who occupy positions of trust are to make it their highest aim to know God, as revealed in His Word; for to know Him aright is life eternal. <GCB, April 1, 1903 par. 17>

Josiah proposed that those highest in authority unite in solemnly covenanting before the Lord to cooperate with one another in bringing about a reformation. "The king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep His commandments and His testimonies and His statutes with all their heart and all their soul, which affirmed the words of this covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made <31> for Baal and for the grove and for all the host of heaven; and he burned them without Jerusalem, in the fields of Kedron, and carried the ashes of them unto Bethel." <GCB, April 1, 1903 par. 18>

Like unto Josiah "was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. Notwithstanding the Lord turned not from the fierceness of His great wrath, because of all the provocations that Manasseh had provoked

Him withal." It was not long before Jerusalem was utterly destroyed. <GCB, April 1, 1903 par. 19>

Lessons for Us to Learn

Today God is watching His people. We should seek to find out what He means when He sweeps away our sanitarium and our publishing house. Let us not move along as if there were nothing wrong. King Josiah rent his robe and rent his heart. He wept and mourned because he had not had the book of the law, and knew not of the punishments that it threatened. God wants us to come to our senses. He wants us to seek for the meaning of the calamities that have overtaken us, that we may not tread in the footsteps of Israel, and say, "The temple of the Lord, The temple of the Lord are we," when we are not this at all. When we reach the mark of our high calling in Christ, the protecting arm of God will be with us. We shall have a covert from the storm. <GCB, April 1, 1903 par. 20>

We have many lessons to learn. May God help us to learn them. Let us ask ourselves, Am I keeping the law of the Lord? Do I bring its principles into my home? Do I reverence God's Word? <GCB, April 1, 1903 par. 21>

I felt so thankful when the college in Battle Creek was moved from there to Berrien Springs. This was a right move. If there had been a further carrying out of the principles that God has laid down,--the instruction that He has given to make centers in many places,--His salvation would have been revealed. A wrong policy has been followed in centering so much in Battle Creek. The Lord has told us that His work is to be established all over America. In every city a memorial for Him is to be established. Are we ready for this work? "Lo," said Christ, "I am with you alway, even unto the end of the world." "Go ye therefore and teach all nations, speaking the things I have commanded you." We are to proclaim to all the world the truths by which every one is to be judged. When this gospel of the kingdom shall have been preached to every nation and kindred and tongue and people, the Saviour will come. <GCB, April 1, 1903 par. 22>

A Reformation Needed

In every institution among us there needs to be a reformation. This is the message that at the last General Conference I bore as the word of the Lord. At that meeting I carried a very heavy burden, and I have carried it ever since. We did not gain the victory that we might have gained at that meeting. Why?--Because there were so few who followed the course of Josiah. There were those at that meeting who did not see the work that needed to be done. If they had confessed their sins, if they had made a break, if they had taken their stand on vantage ground, the power of God would have gone through the meeting, and we should have had a Pentecostal season. <GCB, April 1, 1903 par. 23>

The Lord has shown me what might have been had the work been done that ought to have been done. In the night season I was present in a meeting where brother was confessing to brother. Those present fell upon one another's necks, and made heart-broken confessions. The Spirit and power of God were revealed. No one seemed too proud to bow before God in humility and contrition. Those who led in this work were the ones who had not before had the courage to confess their sins. <GCB, April 1, 1903 par. 24>

This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious. <GCB, April 1, 1903 par. 25>

God is in earnest with us. If the heart is pure, there will be purity of action and nobility of purpose in all the work done. Every mind is to be cleansed, every heart purified. All are to understand that sin is not to be tolerated by the people who have received the most precious light ever given to mortals. Only a little while, and He who shall come will come, and will not tarry. Those who choose to cleave to their sins must perish. But God will have compassion on all who will make thorough work for eternity. <GCB, April 1, 1903 par. 26>

I wish to say that the work that is to be carried on by our people is becoming less and less appreciated by many--not by all. Many of us do not realize the covenant relation in which we stand before God as His people. We are under the most solemn obligations to represent God and Christ. We are to guard against dishonoring God by professing to be His people, and then going directly contrary to His will. We are getting ready to move. Then let us act as if we were. Let us prepare for the mansions that Christ has gone to prepare for those that love Him. Let us stand where we can take hold of eternal realities, and bring them into the every-day life. We are to sit at the feet of Jesus and learn of Him. <GCB, April 1, 1903 par. 27>

A Great Work to be Done

The Lord has a great work to be done. If this meeting is a success, the laborers will go from it to open up the work in new places. The salvation of God will be revealed. I am thankful that during the past year something has been done in

Southern California. I praise God for what has been accomplished there. It is hard work to press the battle to the gates, but this *must* be done. God calls upon every one of us to take hold in earnest. <GCB, April 1, 1903 par. 28>

Here is the medical missionary work,--a wonderful work. God gave us this work thirty-five years ago, and it has been a great blessing. It is to be to the third angel's message as the right hand is to the body. The gospel and the medical missionary work are one. They can not be divided. They are to be bound together. Medical missionary workers should be encouraged and sustained. And let them remember that they are working for the Master. Unless they do this, they can not exert a strong influence for good in the world. And they must ever keep clear and distinct the line of demarcation between worldlings and those who are carrying the gospel of the kingdom to the world. <GCB, April 1, 1903 par. 29>

In the place of erecting large sanitariums, we should establish smaller sanitariums in many places. A few patients in a small institution can be helped and educated to much greater advantage than a large number gathered together in a large institution. God help us to let the light shine forth. It must shine forth, and God will make us channels of light, if we will let Him. <GCB, April 1, 1903 par. 30>

The Southern field needs our help. I have carried this field on my heart <32> for many years. I have tried to make known its needs, and yet it has scarcely been touched. God has given me encouragement for the workers there, and I have followed them step by step in their work. There are those who say that mistakes have been made by the workers in the Southern field. Do you ever make mistakes? My husband and I used to grieve when we made mistakes. But often we found that in His providence God had permitted us to do as we had done, that we might understand what He wanted us to understand. <GCB, April 1, 1903 par. 31>

God does not cast us off because we make mistakes. Of Ephraim He says: "I taught Ephraim also to go, taking them by their arms. . . . I drew them with cords of a man, with bands of love." <GCB, April 1, 1903 par. 32>

The Spirit of Criticism to be Banished

My brethren, if you stand before God as true Christians, you will do in the year before us a work different from that which has been done in years past. Your wicked criticism is a sin in the sight of God. By it you are weakening the hands of God's servants. This criticism is as a root of bitterness, whereby many are defiled. Let us come to the Lord in penitence, and ask Him to forgive us for not keeping His law, for not obeying the command to love one another as Christ has loved us. He says to us, "You have left your first love, and, unless you repent, I will remove your candlestick out of his place." "Be watchful," He pleads, "and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God." <GCB, April 1, 1903 par. 33>

Speech is a precious talent. It is the means by which we communicate with one another. The man who, though professing to be a Christian, allows himself to speak angrily because his will is crossed, needs to go apart and rest awhile. Let him go to God, and tell Him that he is sorry for what he said, and that he is ashamed of himself. Let him not try to vindicate himself. <GCB, April 1, 1903 par. 34>

Those who criticize and condemn one another are breaking God's commandments, and are an offense to Him. They neither love God nor their fellow-beings. Brethren and sisters, let us clear away the rubbish of criticism and suspicion and complaint, and do not wear your nerves on the outside. Some are so sensitive that they can not be reasoned with. Be very sensitive in regard to what it means to keep the law of God, and in regard to whether you are keeping or breaking the law. It is this that God wants us to be sensitive about. <GCB, April 1, 1903 par. 35>

If it were not for the burdens that rest so heavily on my soul, I could do tenfold more than I do. But night after night I am unable to sleep, because so many of the people of God act like quarrelsome children. My brother, my sister, when trouble arises between you and another member of God's family, do you follow the Bible directions? Before presenting to God your offering of prayer, do you go to your brother, and in the spirit of Christ talk with him. Christ says, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought 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." Then you can offer it with a clear conscience; for you have cast out the root of bitterness. <GCB, April 1, 1903 par. 36>

There is much to be done at this meeting. But I do not feel depressed by the outlook. At times I do feel depressed, but I struggle against the feeling. I know that God wants His joy to be in us, that our joy may be full. He has a heaven full of blessings, and these blessings He will give to us, if we will take them. Our Father has an abundant treasure, but you do not want it. If you did, you would have it. You let so many things come between you and God! Your individuality is spotted and stained. It needs to be cleansed by the blood of the Lamb. <GCB, April 1, 1903 par. 37>

The judgment is right upon us. We can not afford to spend our time quarreling over little things. There is a great work before us. My brethren, we must wake up to the issues which face us, and that before this meeting closes. Heart must be

cemented to heart. Pray for this; labor for it. Do not, I beg of you, allow differences to come in. May God help you to gather up the divine rays of light, and flash them across the pathway of others. May He help you to love one another as Christ has loved you. "By this," He says, "shall all men know that ye are My disciples, if ye have love one to another." <GCB, April 1, 1903 par. 38>

There is power with Christ to heal; there is power with Him to save to the uttermost all who come to Him. But we must be willing to be saved. We must put aside all self-sufficiency. We must be in spirit as little children, or we shall never see the kingdom of heaven. Our measurement of ourselves is too large. We are but little children. We have not attained to the full stature of men and women in Christ. There is much matured intelligence for us yet to gain. <GCB, April 1, 1903 par. 39>

We must overcome the pride that leads us to prefer to work by ourselves, rather than with a fellow-laborer, lest he rob us of glory. God wants us to press close together, that we may help one another. In Australia a minister was asked by a brother minister to leave the pulpit. "I want the people to see no one but me," he said. And they did indeed see no one but him. <GCB, April 1, 1903 par. 40>

God calls for volunteers who will say. "I will do the very best I can." God pities us as He sees the wickedness all around us. But He declares that we are not to be wicked. Though we are in the world, we are not to be of the world. The Lord desires His institutions to stand as educational powers in the world. Everything connected with them is to bear the seal of God. Every worker is to be sanctified, body, soul, and spirit. No coarse, rough words are to be spoken; no action that shows a grasping spirit is to be performed. In thought and word and act the workers are to represent Christ. <GCB, April 1, 1903 par. 41>

The Advent Message to be Given

Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel's message. God wants His people to know that we have the message as He gave it to us in 1843 and 1844. We knew then what the message meant, and we call upon our people today to obey the word, "Bind up the law among My disciples." In this world there are but two classes,--the obedient and the disobedient. To which class do we belong? God wants to make us a peculiar people, a holy nation. He has separated us from the world, and He calls upon us to stand on vantage ground, where He can bestow on us His Holy Spirit. <GCB, April 1, 1903 par. 42>

Soon will come the time of which John writes: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven <33> fled away; and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." <GCB, April 1, 1903 par. 43>

How prone we are to look to human beings for help, to listen to their opinions, to rely upon them for sympathy, succor, and counsel! When in trouble, we should shut ourselves up with God. How many there are who realize no refreshing because they have forsaken the living waters, and have hewn out for themselves broken cisterns, which can hold no water! When men do this, what can we expect but barrenness of soul? <GCB, April 1, 1903 par. 44>

"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; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the year of drought, neither shall cease from yielding fruit." Let us rely on God. He never fails a trusting soul. <GCB, April 1, 1903 par. 45>

From the moment of our conversion till the close of our earthly history, our lives are to be characterized by a spirit of true, intelligent service. Only thus can we be true to our covenant with God. He who is daily converted has crossed the boundary line that separates the children of light from the children of darkness. But he who professes to believe the truth, and acts as a sinner, will be treated by God as a sinner, and, unless he repents, will be punished as a sinner, only with many stripes, because he was given great light. <GCB, April 1, 1903 par. 46>

April 1, 1903 "God calls ..."

God calls upon His servants to reveal a spirit of unvarying kindness and love. Nothing is gained by harsh

denunciations and bitterness of spirit. To be harsh in trying to correct wrong is to commit sin in reproving sin. True reformers are not destroyers. They never seek to ruin those who do not harmonize with their plans. Reformers must advance, not retreat. They must be firm, decided, resolute, unflinching. But firmness must not be allowed to degenerate into an overbearing spirit. God would have those who serve Him as firm as a rock to principle, and yet meek and lowly, like Christ. Abiding in Christ, they can do the work that He would do were He in their places.--Testimony. <GCB, April 1, 1903 par. 1>

April 1, 1903 Two Extracts

God says, "Go work today in My vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for My coming. Those in the highways and hedges are to hear the call." <GCB, April 1, 1903 par. 1>

God will make the wilderness a sacred place as His people, filled with the missionary spirit, go forth to make centers for His work, to establish sanitariums, where the sick and afflicted can be cared for, and schools, where the youth can be educated in right lines.--Unpublished Testimony. <GCB, April 1, 1903 par. 2>

The people of God need now to pray and humble their hearts before the Lord. Then they will see all things clearly. It is heart humiliation that is needed by those who have in trust so great and so important a truth,--a truth which, if received and believed, will purify the life from all selfishness, all emulation. Let the Lord's people draw near to Him, and let them love one another as brethren. A guilty world is going to destruction; and if Satan can keep at variance those whose hearts should be full of tenderness and love, on whose lips there should ever be the law of kindness, how pleased he is!--Testimony. <GCB, April 1, 1903 par. 3>

April 2, 1903 How to Receive God's Blessing

Talk by Mrs. E. G. White, Tuesday Morning, March 31

"Harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you." <GCB, April 2, 1903 par. 1>

In order for the blessing of God to rest upon us, we must not only hear His Word; we must carry it out in the daily life. <GCB, April 2, 1903 par. 2>

"Your eyes have seen what the Lord did because of Baal Peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord are alive every one of you unto this day." <GCB, April 2, 1903 par. 3>

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." <GCB, April 2, 1903 par. 4>

You may think that it shows great wisdom to associate closely with worldlings, that you may receive their favor. But we can not afford to do this. The world will discern the wisdom and the understanding possessed by those who keep all God's commandments, and will say, "Surely this is a wise and understanding people." It is in this position that God has always wanted us to stand. <GCB, April 2, 1903 par. 5>

"For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for." If we will draw nigh to God, He will draw nigh to us, and His glory will go before us. He will indite our petitions, teaching us to ask for the very things that He has pledged Himself to bestow on us. <GCB, April 2, 1903 par. 6>

"And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Shall we heed this law? Or shall we cover up the message, and hide the law of Jehovah? God forbid! <GCB, April 2, 1903 par. 7>

"Only take heed to thyself, and keep thy soul diligently." I spoke yesterday of the individuality that we must maintain. It must be a sanctified individuality. Take heed to thyself. Do not talk of the faults of others. If you have anything against any one, go to him, and tell him all about it. Pray with him and for him. If all would do this, how many souls would be saved to the work of God! <GCB, April 2, 1903 par. 8>

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen." God has sent us reproofs and warnings. Forget not the things that you have seen. Forget not the history of the past, when

God revealed His power and His grace, giving victory after victory, when He let His blessing and mercy rest upon us, and when He reproved our errors and our wrongs. Do not repeat the wrongs that He has reproved. Do not wait for Him to tell you every day what you must do. When He commands you once, it is forever. Establish your confidence in God. Come to Him with a living faith. He has said to you, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." <GCB, April 2, 1903 par. 9>

Moses spoke of the day when the people stood before God in Horeb, when He said, "Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children." <GCB, April 2, 1903 par. 10>

My brethren and sisters, what is the matter with your children? Why is it that they do not obey God? It is because you yourselves do not obey Him. You hurry here and you hurry there; and your attention is so taken up with common things that you have no time to pray, no time to train your children. This is the way that it is in our institutions. Those in positions of trust in our publishing houses and our sanitariums have no time to educate the youth connected with these institutions as they should be educated. These youth are to be trained by precept and example to work for God. Do not speak to them harshly. You can not afford to do this. When you speak harshly or discouragingly, Satan is speaking through you. <GCB, April 2, 1903 par. 11>

Place yourselves in right relation to God. Ask Him to cleanse you from all iniquity, and to heal you of your backsliding and your forgetfulness of Him. He says, "Draw nigh to Me, and I will draw nigh to you." He asks you to teach His lessons to your children. This is your work. Your children are God's property. He sent His Son to die for them. He has redeemed them. He wants you to begin to work for the church in your own house. Teach your children to keep the way of the Lord, to walk humbly before Him. Teach them to be His missionaries in the church and in the world. <GCB, April 2, 1903 par. 12>

"Confess your Faults One to Another."

Brethren and sisters, do not let this meeting pass by this morning without doing the work that God wants you to do. If there are any differences between you and your brethren, for Christ's sake clear them away. Take up the stumbling-blocks. Clear the King's highway. If you have done your neighbor a wrong, go to him, and try to make the matter right. Talk with God, and when you have done this, you will be able to talk in a Christlike manner to your brother. <GCB, April 2, 1903 par. 13>

If you have made mistakes or errors in judgment or in speech, or if you have used the precious talent of speech to proclaim the wrong-doings of others, may God help you to make a change. Humble your hearts before the Lord. Do not feel that your brethren will <56> lose confidence in you if you make confession of sin. We are all finite. We are God's little children. Do not feel that it would lower your dignity to confess your sins. Christ says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." We have separated ourselves from God. Let us draw near to Him. Let us confess our sins, and let us be sure that we go to the bottom, and make thorough work for repentance. Will you do this? Will you prepare the way for God to bless you? Shall we not see of the salvation of God in this meeting? We may see it; we may have it. Let us not do anything that will hinder it from coming to us. <GCB, April 2, 1903 par. 14>

Do not use the talent of speech to talk of your troubles and difficulties or of the wrong that some one has done you. Live in the confidence and love of Christ. He is with you. He will give you strength. Remember that when you are irritated, silence is eloquence. Keep still. The strongest rebuke that you can give to a faultfinder is to return no answer to his criticism. <GCB, April 2, 1903 par. 15>

May the salvation of God be manifest among us this morning. May the Lord help us all. I felt thankful that God gave me strength to talk to you yesterday. Then I thought, What good has it done? I felt a wave of discouragement coming over me. But I said, No, I can not afford that. I have done my duty, and I leave the result with God. I slept for about fifteen minutes, and when I awoke, it seemed as if the glory of God was all around me. My heart was filled with praise and thankfulness. And I feel thankful this morning. Oh, shall we not clear away the rubbish that is filling our hearts, and invite Christ to enter as an abiding Guest? Then He will richly bless us, and we shall receive the baptism of the Holy Spirit. <GCB, April 2, 1903 par. 16>

April 2, 1903 A Prayer for Pardon and Help

Prayer Offered by Mrs. E. G. White, Tuesday Morning, March 31

Our heavenly Father, we come to Thee this morning just as we are, needy and wholly dependent upon Thee. Help us to have a clear knowledge of what we must be, and of the characters that we must form, in order that we may be prepared to unite with the heavenly family in the city of our God. We ask Thee that Thou wilt remove the reproach that has come upon Thee through the neglect of those who profess to be Thy people, but who have not walked in Thy counsel. Lord, help us to understand our individual responsibilities, that our hearts may be worked by the Holy Spirit. We ask Thee that Thou wilt open blind eyes, that they may see; to enlighten the darkened understanding, that all may understand that there must be a reconversion, that hearts must break before God. Give us hearts of repentance, hearts of humiliation. O my Father, how can we proclaim Thy goodness, and Thy mercy, and Thy love, unless we cherish them in our own hearts, and reveal them in our own experiences? Thou knowest how Thou hast presented this matter to Thy servant. Thou knowest what a dishonor it has been to Thee because Thy people have failed to come to a knowledge of the truth as it is in Jesus, and to obey Thy commandments. <GCB, April 2, 1903 par. 1>

Let not Thy wrath come upon Thy people while they are in their sins, unconverted and unsaved. Here are Thy ministers, whose work it is to proclaim Bible truth. I ask Thee that they may have a clear realization of the responsibilities that rest upon them as guardians and as shepherds of Thy flock. Roll upon them the burden that they should bear for those who are out of the truth. Let them understand their own weakness, and may the sanctification of the Spirit come to them. May there be a purifying of character and a breaking of heart before God. Thou canst show them that while they cherish their own dispositions and temperaments, Thou canst not work through them by the Holy Spirit, because they would become lifted up. Thou canst show them that there is a work to be done in their own hearts. <GCB, April 2, 1903 par. 2>

Here are those who bear responsibilities in our institutions. Thou hast signified that Thou hast been displeased with their ministrations. They have not in their dealings given a right example to the world. They did not realize that men were taking knowledge of them, to see whether they were sanctified by the truth. <GCB, April 2, 1903 par. 3>

Oh, pardon our transgressions, and forgive our sins! Show us where we have come short. Let Thy Holy Spirit descend upon us. The world is perishing in sin, and we ask Thee to roll the burden upon us at this meeting. We desire to be weighted down with the Holy Spirit. We desire to stand where Thou canst reveal Thyself to us. Take away our hardness of heart, and give us softened hearts. I ask Thee, for Christ's sake, that Thou wouldst give understanding, that Thou wouldst give spiritual knowledge, that Thou wouldst give sensitive hearts, that all may see that it is high time to open the door of the heart to Jesus. Thou hast said that Thou hast heard the many words of complaint, and faultfinding, and murmuring, brother against brother, and friend against friend. Thou hast heard these words, and they are written in Thy book. They have stood as a block against the wheel of salvation, hindering its advancement. Convert Thy people in this the day of Thy preparation, that the time may not come when they will say, "The harvest is past, the summer is ended, and we are not saved." <GCB, April 2, 1903 par. 4>

Thou hast opened these things before me, and Thou alone canst prepare minds and hearts to hear the message that unless those who have left their first love shall return to recognize the work that needs to be done in their individual hearts, Thou wilt come quickly and remove the candlestick out of his place. Open the eyes of Thy people that they may see their deficiencies. We do not want one to be separated from the work. We do not want one to perish. We ask Thee that Thou wilt move upon hearts by the quickening influence of Thy Spirit, that there may be a break in this meeting such as has not been before. Oh, the break must come, if the Spirit of God shall take hold of hearts! <GCB, April 2, 1903 par. 5>

O my Father, shall this meeting close and we go back to our places with the same hard hearts? We must be reconverted, sanctified, and made fit to bear the message of the Lord. Cleanse the vessel, that the message that shall be given shall not taste so strongly of the dish that those to whom it is given shall have no appetite to partake of it. Let Thy melting mercy come upon us. Work in the midst of us with Thy power and with Thy love and with Thy majesty and glory. Put to shame the listlessness of those who have not come up to the help of the Lord, to the help of the Lord against the mighty. Sweep back the cloud of darkness and unbelief. <57> Let the Holy Spirit come into our hearts and break down every barrier. Thou King of glory, look upon Thy people in these closing scenes of this earth's history. It seems as if nothing could arouse many of them to realize that they are on the very eve of the day of God, that His judgments are in the land. <GCB, April 2, 1903 par. 6>

With Thou hear our petition! Wilt Thou answer our petition! Wilt Thou reveal Thyself to us! May we behold Thy glory, and be changed into Thine image. We thirst for the waters of Lebanon, and we hunger for the bread of life. We ask Thee to break our hearts today. We ask Thee to help us to put away our sinful thoughts, our disparagement of one another, and to seek the Lord while He may be found. My Father, break down the barriers, that confessions may be made, from heart to heart, from brother to brother. May the Spirit of God come in; and Thy blessed name shall have all the glory. Amen. <GCB, April 2, 1903 par. 7>

April 2, 1903 Another Earnest Prayer

Heavenly Father, Thou hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Heavenly Father, we need Thy Holy Spirit. We do not want to work ourselves, only as we work in unity with God. We want to be in a position where the Holy Spirit of God shall be upon us with its reviving, sanctifying power. Wilt Thou manifest Thyself unto us this very morning! Wilt Thou sweep away every mist and every cloud of darkness! <GCB, April 2, 1903 par. 1>

We come to Thee, our compassionate Redeemer; and we ask Thee, for Christ's sake,--for Thine own Son's sake, my Father, that Thou wilt manifest Thy power unto Thy people here. We want wisdom; we want righteousness; we want truth; we want the Holy Spirit to be with us. <GCB, April 2, 1903 par. 2>

Thou hast presented before us a great work that must be carried forward in behalf of those that are in the truth, and in behalf of those that are in ignorance of our faith; and O Lord, as Thou hast given to every man his work, we beseech of Thee that the Holy Spirit may impress the human mind in regard to the burden of work that shall rest upon every individual soul, according to Thine appointment. We want to be proved; we want to be sanctified through and through; we want to be fitted up for the work; and here, right here in this session of the Conference, we want to see a revelation of the Holy Spirit of God. We want light, Lord,--Thou art the Light. We want truth, Lord,--Thou art the Truth. We want the right way,--Thou art the Way. <GCB, April 2, 1903 par. 3>

Lord, I beseech of Thee that we may all be wise enough to discern that we must individually open the heart to Jesus Christ, that through the Holy Spirit He may come in to mold and fashion us anew, in accordance with the divine image. O my Father, my Father! melt and subdue our hearts. We desire this morning to make an entire surrender to Thee; we desire to give up our will, our way, our course of action that has not been in harmony with the way and the will of God; we desire to accept the Lord's way, the Lord's will, the Lord's counsel. Come, oh, come into the midst of us this very morning, and move upon hearts, young and old. In a special manner move upon the hearts of those who are handling gospel truths, that they may all be lighted up with the bright beams which Thou dost permit to shine upon Thy Word, in order that Thy instruction may come to the human understanding with the power and the Spirit of the living God. <GCB, April 2, 1903 par. 4>

We acknowledge before Thee that we have not honored Thy name as we should. We acknowledge before Thee that we need to be broken in heart. We desire just now to be reconverted; we desire just now to realize what Christ is to us, and what we are and can be to Him as His coworkers,--"laborers together with God." <GCB, April 2, 1903 par. 5>

O my Father, let every soul that is confused, every soul that can not understand and see the way, have the way presented before him so clearly that the mist will be removed, and that the cloud will pass, so that the Sun of righteousness may shine into the chambers of the mind and into the soul-temple. Wash us, and we shall be clean, Lord. Let melting mercy, mercy from Thee, come into every heart; and then, when we realize the melting mercy of a compassionate and loving Saviour, our hearts, once more united, will beat in unison, and all will stand shoulder to shoulder in advancing this great work. <GCB, April 2, 1903 par. 6>

We can not afford to be indifferent, Lord, we can not afford to work contrary to one another. We must trust in Thee; and we ask, this very morning, that Thou shalt let the Holy Spirit descend upon us. We are ready to receive the Comforter; we open the door of the heart, and invite the Saviour in. We love Thee, dear Saviour; Thou knowest that we love Thee. We see in Thee matchless charms, and we desire that every soul shall constantly look unto Thee,--Thou who art the Author and the Finisher of our faith. <GCB, April 2, 1903 par. 7>

Come, Lord Jesus, come and take us as we are, and put upon us the robe of Thy righteousness. Take away our sins. Our Saviour, Thou didst come to the earth to do this. We repent of wrong-doing; we are sorry for every departure from Thee; and we ask Thee to pardon our transgressions, that we may show to the world that we have a Saviour who is able to take away our sins, and to impute unto us His own righteousness. <GCB, April 2, 1903 par. 8>

Lord, we accept Thee now; we receive Thee now; we believe in Thee now; and we ask Thee to let Thy Holy Spirit rest upon us just now. Just now walk through this house, we pray Thee; and may the angels accompanying Thee go around to every seat, and to every heart; and may every person have a realization of what "I" should do. May every one look not to man, but to Christ,--to Him who has died to save us. We are saved by Thee, Lord; we look to Thee, Lord. Oh, let Thy power come upon us, to tell us that our sins are pardoned. Thou hast promised, "A new heart will I give thee." We desire to have our hearts renewed, Lord; we long for this. <GCB, April 2, 1903 par. 9>

Bless our ministering brethren. Bless all those who are in office in our institutions. We do not want Thee to destroy these institutions; we do not want to see their influence wiped away. We want that Thou shouldst simply take away

everything that is wrong in the heart, the life, the character, of each worker, so that Thou canst use every institution of Thine own planting to glorify Thy name. We need every one of them. <GCB, April 2, 1903 par. 10>

O my Saviour, Thou who hast shown compassion to us all, again we ask Thee <58> to grant unto us a rich portion of Thy mercy, Thy fulness, Thy compassion, thy everlasting love. Come, Lord Jesus, and make us partakers of Thy divine nature, that we may overcome the corruption that is in the world through lust. Oh, may the Spirit of Christ, the love of God, comfort every heart this morning! Banish darkness, turn away the deceptive powers of the enemy, and let Thy voice and Thy Spirit and Thy love come into our souls, that we may sit together in heavenly places with Christ Jesus; and Thy name shall have all the glory. Amen. <GCB, April 2, 1903 par. 11>

April 2, 1903 Unity of Effort

Morning Talk by Mrs. E. G. White, Wednesday, April 1, 1903

I know that the Lord means us good. I know that we are our worst enemies when we listen to the suggestions of the enemy. Let us not allow the truth, the precious, sanctifying truth of God, to pass by without our laying hold upon it. We are to be sanctified by the truth. The Lord will help us if we will but humble our hearts before Him, and accept Him as our personal Saviour. Only the living, acting power of our Redeemer can save us from the wiles of the enemy. <GCB, April 2, 1903 par. 1>

The Word declares, "Ye are God's husbandry." But can He work upon our hearts unless we are willing to be worked? "Ye are God's building." He is willing to build up in each one of us a symmetrical character,--a character after the divine similitude. But He must have our cooperation. <GCB, April 2, 1903 par. 2>

We do not reach high enough. We do not come to God with the faith that will not be denied. He says: "If any of you lack wisdom, let Him ask of God, who giveth to all men liberally, and upbraideth not. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven of the wind, and tossed. For let not that man think that he shall receive anything of the Lord." We must lay hold of the promises, saying, "I will not let Thee go, except Thou bless me." And when you receive the blessing, you will carry it to others. The atmosphere of heaven will surround your soul, because Christ will be with you. He says, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." <GCB, April 2, 1903 par. 3>

Let us not allow the enemy to gain the victory. We are sorry that we are not standing on vantage ground, that we have not been standing there ever since the last General Conference. We are sorry that we did not make diligent work unto repentance; sorry that we did not cease our complaining and fault finding, and that we did not overcome the inclination to press others to the wall. My brethren, crowd yourselves into as small a compass as you please, but let your brethren alone. Do not try to press them into hard places. Place yourselves where God can give you the presence of His Spirit in your work. If your brethren see from your life that this Spirit is abiding in your heart, they will be led to go for help to the same source that you did. They will be led to obey the word. "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 eye-salve, that thou mayest see." <GCB, April 2, 1903 par. 4>

My brethren, clear your souls before God. Cease your criticizing and fault-finding. Satan will keep you at this till the Lord comes, if he can. He knows that thus he can most effectually hinder the Lord's work. Backbiting is cannibalism. God calls upon His people to have nothing to do with it, but to come to Him, that they may have light and life and salvation. We need the wisdom that comes from above. Pure, this wisdom is, "peaceable, gentle, and easy to be entreated." If it were not, the love of the Father would not have been so constantly exercised toward us. <GCB, April 2, 1903 par. 5>

Again and again God has pardoned our transgressions. Now there are steps that we must take. And what are they? Let us try to understand. You will remember the time that the news came from Europe regarding the financial embarrassment of the publishing house in Christiania. Some in this country said that we ought to let the institution go; that the managers ought to have known better than to get so heavily in debt; that they had no right to be in such a situation. But had such advice been followed, would it have placed the workers in the publishing house in Norway on vantage ground, where they could carry on their work for the Master? Light was given me that the institution was to be placed where it could do its work. But the workers there could not do this without help. Their brethren in other lands were to help them, standing with them shoulder to shoulder, making their interests and their loss their own. <GCB, April 2, 1903 par. 6>

And let me say that God does not design that the sanitarium that has been erected in Battle Creek shall be in vain. He wants His people to understand this. Now that the building has been put up, He wants this institution to be placed on

vantage ground. He does not want His people to be looked upon by the enemy as a people that is going out of sight.

<GCB, April 2, 1903 par. 7>

We are now to make another effort to place our institutions on solid ground. Let no one say, because there is a debt on the sanitarium in Battle Creek, "We will have nothing more to do in helping to build up that institution." The people of God must build that institution up, in the name of the Lord. It is to be placed where its work can be carried on intelligently. One man is not to stand at its head alone. Dr. Kellogg has carried the burden until it has almost killed him. God wants His servants to stand united in carrying that work forward. Because one man is one-sided, and another man is one-sided, this does not show that the work of God is to be one-sided. <GCB, April 2, 1903 par. 8>

God's people are to place the sanitarium in Battle Creek on vantage ground. How is this to be done?--I can not tell you. But I know that just as soon as the Holy Spirit shall come upon hearts, there will be unity in voice and understanding; and wisdom will be given us. <GCB, April 2, 1903 par. 9>

I have given you these thoughts as suggestions, trusting that they will have some influence upon you in your councils and in the movements that you will make. It is not only for that little corner in Battle Creek that we are laboring. We must stand on vantage ground before our own people and before world. <GCB, April 2, 1903 par. 10>

God calls upon us to seek Him with the whole heart, and He declares that when we do this, He will be found of us. Shall we do it? In order to find Him, we must seek Him with every power of the being. A lawyer came to Christ with the question, "Master, what <59> shall I do to inherit eternal life?" Knowing that he had been sent by the Pharisees, Christ laid upon him the burden of answering his own question. "What is written in the law? how readest Thou?" He asked. And the lawyer answered. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." <GCB, April 2, 1903 par. 11>

These principles are the foundation of Christian life. When we receive them into our hearts, when we live by them, we shall see the salvation of God. Then will His power rest upon His work as it has not rested since the first days of the message. Then we knew what it meant to see the salvation of God. We understood what God told us. God lives, and He calls upon us to come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord, against the mighty." God forbid that these words should be spoken of us! <GCB, April 2, 1903 par. 12>

Because men have made mistakes, they are not to be uprooted. The blessing of God heals; it does not destroy. The Mighty Healer, the great Medical Missionary, will be in the midst of us, to heal and to bless, if we will receive Him. John said of Him, "Behold the Lamb of God, which taketh away the sin of the world." He is waiting to come to us, to take away our sins, and fill us with His Spirit. <GCB, April 2, 1903 par. 13>

A mighty host is arrayed against us. But God is on our side, and He has all power. He has separated us from the world for Himself, and He declares that we are to be a peculiar people, a holy nation, a royal priesthood. He tells us not to rely upon men, but to put our trust in the Lord God of Israel. Then we shall gain the victory. <GCB, April 2, 1903 par. 14>

April 2, 1903 Four Extracts

We are living in the time pointed out in this scripture. God has a great work to do in the earth, and Satan will strive with all his power to prevent the accomplishment of this work.--Unpublished Testimony. <GCB, April 2, 1903 par. 1>

It is not the largeness or the grandeur of an edifice that impresses hearts, but the principles of righteousness, of justice and equity, practised within. Pronounced Bible principles must prevail in every one of the Lord's institutions. Thus those who are handling sacred responsibilities will reveal that their characters are sanctified by the truth that they claim to believe.--Unpublished Testimony. <GCB, April 2, 1903 par. 2>

Christ is pleading the case of every tempted soul; but while He is doing this, many of His people are grieving Him by taking their stand with Satan to accuse their brethren, pointing to their polluted garments. <GCB, April 2, 1903 par. 3>

Let not the criticized ones become discouraged; for while their brethren are condemning them, Christ is saying of them, "I have graven them upon the palms of My hands. By creation and redemption they are Mine."--Unpublished Testimony. <GCB, April 2, 1903 par. 4>

Make no man your king. Who is your King?--He who is called, "Wonderful, Counselor. The Mighty God, The Everlasting Father, The Prince of Peace" He is our Savior, our King. To Him you may always go with your burdens. However great your sins, you need have no fear of repulse. If you have injured your brother, go to him, and confess the wrong you have done him. Clear away the difficulty that exists between you and him. When you have done this, you may come to your King, asking Him for pardon. He will never take advantage of your confessions. He will never disappoint you. He has pledged His word to forgive your transgressions and to cleanse you from all defilement. The

names of all His people are written in His book of life.--Unpublished Testimony. <GCB, April 2, 1903 par. 5>

April 3, 1903 Four Extracts

The words spoken by our Instructor impressed me deeply. Of those who led tried and tempted lives, the question was asked: "How do you deal with your difficulties? Do you harness yourself for an encounter with trial and temptation? And then do you lay hold on these temptations, as you suppose you must, while your spirit is hot within you, and wrestle with them, quite sure that this is what you ought to do? As you battle with your covetousness and uncharitableness on their own ground, do you come out victor?--No; you come out discouraged, bruised, and wounded, bound and enfeebled spiritually. <GCB, April 3, 1903 par. 6>

"What should you do? Simply put your whole trust in the One who understands your temptations and trials, the One who alone can master temptation. If you had not been premature in your efforts, you need not have fought so terrible a battle; for the Captain of your salvation was at work for you, ready to do for you that which you can not do for yourself, and to leave you free to do that which He has told you to do,--learn of Him His meekness and lowliness. He has been tempted in all points 'like as we are' and He knows how to succor those who are tempted. Had you first talked with God in prayer, by faith grasping His promises, you would have received strength for the conflict."--Unpublished Testimony. <GCB, April 3, 1903 par. 7>

Man's ingenuity, his judgment, his power to execute, all come from God. To God's service all should be devoted. The principles of the Bible are to control the Lord's servants. His workers are ever to do justice and judgment, steadfastly keeping the way of the Lord. "Seek ye first the kingdom of God and His righteousness." Make this the point round which your life centers, and then all things needful will be given you. Put the Redeemer's interests before your own or those of any other human being. He has bought you, and all your powers belong to Him.--Unpublished Testimony. <GCB, April 3, 1903 par. 8>

Of the high priest of Israel we read: "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." What a beautiful and expressive figure this is of the unchanging love that Christ has for His people! Our great high Priest, of whom Aaron was a type, bears His people upon His heart. His earthly ministers should have this lesson graven upon mind and heart. As they labor in connection with one another, they are to follow the example of Christ, cultivating His tenderness, revealing His kindness, His courtesy, His love.--Unpublished Testimony. <GCB, April 3, 1903 par. 9>

Unless the soul-temple is daily emptied of self, and prepared for the reception of the Holy Spirit, self will rule the entire being. The words and acts will be tarnished with selfishness. Christ will not appear in the life. There will be seen a self-confidence that is wholly unappropriate.--E. G. W. <GCB, April 3, 1903 par. 10>

April 6, 1903 Our Duty to Leave Battle Creek

Talk by Mrs. E. G. White, Friday Morning, April 3

It will be impossible for me to do justice to the question before us unless I take some time. The question is one that should be clearly and distinctly understood by us all. Few of our people have any idea of how many times light has been given that it was not in the order of God for so much to be centered in Battle Creek. Much was gathered there; many meetings were called there. A school, and a sanitarium, and a publishing house were there. These institutions had an influence upon one another. If this influence had always been good, more of a missionary spirit would have been developed. There would have been a clearer understanding of what must be done in the various cities of America. It would have been seen that in every <85> city the standard must be planted and a memorial for God established. <GCB, April 6, 1903 par. 1>

It is God's design that our people should locate outside the cities, and from these outposts warn the cities, and raise in them memorials for God. There must be a force of influence in the cities, that the message of warning shall be heard. <GCB, April 6, 1903 par. 2>

For years the warning has been given to our people, Get out of Battle Creek. But because of the many interests established there, it was convenient to remain, and men could not see why they should move. At last Brother Magan and Brother Sutherland began to think of the advisability of moving from Battle Creek. They came to me, asking what they should do. I said: Take the school out of Battle Creek, if you can possibly do so. Go out into a place where there are no people who believe as we do, and there establish the school on a location with plenty of land, that the students who come may be educated in right lines. They obeyed the instruction given. This was the first move made. It has been

a success. God has been pleased with it. He endorsed the effort made to get away from the congestion of Battle Creek. <GCB, April 6, 1903 par. 3>

For the last fifteen or twenty years, light has been given that our people, by crowding into Battle Creek, have been leaving their home churches in a weak state. Some seemed to think that when they reached Battle Creek, they would be near heaven, that in Battle Creek they would not have many temptations. They did not understand the situation; they did not know that it was in Battle Creek that the enemy was working the hardest. <GCB, April 6, 1903 par. 4>

Again and again testimonies were given in regard to the principles that were coming in to leaven the publishing house. And yet, though the messages kept coming that men were working on principles which God could not accept, no decided change was made. The apprentices in the office were not given the advantages that they should have had. They were not being prepared to go out as missionaries into various places as they might be called. They were not being prepared to stand as God's representatives. The influence of the office was not what it should have been. God declared that this institution should be a sacred place, that angels of God were walking up and down through it. The words of contradiction spoken in the office, and the general irritation shown, were condemned. He designed that it should be a school where workers should be trained to uphold the principles that God had ordained should ever be maintained by His people. <GCB, April 6, 1903 par. 5>

Before the fire came which swept away the Review and Herald factory, I was in distress for many days. I was in distress while the council was in session, laboring to get the right matter before the meeting, hoping, if it were a possible thing, to call our brethren to repentance, and avert calamity. It seemed to me that it was almost a life and death question. It was then that I saw the representation of danger,--a sword of fire turning this way and that way. I was in an agony of distress. The next news was that the Review and Herald building had been burned by fire, but that not one life had been lost. In this the Lord spoke mercy with judgment. The mercy of God was mingled with judgment to spare the lives of the workers, that they might do the work which they had neglected to do, and which it seemed impossible to make them see and understand. <GCB, April 6, 1903 par. 6>

Notwithstanding the condition of things at the publishing house, a suggestion had been made to bring still more of our work to the Review Office, still more power into Battle Creek. This greatly alarmed me, and when the fire came, I breathed easier than I had for a long time. We were thankful that no lives were lost. There was a large loss of property. Again and again the Lord had shown me that for every dollar that was accumulated by unjust means, there would be ten times as much lost. <GCB, April 6, 1903 par. 7>

God desired that every movement should be in accordance with Bible principles. There was to be no sharp dealing. But there has been sharp dealing, and God has been displeased. For the last twenty years God has been sending reproofs and warnings regarding this. The very worst thing that could now be done would be for the Review and Herald Office to be once more built up in Battle Creek. The way has been opened for it to break up its association there,-- association with worldly men, which ought to be broken. Unjustifiable commercial business has been carried on, because the money that it brought in was needed. I saw One of undisputed authority go into the office and look over the accounts, with the leading men, noting how much had been taken in for the publication of matter that should never have seen the light of day. He asked, "How much do you gain on this work?" When the answer was given, He said, "The outlay necessary to do this work is larger than you estimate; but were your estimate correct, the loss in spirituality far out-weighs the estimated gain." Pernicious matter has been published right in our office, and if some part of the work had to be delayed, it was the work on the books containing the light of truth. This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were sending these false doctrines out to the world. <GCB, April 6, 1903 par. 8>

When the printing office was first established, in a little wooden building, the Lord showed me that its presses were to be used to send forth to the world the bright rays of truth. They were consecrated to the Lord. Light was to shine all through the office, which was to be a school of training for workers. But as the result of association with the world, many in the office grew worldly, and worked more and more on plans of worldly policy, and neither the discipline nor training of the youth employed in the office were as they should be. <GCB, April 6, 1903 par. 9>

I must say to our people that the Lord would have that institution established in an entirely new place. He would have the present influences of association broken up. Will those who have collected in Battle Creek hear the voice speaking to them, and understand that they are to scatter out into different places, where they can spread abroad a knowledge of the truth, and where they can gain an experience different from the experience that they have been gaining? <GCB, April 6, 1903 par. 10>

In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or a brick in Battle Creek to rebuild the Review Office there. God has a better place for it. He wants you to work with a different influence, and <86> connected

with altogether different associations from what you have had of late in Battle Creek. <GCB, April 6, 1903 par. 11>

There has been an anxiety to adopt a worldly policy. Warnings and reproofs and entreaties--you would be astonished to know how many--have been sent in regard to this. But they have not been heeded. Many have come to the place where they do not care to follow the directions that the Lord sends. They have walked in their own counsel, until the Lord has come near by judgment, and swept away the printing plant. Will you build up again in the same place that you were before? I ask you, brethren, shall we, because our books and papers have long borne the imprint of Battle Creek, again lay the foundation in the very place where our work has been destroyed by fire? Will it make a confusion to move? Better to have a little confusion. Let us have another imprint. Let us see if we can not make a reformation. <GCB, April 6, 1903 par. 12>

The Sanitarium

I need not speak any more on this point. I wish to speak now in reference to the sanitarium in Battle Creek. Our brethren say: "Sister White has confused us. She said that we must not let this sanitarium go into the hands of worldlings. And she said also that we must try to place the sanitarium upon a right foundation." Yes, this I did say. Now I repeat it. For years light has been coming to me that we should not center so much in one place. I have stated distinctly that an effort should not be made to make Battle Creek the sign and symbol of so much. The Lord is not very well pleased with Battle Creek. Not all that has been done in Battle Creek is well pleasing to Him. And when the sanitarium there was burned, our people should have studied the messages of reproof and warning sent them in former years, and taken heed. That the lives of patients and helpers were spared was a providence for which every one of us should praise God with heart and soul and voice. He gave them an opportunity to live, and to study what these things mean. I had many things written out, but I thought, I will not say a word to condemn any one. I will keep quiet. When the planning for the new building was taken up, I think there were no questions or propositions sent to me about it, from those in charge. <GCB, April 6, 1903 par. 13>

It has been stated that, when the sanitarium was first established in Battle Creek, my husband and I endorsed it. Certainly we did. I can speak for my husband as well as for myself. We prayed about the matter a great deal. So it was with the printing office, which was first established in a little wooden building. As the work grew, we had to add to it, and later, when ambitious men came in to take part in the management, more additions were made than should have been made, because these men thought that the buildings would give character to the work. That was a mistake. It is not buildings that give character to the work of God, but the faithfulness and integrity of the workers. <GCB, April 6, 1903 par. 14>

The sanitarium grew, and, in 1887, Dr. Kellogg talked with me in regard to the necessity of having a hospital. I said, "Some months ago I was shown that we must have a hospital." Our brethren did not know what had been presented to me about this, and the opposition came hard and strong. They sat right down upon Dr. Kellogg. I took my position close by his side, and told them that the light God had given me was that we should have a hospital in Battle Creek. The hospital was erected, and it was soon full of patients. <GCB, April 6, 1903 par. 15>

Understand, brethren, that at that time we had not numerous sanitariums, as in later years we came to have. The Battle Creek Sanitarium was almost our only place for the care of the sick. <GCB, April 6, 1903 par. 16>

After a time the question came, "Shall we build a small, neat chapel in which the patients and helpers can assemble to worship God?" As soon as I possibly could, I sent off a letter, saying, Yes. Wherever there is a sanitarium, there should be a church, to which the patients can go to hear the word of life, and God will soften their hearts, leading many to accept Christ as the Healer of the soul. I was in perfect union with this move. <GCB, April 6, 1903 par. 17>

But of late some things have been brought in that I could not endorse, and one of these is the attaching of many enterprises and lines of medical work to the medical association in Battle Creek. The Lord showed me that this should not be done. Many here know what I said to them,--that we must not center so much in Battle Creek; that if we did not take heed, God's judgments would visit Battle Creek. When I saw such an earnestness on the part of the leaders to connect all branches of the medical work with the association at Battle Creek, I told the brethren that the instruction given me was that they should not make the scratch of a pen to bind themselves to the restrictions of the rules and regulations that were arranged for them to come under. God wants His institutions to stand in fellowship with one another, just as brethren in the church should stand in fellowship. But they are never to be bound by written contracts to any one man or any group of men. They are to stand in their own individuality, accountable to God. The Lord of heaven is to be the Leader and Guide and Counselor of His people. His institutions are to be managed under His theocracy. His people are to act as a chosen people, a people who are to do a sacred and an unselfish work. <GCB, April 6, 1903 par. 18>

When one institution gathers a large amount of responsibility and a large number of guests, the religious part of the

work is in danger of being neglected. The managers of the Battle Creek Sanitarium have done nobly in the past in regard to trying to maintain a right religious influence in the sanitarium. For a long time there were men connected with the institution whose work it was to hold Bible-readings with the patients, as the way opened Dr. Kellogg fully accorded with this. After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life. But as the institution has grown in popularity, there has been danger that the reason for which it was established would be lost sight of. Repeatedly I have given the instruction that was given to me,--that this institution should not be conducted after the manner in which worldly medical institutions are conducted; that pleasure-loving, card-playing, and theatrical performances should find no place in it. True piety was to be revealed in the lives of physicians and helpers. Everything connected with the institution was to speak in favor of the truth, and the truth in regard to the Sabbath would come to the patients. <GCB, April 6, 1903 par. 19>

It was the piety of the workers, not the largeness of the buildings, that was to bring conviction to hearts. Many souls have been converted; many wonderful cures have been wrought. The Lord stood by the side of Dr. Kellogg <87> as he performed difficult operations. When the doctor was overwrought by taxing labor, God understood the situation, and He put His hand on Dr. Kellogg's hand as he operated, and through His power the operations were successful. <GCB, April 6, 1903 par. 20>

I wish this to be understood. Over and over again I have encouraged Dr. Kellogg, telling him that the Lord God of Israel was at his right hand, to help him, and to give him success as he performed the difficult operations that meant life or death to the ones operated upon. I told the doctor that before he took up his instruments to operate upon patients, he must pray for them. The patients saw that Dr. Kellogg was under the jurisdiction of God, that he understood His power to carry on the work successfully, and they had more confidence in him than in worldly physicians. <GCB, April 6, 1903 par. 21>

God has given Dr. Kellogg the success that he has had. I have tried constantly to keep this before him, telling him that it was God who was working with him, and that the truth of God was to be magnified by His physician. God will bless every other physician who will yield himself wholly to God, and will be with his hand when he works. <GCB, April 6, 1903 par. 22>

This was the light given. God worked that the medical missionary work might stand on the highest vantage ground; that it might be known that Seventh-day Adventists have a God working with them, a God who has a constant oversight of His work. <GCB, April 6, 1903 par. 23>

God does not endorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible, in order to build themselves up. God gave the light on health reform, and those who rejected it rejected God. One and another who knew better said that it all came from Dr. Kellogg, and they made war upon him. This had a bad influence on the doctor. He put on the coat of irritation and retaliation. God did not want him to stand in the position of warfare, and He does not want you to stand there. <GCB, April 6, 1903 par. 24>

Those who have turned away from the Battle Creek Sanitarium to get worldly physicians to care for them did not realize what they were doing. God established the Battle Creek Sanitarium. God worked through Dr. Kellogg; but men did not realize this. When they were sick, they sent for worldly physicians to come, because of something that the doctor had said or done that did not please them. This God did not approve. We have the authority of the Bible for our instruction in temperance. <GCB, April 6, 1903 par. 25>

But God has nothing to do with making every institution amenable in some way to the work and workers in Battle Creek. His servants should not be called upon to submit to rules and regulations made there. God's hand must hold every worker, and must guide and control every worker. Men are not to make rules and regulations for their fellow-men. The Bible has given the rules and regulations that we are to follow. We are to study the Bible, and learn from it the duty of man to his fellow-man. "The law of the Lord is perfect, converting the soul." <GCB, April 6, 1903 par. 26>

You were surprised to hear me say that we are not to let the Battle Creek Sanitarium go into the hands of the world; that we are to make another effort to place our institutions on solid ground. If you will trust in the Lord, this institution can be placed on vantage ground. When the sanitarium is placed on its proper foundation; when our people can see it as it was when it was first established; when they can understand that the institution belongs to the work of the Lord, and can see that no one man is to have the control of everything in it; then God will help them all to take hold with courage to build it up. Today you do not know just where it is. God wants us to know every timber of the foundation, where it is, and what it is; then He wants us all to put shoulder to shoulder, and labor understandingly. The Lord wants us to do our duty. He wants us to understand that Dr. Kellogg shall not be pushed out of his place, but that he shall stand acknowledged and supported in his God-given work. This he will be if his feet are planted on the truth of the living God. If they are not planted on this truth, specious temptations will come in, through scientific problems and scientific theories regarding God and His Word. Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. God has shown me that the medical students are not to be

educated in such theories, because God will not endorse these theories. The most specious temptations of the enemy are coming in, and they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow. <GCB, April 6, 1903 par. 27>

You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men, to prove that he is God. We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely. <GCB, April 6, 1903 par. 28>

Our leading brethren, the men in official positions, are to examine the standing of the Battle Creek Sanitarium, to see whether the God of heaven can take control of it. When, by faithful guardians, it is placed in a position where He can control it, let me tell you that God will see that it is sustained. <GCB, April 6, 1903 par. 29>

God wants His people to place their feet on the eternal Rock. The money that we have is the Lord's money; and the buildings that we erect with this money, for His work, are to stand as His property. He calls upon those who have received the truth not to quarrel with their brethren, but to stand shoulder to shoulder, to build up, not to destroy. <GCB, April 6, 1903 par. 30>

God would not have let the fire go through our institutions in Battle Creek without a reason. Are you going to pass by the providence of God, without finding out what it means? God wants us to study into this matter, and to build upon a foundation in which all can have the utmost confidence. He wants the interests started to be conducted in such a way that His people can invest their means in them with the assurance that they are part of His work. Let us labor intelligently and understandingly. There is altogether too little humiliation of soul. <GCB, April 6, 1903 par. 31>

The crisis is coming soon in Battle Creek. The trades unions and confederacies of the world are a snare. Keep out of them and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. When <88> the question arose in regard to the establishment of a sanitarium in the city of Los Angeles, I felt that I must oppose this move. I carried a very heavy burden in regard to the matter, and I could not keep silent. It is time, brethren, that we heeded the testimonies sent us in mercy and love from the Lord of heaven. <GCB, April 6, 1903 par. 32>

Our restaurants must be in the cities; for otherwise the workers in these restaurants could not reach the people and teach them the principles of right living. And for the present we shall have to occupy meeting-houses in the cities. But ere long there will be such strife and confusion in the cities that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me. <GCB, April 6, 1903 par. 33>

May God help you to receive the words that I have spoken. Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people,--men who can distinguish between truth and error, righteousness and unrighteousness. <GCB, April 6, 1903 par. 34>

The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. Let not men fasten themselves to documents, saying what they will do and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God. <GCB, April 6, 1903 par. 35>

April 6, 1903 A Call to Repentance

Talk by Mrs. E. G. White, Sabbath, April 4, 11 A.M.

"And unto the angel of the church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." These are the words that Christ gave to John for us. "Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." <GCB, April 6, 1903 par. 1>

In view of this instruction, how important it is that we do not devote our time to faultfinding, or criticizing, but that we receive the divine truth into our hearts, that they may break before God! The broken heart, and the contrite spirit, God will receive. We must not base our salvation upon supposition; we must know of a surety that Christ is formed within, the Hope of glory. We must know for ourselves that the Spirit of God is abiding in our hearts, and that we can hold communion with God. Then if He should come to us quickly, if by any chance our life should suddenly be ended, we should be ready to meet our God. Now, while it is called today, let us set our house in order. "Today if ye will hear His voice, harden not your hearts as in the provocation." Because of their unbelief of God's Word, the children of Israel who left Egypt perished in the wilderness. God grant that we may not through unbelief fail of entering into the promised land. Let us keep step with Jesus Christ. <GCB, April 6, 1903 par. 2>

"Remember therefore how thou hast received and heard." You have received something; you have heard something. Do not forget the dealings of God, and the light that He has sent you. <GCB, April 6, 1903 par. 3>

"Thou hast a few names even in Sardis which have not defiled their garments." Thank God, He can keep His people in a place where they shall not defile their garments. If we submit to Christ, we shall be kept unspotted from the world. "Then shall we know, if we follow on to know the Lord, that His goings forth are prepared as the morning." We are to follow on. We are not to rest content with the capabilities and the knowledge of today. All the inhabitants of the universe are watching, as in these last days God is preparing a people to stand in the judgment. Let us ask God to clothe us with the robe of Christ's righteousness, that we may be prepared for the coming of the Son of man. <GCB, April 6, 1903 par. 4>

Of those who have not defiled their garments, Christ says, "They shall walk with Me in white: for they are worthy." Through infinite sacrifice made in our behalf, we may have an abundance of grace. God has a whole heaven full for us. All He asks is that by living faith we receive His promises, saying: "I do believe. I do accept the blessings which Thou hast for those who love Thee." <GCB, April 6, 1903 par. 5>

A Precious Assurance

"He that overcometh, the same shall be clothed in white raiment; and I will not" -- Oh, how precious is that "not"!--"I will not blot his name out of the book of life, but I will confess his name before My Father, and before His angels." When the gates of the city of God swing back on their glittering hinges, and the nations who have kept the truth shall enter in, Christ will be there to welcome us, to call us the blessed of the Father, because we have overcome. He will welcome us before the Father, and before His angels. As we enter the kingdom of God, there to spend eternity, the trials and the difficulties and the perplexities that we have had here will sink into insignificance. Our life will measure with the life of God. <GCB, April 6, 1903 par. 6>

There is before me a large congregation. How many of you are confessing Christ before the world? He will confess before His Father and before the holy angels the names of those who confess Him here. Then confess Him in your words. Do not find fault with one another. God has not put the work of judgment into your hands. <GCB, April 6, 1903 par. 7>

Who is Ready?

Suppose that today Christ should appear in the clouds of heaven, who of this congregation would be ready to meet Him? Suppose we should be translated into the kingdom of heaven just as we are. Would we be prepared to unite with the saints of God, to live in harmony with the royal family, the children of the heavenly King? What <89> preparation have you made for the judgment? Have you made your peace with God? Are you laboring together with God? Are you seeking to help those around you, those in your home, those in your neighborhood, those with whom you come in contact, that are not keeping the commandments of God? "The law of the Lord is perfect, converting the soul." Then let us receive it into our souls, giving it a willing obedience. Let us honor God's law by obeying its precepts. But remember that profession is worthless without a practise that enters into the daily life. God knows whether we are keeping His law in truth. He knows just what we are doing, just what we are thinking and saying. Are we getting ready to meet the King? When He comes in the clouds of heaven with power and great glory, will you be able to say, "Lo, this is our God; we have waited for Him, and He will save us"? To those who can say this, Christ will say: "Come up higher. Upon this earth you have loved me. You have loved to do My will. You can now enter the holy city, and receive the crown of everlasting life." <GCB, April 6, 1903 par. 8>

If it were possible for us to be admitted into heaven as we are, how many of us would be able to look upon God? How many of us have on the wedding-garment? How many of us are without spot or wrinkle or any such thing? How many of us are worthy to receive the crown of life? <GCB, April 6, 1903 par. 9>

Remember that just as you are in your family, so will you be in the church. Just as you treat your children, so will you treat Christ. If you cherish an unchristlike spirit, you are dishonoring God, no matter how high your position, whether you are ministers or presidents of conferences. Position does not make the man. It is Christ formed within that makes a man worthy of receiving the crown of life, that fadeth not away. <GCB, April 6, 1903 par. 10>

When you are tempted to speak cross words, pray for grace to resist the temptation. Remember that your children will speak as they hear you speak. By your example you are educating them. Remember that if you speak cross words to fellow church-members, you would speak the same kind of words in heaven, were you permitted to enter there. But you never will be unless you change. <GCB, April 6, 1903 par. 11>

Now is the Time

This is our washing and ironing time,--the time when we are to cleanse our robes of character in the blood of the Lamb. John says, "Behold the Lamb of God, which taketh away the sin of the world." I thank Thee, my heavenly Father, I praise Thee, that Thou hast given us Jesus, to take away our sins. Shall we not let Him take them away? Shall we not let our sins go? <GCB, April 6, 1903 par. 12>

Christ says to us, as He said to Nicodemus. "Ye must be born again." It is here, in this world of test and trial, not in heaven, that the new birth is to take place. <GCB, April 6, 1903 par. 13>

I entreat you, brethren and sisters, to labor earnestly to secure the crown of everlasting life. The reward will be worth the conflict, worth the effort. Paul compares those in the Christian warfare to the runners in a race. In the races which he uses as an illustration, only one could receive the prize. In the race in which we are running, every one may receive the reward offered,--a crown of everlasting life. I want this crown; I mean by God's help to have it. I mean to hold fast to the truth, that I may see the King in His beauty. <GCB, April 6, 1903 par. 14>

"He that hath an ear to hear, let him hear what the Spirit saith unto the churches. And to the angel of the church in Philadelphia write: These things saith He that is holy, He that is true: He that hath the key of David; He that openeth, and no man shutteth; and shutteth, and no man openeth." Since our Saviour is so powerful, why do you lean so heavily upon human beings? Why do you go to them for help and strength, pouring your troubles into their ears? Take your minds off human beings. They are finite, erring. We are only little children, in comparison with God. From Him, as little children, we must learn our lessons. He wants us to humble our hearts before Him, in submission and contrition. He wants us to speak kind, tender, compassionate words to one another. Educate yourselves to speak such words. Be polite to God and to one another. Remember that He wants you to have the best of manners, that you may glorify Him before the world. He desires you to live in unity with one another, and to love one another. Remember that if you love one another here, you will live with the redeemed through the ceaseless ages of eternity. Oh, think of these things! May God stir your hearts today as they never have been stirred before. May He lead you to heed the words, "Except a man be born again, he can not see the kingdom of God." <GCB, April 6, 1903 par. 15>

A Ruler, Yet Understood Not

Nicodemus, to whom these words were spoken, was a ruler of the Jews, a member of the Sanhedrin, a man highly honored in the nation. Yet he could not understand the meaning of the Saviour's words. "And Christ said to him, Art thou a master in Israel, and knowest not these things?" Ministers, presidents of conferences,--no matter who you are or what you are,--you are under the eye of Jehovah, and it becomes you to find out whether your ways please the Lord. We are getting ready, preparing for the last change. <GCB, April 6, 1903 par. 16>

"He that openeth, and no man shutteth; and shutteth, and no man openeth." The work is in the hands of God. Let us be sure that our own souls are receiving the refining of which the Lord speaks when He says: I "will try them as gold is tried." "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Since God can thus refine us, let us place ourselves in His hands. Let us stand, where we are working for Him, against anything that may come to hinder, and He will give us strength and grace and power, and we shall see the salvation of God. His grace will be given to us, and God will help us to impart it to those around us, in pleasant words and kindly deeds. <GCB, April 6, 1903 par. 17>

Duties of Parents

Parents, work for the church in your home. Remember that there the education of your children begins. The father is to be the priest of the household, and the mother the teacher. She is to train and educate her children, helping them to

form characters that will gain for them admittance into the kingdom of God. Parents, study your children, that you may understand their different dispositions. If you speak to them harshly and cruelly, you will develop in them a harsh and cruel spirit. As you deal with your children, remember that you are dealing with Christ in the person of His little ones." <GCB, April 6, 1903 par. 18>

After the family, then comes the church. The influence of the family is to be such that it will be a help and a blessing in the church. Never speak a word of complaint or faultfinding. <90> There are churches in which the spirituality has been almost killed, because the spirit of backbiting has been allowed to enter. Why do we speak words of blame and censure? To be silent is the strongest rebuke that you can give to one who is speaking harsh, discourteous words to you. Keep perfectly silent. Often silence is eloquence. My brethren, you will never enter heaven with a spirit of faultfinding. I ask you to get rid of this spirit before you leave this meeting. Do not take it back with you to your home churches. <GCB, April 6, 1903 par. 19>

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." God has told us of the trials that are coming upon us, and He has told us that He will keep us by His power. Shall we not accept His promise? <GCB, April 6, 1903 par. 20>

"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. He that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of My God and the name of the city of My God, which is New Jerusalem, which cometh down from My God; and I will write upon him My new name." <GCB, April 6, 1903 par. 21>

When you are tempted to criticize and to make difficulty, let your mind dwell on this scripture. The melting mercy of God will come into your heart, and you will know how to work for God's little children. As you work for those around you, setting them an example of righteousness, you will receive the commendation of the Master. But many of us act like quarrelsome children. May God help you to put this spirit away. Do not keep up your quarreling until you lose out of your lives the Holy Spirit. God wants us to be Christians, and it is time that we were. Let us bring the fragrance of His Spirit into our lives. <GCB, April 6, 1903 par. 22>

Neither Cold Nor Hot

"He that hath an ear, let him hear what the Spirit saith unto the churches. And unto the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God, 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 spew thee out of My mouth." <GCB, April 6, 1903 par. 23>

When the mercy and love of God are cherished in our hearts, we shall not manifest a cold, hard spirit in the home and in the church toward those who do not agree with us in every idea that we hold. We all believe that the Word of God is true. Then let us, by a careful study of this Word, find out how to remove the differences existing among us. God will speak to us through His Word, and will reveal His salvation to us. <GCB, April 6, 1903 par. 24>

May God help us not to be a disturbance in His church. He has never commanded us to carry on a disturbing work. Brethren, I beseech you not to leave Oakland to go to your home churches until you can leave behind all your hard-heartedness, all your complaining, all your criticism. These act as the leaven of evil. One man in an institution with an unamiable spirit causes contention that leaves the whole institution with the same spirit. It is God's desire that in all our institutions there shall be perfect harmony and agreement, that from them the light of heaven may be reflected. Open the windows of the soul heavenward and close them earthward, that the bright rays of the glory of God may shine into your hearts. <GCB, April 6, 1903 par. 25>

When Jesus was on earth, and saw a scene of contention and strife, He would raise His voice in the notes of a melodious song, praising God. The presence of God would be felt; the hearts of those who had been contending would respond to the influences of the Spirit; and they would unite in the song. When some one comes to you with an evil report of some one else, do not take up the reproach and talk it over, either in the family or in the church. Do not add your complaints to those of others. <GCB, April 6, 1903 par. 26>

When I see the work that lies before us, and when I see how poorly we comprehend what God requires of us, I am in an agony of distress. Here is the Word of God. Will you take it? Or will you be rejected by the Lord because, though professing much, your spirit and words and actions are void of the warmth of His Spirit? A lifeless profession is nauseating to God. Christ can not present before the Father those who are lukewarm. He declares: "So then, because thou art lukewarm, and neither cold nor hot, I will spew 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"--Are you going to live so that, when Christ comes, you will be among the number of whom He says, "And *knowest not* that thou art wretched, and miserable, and poor, and blind, and naked"? May God awaken us, and break our hearts of stone, is my prayer. We need to feel His converting power. His praise should fill our hearts and lips. The fragrance of Christ's life is to be brought into our life. Then we can represent the great I AM. The Lord wants to work with us. He wants us to know just where we are standing. <GCB, April 6, 1903 par. 27>

"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 eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. 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. To him that overcometh will I grant to sit with Me on My throne, even as I also overcame; and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches." <GCB, April 6, 1903 par. 28>

Make a Covenant with God

My brethren and sisters, you who have heard the words that I have spoken to you today, and who desire to hear the commendation of Christ, will you make a covenant with God, consecrating your lips and your tongue to Him, and asking Him to sanctify them. Speech in a precious talent. God wants you to use it in His service. He desires to train your lips so that you can speak to His praise. Then your words and actions will be of that character that by them witness will be borne to the world that God sent His Son to save sinners. <GCB, April 6, 1903 par. 29>

I call upon you, in the name of the Lord God of Israel, to stop the work that has placed our churches where <91> they do not know where they are. There has been much talking against one another. Talk about yourselves before God. Tell Him how wicked you are. Tell Him how you are tempted to hurt and wound your brother, and to tear him down, because you fear that he will have more influence than you have. Who is there here today that will make a covenant before God that from this time they will seek Him with all the heart, that they may overcome the inclination to think and speak evil, and to err on other points, so that they will not leaven the church by a wrong influence. <GCB, April 6, 1903 par. 30>

"Work out your own salvation with fear and trembling." Do you fear lest by your spirit and your words you shall offend God? "It is God that worketh in you, both to will and to do of His good pleasure." "Ye are God's husbandry; ye are God's building." The sanctuary, built by the church in the wilderness, according to the directions given to Moses in the mount, was an object-lesson of what their characters should be in simplicity, in beauty, in harmony. Part fitted perfectly to part. When the congregation moved from one place to another, the tabernacle was taken apart and carried with them, and when they encamped, it was erected again. In this work, different tasks were assigned to different ones. Each one had a specified task. There was no discord; for each one had his work. <GCB, April 6, 1903 par. 31>

We are to labor in perfect unity with God and with one another. "Ye are God's building." Christ is the foundation upon which we are to build. What are we bringing to the foundation? Are we bringing that which is represented in the Word of God as wood, hay, and stubble,--a careless deportment, unchristlike words and actions,--or that which is represented as gold, silver, and precious stones,--a Christian character, words and acts that God can approve? <GCB, April 6, 1903 par. 32>

Need to Come to the Saviour

You can not afford to speak hasty words, or to cherish a harsh, unforgiving spirit. From the light given me of God, you need to come to the Saviour, and ask for forgiveness of sin. He will cleanse you and purify you; for He is a loving, compassionate Saviour. He says, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." He will accept you. He will lift you up. But if we refuse to come to Him, if we refuse to see that we have defects of character, He can not help us. <GCB, April 6, 1903 par. 33>

I ask you,--those who realize they have erred; those who realize what they must be in order to see the King in His beauty, in order to behold the face of God; those who are willing to lay hold of the help that the Lord has given in His Word, and together to wrestle to overcome,--to rise to your feet. <GCB, April 6, 1903 par. 34>

(The whole congregation then rose, and while they were standing, Sister White said:--) <GCB, April 6, 1903 par. 35>

"We have made a covenant with God. And now I want to offer a word of prayer. As I pray, will you send up your petitions to God. I feel an intense desire that you shall begin to work as you never have worked before to bring to the foundation gold, silver, and precious stones. If you will do this, we shall see the salvation of God revealed in all the churches among us. <GCB, April 6, 1903 par. 36>

(Sister White then offered a most earnest prayer.) <GCB, April 6, 1903 par. 37>

The Prayer

My heavenly Father, we come to Thee at this time as children dependent upon Thee. We are weakness itself. In us there is no strength, no comeliness. But we come to Thee as Thy little children. We want special help from Thee at this time. Thou hast promised in Thy Word that Thou wilt sanctify those who keep Thy Sabbath. We want the sanctification of the Holy Spirit upon our hearts, upon our characters. O my Father, for Christ's sake wilt Thou pardon our transgressions and our sins. Wilt Thou give us clear spiritual eyesight, that we may discern what we should be, and what we must be, if we are granted entrance into the kingdom of God, if we hear the words, "Well done, thou good and faithful servant." <GCB, April 6, 1903 par. 38>

Thou hast given us much encouragement, but we have been so earthly, so careless in our words and deportment, that we have become blind to the riches of the glory of God. O my Father, I ask Thee to rebuke every one here who would stand in stubbornness. Let Thy melting mercy fall upon Thy sons and daughters here today. Encircle us with the arms of Thy mercy. Let Thy grace be upon us, and may we see Thy salvation in this Conference. May angels of God walk through our assemblies. Manifest Thy power unto us, as Thou dost not unto the world. Commune with Thy people. Let their hearts break here today, and let them see how they grieve the Spirit of God. <GCB, April 6, 1903 par. 39>

I ask Thee that Thou wilt keep in the minds of this people the covenant they have made with Thee to put away the sins that have closed the door of the heart against the Spirit of God. On the lips that have uttered words of criticism and faultfinding, I ask Thee to put songs of thanksgiving and rejoicing. Help this people to see that, until they put away every sin, they will not be ready for Christ's coming. O my Father, there are here those who are desponding, those who are in trial, who hardly know what to say or do. Deliver them this very hour, I pray Thee. Break the bondage that is upon them, and let the grace of God come into their hearts, that they themselves may realize that a holy hand has been upon them, to sanctify them and prepare them for the courts above. <GCB, April 6, 1903 par. 40>

My Saviour, we open the door of the heart, and we say, Come in and take full possession. . . . <GCB, April 6, 1903 par. 41>

Take us just as we are. Wash us in Thy blood, and put upon us the robe of Thy righteousness. Help the sick and the afflicted ones. Take us all into Thy compassionate arms, and speak pardon to us today. Be with us and help us, and Thy name shall have all the glory. Amen. <GCB, April 6, 1903 par. 42>

April 6, 1903 "Let human beings ..."

Let human beings, subject to temptation, remember that in the heavenly courts they have a high Priest who is touched with the feeling of their infirmities, because He Himself was tempted in all points like as they are. And let those in positions of responsibility, especially, remember that they are subject to temptation, and wholly dependent on the merits of the Saviour. However sacred the work to which they may be called, they are still sinners, who can be saved only by the grace of Christ. One day they must stand before the throne of God, saved by the blood of the Lamb, or condemned to the punishment of the wicked.--Unpublished Testimony. <GCB, April 6, 1903 par. 1>

April 7, 1903 The Work Before Us

Talk by Mrs. E. G. White, Sunday Morning April 5

I have been carrying a very heavy burden. For the last three nights I have slept very little. Many scenes are presented to me. I feel an intense interest in the advancement of the work of God, and I say to our leading brethren, As you consider the questions that shall come before you, you are to look beneath the surface. You are to give careful consideration to every question discussed. <GCB, April 7, 1903 par. 1>

There is need of means in foreign missionary work and in missionary work in America. It is a painful fact that, although we have had a special message for the world for so many years, there are many, many cities in which we have done nothing to proclaim this message. In the calamities that have befallen our institutions in Battle Creek, we have had an admonition from God. <GCB, April 7, 1903 par. 2>

An Admonition from God

Let us not pass this admonition carelessly by without trying to understand its meaning. There are those who will say, "Of course the Review Office must be rebuilt in Battle Creek." Why did the Lord permit Jerusalem to be destroyed by fire the first time? Why did He permit His people to be overcome by their enemies and carried into heathen lands? -- It was because they had failed to be His missionaries, and had built walls of division between themselves and the people round them. The Lord scattered them, that the knowledge of His truth might be carried to the world. If they were loyal and true and submissive, God would bring them again into their own land. <GCB, April 7, 1903 par. 3>

We have a great work before us. The needs of the field demand that there shall be liberality on the part of the people of God. I point you to the city of New York. One hundred workers might be laboring there where now there is but one. How many of you have taken a practical interest in the work in this city? We have scarcely touched this field with the tips of our fingers. A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult, because they have had so few facilities. Elder Haskell and his wife have labored faithfully. But who has felt the burden of sustaining them in their labors? Who among our leading men have visited them, to learn the needs of the work, and have then gone forth to raise means for its advancement? <GCB, April 7, 1903 par. 4>

Who has visited the Southern field to do something to build up the work there? Who has gone there to study its needs? Some have allowed their minds to be leavened by prejudice and distrust. Some have tried to put blocks before the wheels of progress, though again and again our brethren have been warned against doing this. <GCB, April 7, 1903 par. 5>

Our Means Not to be Tied up in Bonds

A proposition has been made that our people purchase sanitarium bonds. But light has been given me that means is not to be thus drawn from our people. Last night, place after place that is still unworked was presented before me. These places are all ripe for the harvest. They are calling for workers, and the means of our people is not to be tied up so that it can not be used in this work. <GCB, April 7, 1903 par. 6>

If all our people paid a faithful tithe, there would be more means in the treasury to support the laborers already in the field, and to send forth still more laborers into the fields that are ripe for the harvest. One of authority, who pointed out these fields to me, asked the question, Who will go forth to proclaim the message in these places? Christ's commission is, "Go ye into all the world, and preach the gospel to every creature." <GCB, April 7, 1903 par. 7>

There is a great and solemn work to be done by Seventh-day Adventists if they will only be converted. The great trouble is the lack of unity among them. This is a sin in the sight of God, -- a sin which, unless God's people repent, will withhold from them His blessing. There are those who are ready to die, those who are without God and without hope in the world. These need to be sought out and labored for. We may endeavor to be faithful in our own little compass, but this is not sufficient. We are to have a faithfulness that goes outside our little compass to the needy fields beyond. <GCB, April 7, 1903 par. 8>

God is not pleased with the present showing. Our means is not to be bound up for years where it is not available for missionary work. This God forbids. He sees the great work to be done in various places throughout the world. He sees the cities in which memorials for Him are to be established, to proclaim the truth for this time. <GCB, April 7, 1903 par. 9>

Regarding investment in bonds, I am instructed to say farther that if no voice were raised against this arrangement, if our people should tie up their money in such investment, when it became necessary to call for means for aggressive missionary work, it would be found that there was a greater dearth of means among us than there is now. Plans may be started that at the beginning seem very promising, but often the foresight would be much more pleasant than the aftersight, were these plans carried out. I have been commissioned to instruct our people to be economical, and always ready to give of their means to the Lord's work. If you have a thousand dollars to spare, God wants it; it belongs to Him. If you have twenty dollars to spare, God wants it. His vineyard is waiting to be worked. <GCB, April 7, 1903 par. 10>

The light that God has given me is that there are proper ways that the Conference shall devise to help the sanitarium in Battle Creek. I wish that a portion of the work of this institution had been taken elsewhere. But the sanitarium has been erected in Battle Creek, and it must be helped. God will institute ways and means by which it can be helped. But He does not wish His people to invest their money in bonds. <GCB, April 7, 1903 par. 11>

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There is a great field to be worked. God wants us to labor intelligently. We are not to grasp every advantage that we can for the part of the field in which we are laboring. We are to do for those working in hard, needy fields just what we would like our brethren to do for us were we placed in similar circumstances. There are small sanitariums to be established in various places. Medical missionary work is the helping hand of God. This work must be done. It is needed in new fields and in fields where the work was started years ago. Since this work is the helping hand of God and the entering wedge of the gospel, we want you to understand that you are to have a part in it. It is not to be divorced

from the gospel. Every soul before me this morning should be filled with the true medical missionary spirit. <GCB, April 7, 1903 par. 12>

I present this matter before you that you may understand that our people are not to be encouraged to tie up their money for years by the purchase of bonds. I have nothing to say in regard to the sale of these bonds to the people of the world. It is in regard to our people tying up their money that I speak particularly. It is said that only a few of our people would take the bonds. But how long would it be before the few would increase to many. <GCB, April 7, 1903 par. 13>

No; God wants His people to look upon the world as their great harvest field, and to use their resources in working this field. <GCB, April 7, 1903 par. 14>

More must be done to sustain the work in the Southern field. There are ministers there who are not properly paid, who are suffering for the comforts of life. I know this to be so. The Lord has kept the needs of this field before me all these years. He has shown me what should be done, and I dare not hold my peace. Do not all who have heard the truth belong to God? Did He not purchase all with the blood of His only-begotten Son? Did not Christ die for all? Would you wish to come into judgment having done no more than you have for the colored people? Ever since their release from slavery, God has been appealing to you to help them. Yet how little has been done for them! <GCB, April 7, 1903 par. 15>

Earnest efforts must be put forth to raise means to sustain our workers. God does not approve of sending men to the most difficult fields, and then not giving them enough to sustain them. God calls for equality. The workers in our institutions have no right to grasp for high wages while there are those laboring in the field who are suffering because there is not sufficient money in the treasury to sustain them. <GCB, April 7, 1903 par. 16>

The question has been asked, "Would it not be well to pay men of ability wages that are in accordance with their experience and ability, so as to secure the very best talent?" The most valuable workers that can be secured for service in the cause of God are those who understand and obey the word, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Justice, mercy, and the love of God are to be brought more decidedly into our work. <GCB, April 7, 1903 par. 17>

God bids me to say to this people, "You have left your first love. You have left many fields unworked, and yet you appear to feel perfectly at ease." Will you heed the instruction that God is sending you, and will you work upon it? God desires His work to be carried forward on solid lines. He does not want one part of His vineyard to be left destitute of facilities, while to another part many facilities are gathered. <GCB, April 7, 1903 par. 18>

Standing of Sanitarium to be Examined

All that is done is to be carefully done. The standing of the sanitarium is to be carefully examined. God's people are to understand just how it is to be conducted. It is to be managed by men whose feet are firmly planted on the platform of eternal truth, so that the helpers connected with the sanitarium shall be taught how to present the gospel to people in their words and deportment. If the workers believe the truth and are in living connection with the God of heaven, Christ will appear in their lives, and souls will be won to Him. <GCB, April 7, 1903 par. 19>

We need to understand what our Conferences are held for, whether to talk over a few preliminaries, or to set our souls in order before God, that when we return to the work, we may carry right principles into our churches and institutions. When we remember constantly that God has taken us into covenant relation with Himself, our work in connection with His churches and institutions will be of such a character that He can say to us, "Well done, good and faithful servant." Do we not all want to hear these words? <GCB, April 7, 1903 par. 20>

We are not to tie up our means so that it can not be used in missionary enterprises. We are to help the fields in which the people know nothing of the truth. Those who go to these fields are to be missionaries in every sense of the word. No one man is to carry the work by himself. The different workers, with their varied gifts, are to be linked together. Let none say, We can not do anything, because a certain brother is determined to do a special work. We are not all to take hold of the same lever. There are many different levers to be worked. <GCB, April 7, 1903 par. 21>

God wants us to receive the holy oil from the two anointed ones, "which through the two golden branches empty the golden oil out of themselves." And as we receive the holy oil, we are to go forth for the saving of those who are ready to die. But let us not forget that different methods are to be employed to save different ones. "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." <GCB, April 7, 1903 par. 22>

When the work is done that should be done in our cities, we shall not have to present the needs of this work before every Conference that assembles. You will have a wonderful testimony to bear regarding the way the Lord has blessed you as you have tried to follow His instructions. <GCB, April 7, 1903 par. 23>

These things are before me day and night. I pray that our conference presidents shall be very careful how they

sanction this move or that move, until they are sure that it is according to the will of the Lord. If you are not sure whether by sanctioning these moves you are helping or hindering the work of God, I beg of you to fall on your knees before God in prayer, and seek Him until you find out. <GCB, April 7, 1903 par. 24>

Deal Gently with All

Do not cut any man's hands. I once read of a drowning man who was making desperate efforts to get into a boat close beside him. But the boat was full, and as he grasped the side, those in the boat cut off one of his hands. Then he grasped the boat with the other hand, and that hand was cut off. Then he grasped it with his teeth, and those inside had mercy on him, and lifted him in. But how much better it would have been if they had taken him in before they had cut off his hands! <GCB, April 7, 1903 par. 25>

My brethren, do not cut a man to pieces before you do anything to help <106> him. God wants us to have hearts of pity. He wants us to have reason and judgment and the sanctification of His Spirit. He is in earnest with us. We are but His little children, and we should ever be learning of Him. Do not stand in the way of others. Do not lose your first love. You may have much knowledge and much intelligence, but if the love of God is lacking, you are not prepared to enter heaven. <GCB, April 7, 1903 par. 26>

I have given you the instruction that has been presented to me. I felt constrained to speak these words this morning. I beg of you, for Christ's sake, to remember the words, "Ye are laborers together with God." Alone you can do no good thing. Let the Spirit of God guide and control you, and you will be rich in thoughts and suggestions. You will know how to plan and work intelligently. "Ye are God's husbandry; ye are God's building." Then act as if you were. <GCB, April 7, 1903 par. 27>

These are the words that last night I was speaking to the people. May God give us a fresh baptism of His Holy Spirit. <GCB, April 7, 1903 par. 28>

April 10, 1903 Extracts From Testimonies

"It is not wise to choose one man as president of the General Conference;" "Never should one mind, or two minds, or three minds, or four minds, or a few minds, I should say, be considered of sufficient wisdom and power to control and mark out plans, and let it rest upon the minds of only one or two or three in regard to this particular part of the field that we have." <GCB, April 10, 1903 par. 1>
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"The state of things that has existed in the Conference is not clearly understood by some who occupy positions in the Conference or by others who bear responsibilities in other lines of the work. The work has been increasing; it has been growing. The light that I have had from the Lord has been expressed over and over again, not to as many as there are here today, but to different individuals. The plans upon which God wishes us to work have been laid down. Never should the mind of one man, or the minds of a few men, be regarded as sufficient in wisdom and power to control the work and say what plans shall be followed. The burden of the work in this broad field should not rest upon two or three men." <GCB, April 10, 1903 par. 2>

"Over and over again men have said, 'The voice of the Conference is the voice of God; therefore everything must be referred to the Conference. The Conference must permit or restrict in the various lines of work.' As the matter has been presented to me, there is a narrow compass, and within this narrow compass, all the openings to which are locked, are those who would like to exercise kingly power. But the work carried on all over the field demands an entirely different course of action. There is need of the laying of a foundation different from the foundation which has been laid in the past. We have heard much about everything moving in the regular lines. When we see that the 'regular lines' are purified and refined, that they bear the mold of the God of heaven, then it will be time to endorse these lines. But when we see that message after message given by God has been received and accepted, yet no change has been made, we know that new power must be brought into the regular lines. The management of the regular lines must be entirely changed, newly organized. There must be a committee, not composed of half a dozen men, but of representatives from all lines of our work, from our publishing house, from our educational institutions, and from our sanitariums, which have life in them, which are constantly working, constantly broadening. <GCB, April 10, 1903 par. 3>

"I have been shown the fields which should have been opened in America. But where in California or Michigan, the two great centers of the work, is aggressive work being done? Where is seen the wrestling in new fields? <GCB, April 10, 1903 par. 4>

"God desires that His work shall be a rising, broadening, enlarging power. But the management of the work is becoming confused in itself." <GCB, April 10, 1903 par. 5>

"Not that any one wishes to be wrong or to do wrong; but the principles are wrong." "These principles are so foreign to God's principles that God can not bless those who work upon them. What must be done is to bring in other minds. Those who have been at work in the same channels for years have been discouraged and confused. We can not entrust to such as these the tremendous responsibilities which are now to be handled." <GCB, April 10, 1903 par. 6>
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"To the leaders in the medical missionary work I must say that no one is to claim kingly power over God's heritage in the medical missionary work." <GCB, April 10, 1903 par. 7>

"The Lord knows the future. He is the One to lead, and trusted in to guide, to guard, and direct in the future development of the various branches of His work. For several years. I have been warned that there is danger, constant danger, of men looking to men for permission to do this or that, instead of looking to God for themselves." <GCB, April 10, 1903 par. 8>

"The Lord can impress minds and consciences to do His work under bonds to God, and in a brotherly fraternity that will be in accordance with His laws." "Each institution is to stand in its own responsibility." <GCB, April 10, 1903 par. 9>

"They will increase in strength and influence if they follow the light God has given. . . . It is best for every sanitarium to stand in its own responsibility." "The kingly power formerly exhibited in General Conference is not to be perpetuated." <GCB, April 10, 1903 par. 10>
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"The kingly power formerly exhibited in the General Conference is not to be perpetuated. The publishing work is not to be a kingdom in itself. It is essential that the principles that govern in General Conference affairs should be maintained in the management of the publishing work and the sanitarium work." <GCB, April 10, 1903 par. 11>

"The division of the General Conference into District Union Conferences was God's arrangement. In the work of the Lord in these last days there should be no Jerusalem centers, no kingly power. And the work in the different countries is not to be tied up by contracts to the work centering in Battle Creek, for this is not God's plan. Brethren are to counsel together; for we are just as much under the control of God in one part of His vineyard as in another. Brethren are to be one in heart and soul, even as Christ and the Father are one." <GCB, April 10, 1903 par. 12>

"The kingly power formerly exhibited in the General Conference at Battle Creek is not to be perpetuated. The publishing institution is not to be a kingdom of itself. It is essential that the principles that govern in General Conference affairs shall be maintained in the managements of the publishing work and the sanitarium work. No one is to consider that the branch of the work with which he is connected is of vastly more importance than other branches." <GCB, April 10, 1903 par. 13>
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"It is not wise to choose one man as president of the General Conference. The work of the General Conference has extended, and some things have been made unnecessarily complicated. A want of discernment has been shown. There should be a division of the field, or some other plan should be devised, to change the present order of things. The president of the General Conference should have the privilege of deciding who shall stand by his side as counselors." <GCB, April 10, 1903 par. 14>

"The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body 'has been compacted by that which every joint supplieth.' As we have advanced, our system of organization has still proved effectual. In some parts of the work, it is true, the machinery has been made too complicated." <GCB, April 10, 1903 par. 15>

"The business of our Conference sessions has sometimes been burdened down with propositions and resolutions that were not at all essential." <GCB, April 10, 1903 par. 16>

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom <161> that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down; for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled. At God's command, 'Go forward,' we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plan in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to these things that God has ordained for our prosperity and success in advancing His cause." <GCB, April 10, 1903 par. 17>

April 11, 1903 Extracts From Testimonies

"Phariseism in the Christian world today is not extinct. The Lord desires to break up the course of precision which has become so firmly established, which has hindered instead of advancing his work." <GCB, April 11, 1903 par. 1>

"He desires His people to remember that there is a large space over which the light of present truth is to be shed. Divine wisdom must have abundant room in which to work. It is to advance without asking permission or support from those who have taken to themselves a kingly power. In the past one set of men have tried to keep in their own hands the control of all the means coming from the churches, and have used this means in a most disproportionate manner, erecting expensive buildings where such large buildings were unnecessary and uncalled for, and leaving needy places without help or encouragement. They have taken upon themselves the grave responsibility of retarding the work where the work should have been advanced. It has been left to a few supposed kingly minds to say what fields should be worked and what fields should be left unworked." <GCB, April 11, 1903 par. 2>

"A few men have kept the truth in circumscribed channels, because to open new fields would call for money. Only in those places in which they were interested have they been willing to invest means. And at the same time, in a few places, five times as much money as was necessary has been invested in buildings. The same amount of money used in establishing plants in places where the truth had never been introduced would have brought many souls to a saving knowledge of Christ." <GCB, April 11, 1903 par. 3>

"For years the same routine, the same 'regular way' of working has been followed, and God's work has been greatly hindered. The narrow plans that have been followed by those who did not have clear, sanctified judgment have resulted in a showing that is not approved by God." <GCB, April 11, 1903 par. 4>

"God calls for a revival and a reformation. The 'regular lines' have not done the work which God desires to see accomplished. Let revival and reformation make constant changes. Something has been done in this line, but let not the work stop here. No; let every yoke be broken. Let men awaken to the realization that they have an individual responsibility." <GCB, April 11, 1903 par. 5>

"The present showing is sufficient to prove to all who have the true missionary spirit that the 'regular lines' may prove a failure and a snare. God helping His people, the circle of kings who dared to take such great responsibilities shall never again exercise their unsanctified power in the so-called 'regular lines.' Too much power has been invested in unrevived, unreformed, human agencies." <GCB, April 11, 1903 par. 6>

April 14, 1903 The Southern Work

"Nashville as a Center"

"Many have asked the question, Why did our brethren select Nashville as a center for work? I answer, Because the Lord in His wisdom directed them to this place. It is His purpose that light shall shine forth from memorials established for Him in and near Nashville." <GCB, April 14, 1903 par. 1>

"There is no place in the South better suited than Nashville for the carrying forward of the publishing work. It is the best place in which to do the work that has been started here." <GCB, April 14, 1903 par. 2>

"There is not in Nashville the bitter opposition to the work for the uplifting of the downtrodden colored race that exists in many other cities of the South. Much work is being done there to uplift the colored people, and the sentiment in favor of these efforts will be a security to our people in their work." <GCB, April 14, 1903 par. 3>

"There are in Nashville large educational institutions for the colored people. In these institutions much excellent work has been done and is being done. The teachers and students in these institutions are to be given the privilege of hearing the message of present truth. It is for this reason that God directed that different interests for the advancement of our work should be established in Nashville." <GCB, April 14, 1903 par. 4>

"The truth is also to be brought before those who have given of their means and influence for the benefit of the colored race. Some have taken a noble stand for the uplifting of this people. Their efforts put to shame the efforts made by Seventh-day Adventists. They should be put in possession of the most valuable truth ever given to mortals. We are to do all that we can to remove the prejudice that exists in their minds against our work and against the Bible Sabbath. If the efforts that we put forth are in accordance with God's will, if we move under the Holy Spirit's guidance, many among them will be converted. The Lord causes light to shine on the pathway of those who are seeking for light." <GCB, April 14, 1903 par. 5>

We must try to remove their prejudice against the Bible Sabbath. And never must we say to them, "You must work on Sunday." At one time, while I was in Australia, those in charge of our school at Avondale came to me, saying: "What shall we do? The officers of the law have been commissioned to arrest those working on Sunday." I said: "It will be very easy to avoid that difficulty. Give Sunday to the Lord as a day for doing missionary work. Take the students out

to hold meetings in different places, and to do medical missionary work. They will find the people at home, and will have a splendid opportunity to present the truth. This way of spending Sunday is always acceptable to the Lord." <GCB, April 14, 1903 par. 6>

I wish to say that it is necessary to use the greatest caution in working for the colored people. The efforts put forth must be such as will not arouse the prejudice of the white people. By the work of the steamer "Morning Star" much has been accomplished that otherwise could not have been done. Thus the workers have been enabled to reach places that otherwise they could not have reached. The boat served as a home for them, and as a place to which to invite those interested in the truth. <GCB, April 14, 1903 par. 7>

In writing in regard to the Southern field, I have said, "The Southern work," supposing that our people would certainly understand that I meant especially the work for the colored people. I wish it now to be understood that this is what I have meant. <GCB, April 14, 1903 par. 8>

Let families settle in the South, and work on the land, at the same time becoming acquainted with the people and <203> the field. Thus real advancement will be made. Those who go to the South must be very careful of what they say. Let them not criticize the white people in regard to the way in which the colored people have been treated. <GCB, April 14, 1903 par. 9>

Many, many years during which we ought to have been working for the colored people have passed into eternity, and now the field, in all its barrenness, stands before the world as an open rebuke to those who could have helped. When the children of Israel were in bondage in Egypt, their cry of suffering came up to God, and He delivered them with a strong hand and with an outstretched arm. He delivered the colored people from slavery, and then He placed upon the people of this nation the responsibility of uplifting them, of placing them in a position where they could help themselves. <GCB, April 14, 1903 par. 10>

You say that the colored people are depraved and wicked, that their standard of morality is very low. Who made them wicked? Who spoiled their morals? I want you to think of this, and of the burden that rests upon the white people to help the colored people. <GCB, April 14, 1903 par. 11>

Few realize how difficult is the work for the colored people, and how greatly they need help. My heart has been made sick and sore as I have seen the situation. Why do not our people take hold of the work? Why do they find fault and criticize the laborers there, because they do not work just as they think they ought to? Why do they, when mistakes are made, made a mountain out of a mole-hill? Why do not those who find fault go themselves to some unworked portion of the field, and there demonstrate how much better they can do than those whom they criticize? <GCB, April 14, 1903 par. 12>

"The Lord has a great work to be done in the Southern states of America. It was in accordance with God's purpose that the publishing work was started in Nashville. In His providence, He has brought together in this place a company of workers who are to act their respective parts in the publishing house, standing as representatives of Christianity. <GCB, April 14, 1903 par. 13>

"A sanitarium should be established in a favorable location outside the city of Nashville. A school for colored people should be established outside the city, on land that can be utilized for industrial purposes. These institutions will give character to our work in the South. They will be instrumental in establishing the faith of many in Bible truth. God Himself has wrought to bring together in Nashville workers who are especially fitted to reach the colored people, and raise them from their degradation. This He will help them to do if the work is not hindered and blocked by ministers and workers in other places. <GCB, April 14, 1903 par. 14>

"In every place those who accept the truth are to be a light to those around them. The Lord says to us: "Ye are the light of the world. . . . Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." <GCB, April 14, 1903 par. 15>

The Work in Graysville and Huntsville

"Nashville is within easy access of Graysville and Huntsville, where a beginning of great value to the work in the South has been made. God has answered the many prayers offered in behalf of these two places. By the work in Nashville, the work in Graysville and Huntsville is to be confirmed, strengthened, and settled. Graysville and Huntsville are near enough to Nashville to strengthen the work there and to be strengthened by it. But it must be understood that we are to put forth special efforts to help the colored people. No longer is our indifference in this respect to continue." <GCB, April 14, 1903 par. 16>

"The schools in Graysville and Huntsville were established in the order of God. They are to do a work for Him. They are to become self-supporting, by making the best use of their land, by raising those products best suited to the climate and soil of their locality. Various industries are to be established. The Lord will greatly bless these industries if the

workers will walk in His counsel. If they will look to Him, He will be their wisdom and their righteousness. His wisdom will be seen in the work of those who follow His directions. He will teach all who will learn of Him His meekness and lowliness." <GCB, April 14, 1903 par. 17>

The workers in the school at Huntsville are to have our tender sympathy and our practical aid. Do not let them suffer for the lack of facilities, for they are trying to educate the colored people. The school at Huntsville is in positive need of our care and our donations. <GCB, April 14, 1903 par. 18>

"The interests in Graysville and Huntsville will grow into usefulness, If the believers there will do their very best in the Lord's way. Let each one connected with the schools in these places remember that on him rests the responsibility of reflecting light to those in darkness. <GCB, April 14, 1903 par. 19>

A Call to our Publishing Houses and Sanitariums

"God has given our publishing houses opportunity to cooperate with Him by assisting the newly-established publishing house at Nashville." <GCB, April 14, 1903 par. 20>

"When a publishing plant is established in a new field, it must receive help and encouragement from the various plants already in operation, that it may develop into a strong, influential institution. Every new institution is to be regarded as a sister-helper in the great work of proclaiming the third angel's message." <GCB, April 14, 1903 par. 21>

"The publishing house in Nashville is now in need of several thousand dollars to establish its business on a firm basis, and to enable it to do without delay the work that is to be done in its territory. We are instructed by the Lord to call upon the long-established houses to favor the Nashville publishing house as they were favored years ago when in straitened circumstances. They are to act toward the Nashville institution the same part that was acted toward them in their early history. God expects them to help their sister institution by gifts and offerings. They now have opportunity to show their repentance for past neglect." <GCB, April 14, 1903 par. 22>

My husband and myself, under the direction of God, established the publishing houses in Battle Creek and Oakland, and I know how we worked. God instructed me that I must go to the camp-meetings, and ask for means, and I went, just as He told me. I went alone, for my husband was sick. I went from camp-meeting to camp-meeting, calling for means; and I feel that I now have a right to call upon these publishing houses to help in establishing similar institutions. <GCB, April 14, 1903 par. 23>

"God has given our sanitariums an opportunity to set in operation a work that would be as a stone instinct with life, growing as it is moved by an invisible hand. Let this mystic stone be set in operation. If ever a place needed medical missionary work, it is the <204> Southern field. Had this work been done for the colored people immediately after the proclamation of freedom, how different would be the condition of the Southern states today! Medical missionary work has not yet been done as God requires it to be done in this needy field. Sanitariums should have been established in many places. This would have opened doors for the entrance of Bible truth. It would have removed much of the prejudice existing against those who look upon the colored people as having souls as well as the white people." <GCB, April 14, 1903 par. 24>

"To many of the colored people God has given rare and precious talents. Many will be brought to a knowledge of present truth. But it will take untiring effort and God-given wisdom to break down the barriers that have been erected against the education of the colored race,--barriers that for years have been growing stronger." <GCB, April 14, 1903 par. 25>

The Work Before Us

"'Go ye into all the world, and preach the gospel to every creature.' is the commission Christ has given us. This is our great missionary charter, and the Saviour has declared: 'Lo, I am with you alway, even unto the end of the world.' 'All power is given unto Me in heaven and in earth. Go ye therefore, and teach *all nations*'. Success will reward obedience to this command. Go just where the Lord sends you, to bear His message and do His work. Souls are to be saved. How?--By being brought to a knowledge of the truth. 'Sanctify them through Thy truth.' the Saviour prayed. Acquaintance with God's truth is the only means of sanctification." <GCB, April 14, 1903 par. 26>

"During the time of the end the activity of Satan's servants will greatly increase. The activity of God's servants is to increase proportionately. Christian is to unite with Christian, church with church, in the accomplishment of God's work, and all are to be under the guidance of the Holy Spirit." <GCB, April 14, 1903 par. 27>

"Angels are ascending and descending the ladder of shining brightness, arrayed for the defense of God's people. They are commissioned to draw nearer and still nearer to those who are fighting in defense of their faith. Will you seek to pull the weapons out of the hands of those who are fighting in the warfare? Will you hinder them because they are not

doing just exactly what you think they ought to be doing?" <GCB, April 14, 1903 par. 28>

"A good beginning has been made in the Southern field. Impressions favorable to the truth have been made, and prejudice has been removed. In the forward march of events, the Lord has wrought wonderfully for the advancement of this work. Battles have been fought and victories won. The work is to be supported and vindicated, for God is in it. By His blessing many will see that it is being done in fulfilment of His purpose, and will say, It is of God. Let us not be found fighting against Him." <GCB, April 14, 1903 par. 29>

"When God's people are willing to follow the path of providence where Christ leads the way, their numbers will increase and their boundaries will be greatly enlarged. But as yet the reformation that God requires has not taken place. The Lord has gone before His people, but unbelief has pressed in on every side. Not one-thousandth part of the work has been done that should have been done for the colored people, who need help more than any other people in America." <GCB, April 14, 1903 par. 30>

"What excuse can be given to God for the awful condition of the colored race! God asks, 'Why are those living in this part of My vineyard left to become the sport of Satan's temptations?' He calls for united action. But no blind zeal is to be shown. Nothing is to be done in defiance of law; but the truth is to be proclaimed and lived." <GCB, April 14, 1903 par. 31>

"Angels have hushed the music of their harps as they have looked upon a people unable, because of their past slavery, to help themselves. And yet those who have the torch of truth kindled from the divine altar have not carried the light to this sin-darkened field. There are those who have turned from the work of rescuing the downtrodden and degraded, refusing to help the helpless. Let the servants of Christ begin at once to redeem their neglect, that the dark stain on their record may be wiped out." <GCB, April 14, 1903 par. 32>

"Let the work in the Southern field go forward. Let no one say: 'Money is not needed in this field. It is needed more in my part of the vineyard.' Let God's people begin at once to redeem their neglect. Let the gospel message ring through our churches, summoning them to universal action. Let no one look upon the work that has been done for the colored people as of no account, for the Lord has said, 'I accept it.'" <GCB, April 14, 1903 par. 33>

"Those who place themselves under God's control, to be guided and controlled by Him, will catch the steady tread of the events ordained by Him to take place. A holy, consuming emulation will take possession of them. Let the church have increased faith, catching zeal from their unseen, heavenly allies, from the knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Let them gain from God strength for the accomplishment of the great work to be done for the most needy people in this Christian nation. Let no man lay his hand upon the means and resources, saying, 'They are more needed somewhere else.'" <GCB, April 14, 1903 par. 34>

"When God's people heed a 'Thus saith the Lord,' the dearth of means brought about by transactions that do not bear the stamp of divine approval will be removed. When they catch the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they can not do, and forbidding others to work. Putting on the armor of Christ's righteousness, they will go forth into the warfare, willing to do and dare for God, knowing that in His omnipotence He will supply their need." <GCB, April 14, 1903 par. 35>

Brethren, shall not the work for the colored people go forward? Will you not say, "Amen," to this? (Congregation: Amen.) When my son Edson has written to me about the difficulties that the workers had to meet, I have written back to him, over and over again: "Do not fail or become discouraged. Hold fast to the work." And his reply has been: "We are doing it. But it seems sometimes as if the work would slip out of our hands." <GCB, April 14, 1903 par. 36>

The Lord has put His approval upon the work done in the Southern field. Mistakes have been made; but have not mistakes been made in every field where work has been started? When you watch for mistakes, and put out your hand to discourage where God approves, you are working and talking against the Master. God is very much displeased with every one who has placed any hindrance in the way of the advancement of the work for the colored people. <GCB, April 14, 1903 par. 37>

Let us take hold of the work in the <205> Southern states intelligently. I rejoice that Brother Butler is with us in this work. I have known that the time would come when he would again take his place in the work. I want you to appreciate the trials that he has passed through, and to help him all you can. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second and third angels' messages were first given, to stand in their place in His work today. They are not to drop out of sight. We commit Brother Butler to you, in the name of the God of Israel, asking you to help him all you can. And Elder Butler must plan to have others share his burdens. <GCB, April 14, 1903 par. 38>

I commit my son, James Edson White, to you. He has nearly lost his life in trying to bring the work in the South to its present point of advancement. How little some appreciate the efforts that he has put forth! But God knows the work that has been done. He knows of the struggles and the sacrifices of the workers, and of their attempts to accomplish something for the Lord. Brethren, do not do anything to weaken Edson White's hands. There is enough in the work

itself to distress his soul and to wear him out. <GCB, April 14, 1903 par. 39>

I have felt reluctant to have Edson stay in the South, fearing that he would lose his health, and perhaps his life. Christ said, If they receive you not in one place, go into another. He was referring to the persecution that would come. But His words would apply also to a worker whose health was breaking down under labor in an unhealthy climate. Brother Butler should have periods of rest, and Edson White should have an occasional rest. And the other workers in the field must guard their health carefully. God is jealous of His servants. He desires that they shall place themselves where they can best preserve their mental and physical powers, because if these are not preserved, the spiritual powers will be so weakened that the work will suffer much. <GCB, April 14, 1903 par. 40>

I have said to my son, "Come to us, and help me to get out books for the people," But he has always answered: "No; I can not come. I can not leave my work." <GCB, April 14, 1903 par. 41>

I have tried to help him. He has written to me, saying: "People are coming into the truth, but they are in need of food and clothing. What shall we do?" I have sent him help from time to time, as I could. <GCB, April 14, 1903 par. 42>

God lives and reigns, and if you take hold of His work cheerfully and willingly, He will bless and sustain you. When you are tempted to murmur and complain, keep your mouth closed. Remember that at such times silence is eloquence. Speak no words that you will not be willing to meet in the judgment. And remember that, when God sends His servants to do a hard work in a hard field, He does not want you to make their work harder by criticism and faultfinding. <GCB, April 14, 1903 par. 43>

The Southern work is before you, as it has been presented to you this morning. A good work has been done, and it has been done in the face of the most trying circumstances. The Lord calls upon us to come up to His help in this needy field. You remember the words, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." <GCB, April 14, 1903 par. 44>

Christ loved us so much that He gave His life for us. He died on the cross to give us an opportunity to gain the crown of eternal life. Shall we allow those around us to perish in their sins without making an effort to help them? Shall we try to hinder the workers who are seeking to save souls? We want you to help in the Lord's work, that God may not be disappointed in you. We want you to have hearts that are sensitive to others' needs, hearts that are tender, full of pity for the infirmities of those around you. <GCB, April 14, 1903 par. 45>

The Lord is good. He is merciful and tender-hearted. He is acquainted with every one of His children. He knows just what each one of us is doing. He knows just how much credit to give to each one. Will you not lay down your credit list and your condemnation list, and leave God to do His own work? You will be given the crown of glory if you will attend to the work that God has given you. <GCB, April 14, 1903 par. 46>

Let us help one another all we can. Let us speak words of kindness, words that will be a blessing, not a curse. We are living in the great day of atonement. We are now to confess and forsake our sins, that we may be saved. Let us humble our hearts before God, that we may go from this meeting shoulder to shoulder, full of faith and confidence. The lives of many have been filled with talk and doubt and suspicion. There is hardly a brother who has confidence in a brother, or a brother who has the confidence of the members of the church. My brethren, clear away the rubbish from the door of the heart, and let Jesus come in and talk with you. Let Him sit upon the throne of the heart. If ever a people needed the purifying, sanctifying influence of the truth of the living God, it is the Seventh-day Adventists. I pray that we may all be found in the kingdom of God. But in order to be there, we must here below sit together in heavenly places in Christ. May God help us so to live that we may sing the song of triumph in the city of God. <GCB, April 14, 1903 par. 47>

May 17, 1909 Abiding in Christ

Sermon by Mrs. E. G. White, Sabbath Morning, May 15, 1909.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." <GCB, May 17, 1909 par. 1>

When the purging comes, we frequently feel that the Lord is against us. Instead of this, we should look to ourselves, and see if there is not something we have left undone, or something we need to take away from our lives, before we can stand in right relation to God. We should let nothing interpose between us and the beams of light that will come to every one of us if we will comply with the conditions specified. We do not want to be the branch that shall be taken away, but the branch that shall produce fruit. <GCB, May 17, 1909 par. 2>

"Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." It is for our present and eternal

interest that we understand these words. Do we let our petitions come up before God daily? Do we realize that we must have an abiding Christ if we would represent Christ to the world in our speech, in our characters, and in all our dealings with our fellow men? When this is our experience, we shall not be found fruitless. <GCB, May 17, 1909 par. 3>

"I am the vine," the Saviour continues, "ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 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." <GCB, May 17, 1909 par. 4>

How important it is that we so relate ourselves to our Creator and to our Redeemer that the influence we exert shall represent Christ and represent the Father. God so loved the world that he gave his only begotten Son, that those who abide in Christ might become the sons of God. Everything is at stake here. What will you do about it, my brethren and sisters? Are you going to let worldly ideas, worldly customs and practises, come into your lives and characters? Are you going to study what this one or that one will say? Or are you looking to the One who so loved the world that he did not withhold from us his only begotten Son? God gave Christ to the world to reveal to men that humanity united with divinity could overcome the temptations that are in the world through lust. This union we must experience. We must be living branches of the True Vine, daily laying hold of our Redeemer, that we may bear the fruits of a Christian character. Christ is our only hope. "I am the vine," he declares, "ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." <GCB, May 17, 1909 par. 5>

"I in him." It is of the greatest importance that you abide in Christ, and that in your humanity you lay hold upon divinity. Unless you take hold by living faith of his divine power, you will miss that life that measures with the life of God. We can not afford to miss that life. We can not afford to live careless, indifferent, selfish lives; for such God can not accept. <GCB, May 17, 1909 par. 6>

God has given Christ as a pattern of what our lives should be. Do you see him walking in the streets, and looking upon and pitying the sick? His heart is drawn out in compassion for them. He weeps for the afflicted and the suffering. He draws them close to his heart of love, and heals them. Consider the great company that on one occasion followed him, growing in numbers until there were five thousand men, besides women and children. There was such attraction in his words that they could not leave him. Finally, turning to his disciples, he says to them, These are weary; they must rest; and bids that the company sit down on the greensward. He says to the disciples, Have you something for them to eat? One replied, "There is a lad here, which hath five barley loaves and two small fishes; but what are they among so many?" The Saviour bade the disciples bring the food to him, and breaking it into pieces, he gave to the disciples, and the disciples to the hungry multitude. They ate and were satisfied. Then "he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten." <GCB, May 17, 1909 par. 7>

This was the work of our Lord upon the earth. He could do these miracles because his humanity was united to divinity. What we need in all our sanitariums is a faith that abides in Christ, that lays hold upon his power, that is obedient to him, and that leads us to take up the cross of self-denial and self-sacrifice. This unites the soul to Christ, and makes us one with him. <GCB, May 17, 1909 par. 8>

To every one of us the Lord holds out this privilege if we will cut away our own wrong habits and practises. There are many who think that they can retain their wrong habits, their perverted appetites and passions, and at the last get into a condition of self-denial. But the longer selfishness is practised, the harder it is to break away from it. What the Lord wants now is men and women who have the missionary spirit, who understand why Christ gave his life, why he laid off his royal robe and kingly crown, and came to the world as a little child, to be brought up in poverty. <GCB, May 17, 1909 par. 9>

The Lord has the power to forgive the sins of every soul in this congregation, if you will repent of your backslidings, if you will turn to the Lord, and will cut away from your lives wrong habits and dispositions and your hardness of heart. What you need is the humanity that was in Christ Jesus, that laid hold upon divinity. Take hold upon that divinity, and bring it into your life, and you will be a savor of life unto life. Every one of us should stand in that position where we can receive a commission from God. Will you not come into that place? Will you not humble your souls before God, that you may comprehend and respond to the immense sacrifice that has been made in your behalf? <GCB, May 17, 1909 par. 10>
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"If ye abide in me, and my words abide in you," the Saviour said, "ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love." There is peace to be found in continuing in Christ's love, and in daily carrying out the conditions upon which our salvation depends. <GCB, May 17, 1909 par. 11>

What can you do in the work of saving the lost unless Christ imbues you with his divine power? A little is being done in our world; but O, that the good work might spread abroad and reach every needy soul! O that the present truth might

be proclaimed in every city! This great need is kept before me night and day. Some nights I can not sleep. I seem to be proclaiming to companies as large as this the great salvation, the great power of God, the great glory to be obtained by the exercise of a living faith. We need to lay hold of Jesus Christ, that we may have the power to become the sons and daughters of God. <GCB, May 17, 1909 par. 12>

There is something for each one of us to do. It is no use to talk of being Christians if we leave unhelped those who are perishing all around us. To me has been presented something of the great needs of the people. On this journey to Washington I did not expect to speak in many places, but when I got within reach of the people, I could not help doing all I could. My soul was so drawn out with earnest hope, with confidence that they would receive the message, that I spoke the word to the white people and to the colored people whenever opportunity was given me. I thank God that I did not neglect the colored people. <GCB, May 17, 1909 par. 13>

"Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples." It is fruit that Christ wants. When we are willing to practise self-denial and self-sacrifice, as Christ practised it in his life, we shall bear fruit to God's glory. Often after a day of toil, although tired and worn with labor, while his disciples were sleeping, his voice could be heard all through the night pleading with the Father that he would clear the highway, that the words of the living God might reach the multitudes, and that they might lay hold of the truth. Such labor as this costs something. It does not mean the making of a little sacrifice. It costs much to be men and women of God. <GCB, May 17, 1909 par. 14>

Men and women are going forth more and more to carry the gospel message. We thank God for this, but we need a greater awakening. We slide back into self-indulgence; we do not exercise to the utmost power the virtues that Christ has promised if we ask for them in faith. That which we receive from Christ we must give to others. Just as surely as we receive, so surely we must give. None who receive the grace of Christ can keep it to themselves. As soon as Christ becomes an abiding presence in the heart, we shall not be able to see souls perishing in ignorance of the truth, and be at rest. We will make any sacrifice that we may reach them; and there are none of us so poverty-stricken but we can make sacrifices for Christ daily. <GCB, May 17, 1909 par. 15>

It is our privilege to see the work of God advancing in our cities. Christ is waiting, waiting for places to be entered. Who are preparing for this work? We will not say that we are destitute of laborers. We are glad that there are some; but there is a greater, a far greater, work to be done in our cities. Far greater self-denial is to be practised in order that the word of life may be carried from place to place. <GCB, May 17, 1909 par. 16>

On my journey to Washington I had some experience in going not only to the highways, 'but also to the hedges. I saw something of the work that is being done in the mission schools near Nashville. Little companies of workers are going out into the mountains and laboring for those who have not heard the message, and here and there little companies of believers are being raised up. Who would dare to put their hand on such workers and say, You must not labor thus; it costs too much. Can it cost anything that will begin to compare with the sacrifice that Christ made in order to save perishing souls? My brethren and sisters, I ask you in the name of Jesus of Nazareth to take your light from under the bushel, and let it shine forth, that others may be profited. We must let our light shine forth in our actions. If we will seek to do this, the light of heaven will surely abide with us, and we shall stand on vantage ground. <GCB, May 17, 1909 par. 17>

It is worth everything to be where you can reach out the hand of faith, and say, Lord, lead me; guide me; direct me in every place where I shall go. It is the duty of every soul to look to God for guidance, to be taught of God, to be led by God, and to do the work of God intelligently. <GCB, May 17, 1909 par. 18>

The Saviour declares, "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." He compares himself and his work and experience of abiding with the Father with the experience and work to which he has ordained us, because he represents humanity and divinity combined. It is our privilege to lay hold of the divine nature and say, Lord, you promised it. We ask thee to give us a spirit of self-denial and self-sacrifice. Help us to understand what it means to abide in thee. <GCB, May 17, 1909 par. 19>

To abide in Christ means that you shall be a partaker of the divine nature. Humanity lays hold upon divinity, and you have divine power. But if you cling to old habits and practises of self-indulgence, and refuse to carry the burden of souls, you will lose your own soul. You will not value your own soul highly, and you will not carry on a straightforward work. It is the privilege of every believer to purify his soul, that he may have the life that measures with the life of God in the kingdom of glory. This is what we all desire -- to live through the ages of eternity in the kingdom of glory. But we can never do it if we continue to follow our own habits and inclinations. O, that this burden might be rolled upon souls, and that they might realize that if they will be overcomers, they can help others to overcome. <GCB, May 17, 1909 par. 20>

"These things have I spoken unto you," the Saviour said, "that my joy might remain in you, and that your joy might be full." The work of overcoming is not a joyless work; no, indeed. It means communication with heaven. You can go to God in prayer; you can ask, and receive; you can believe, hanging your helpless soul on Christ. It means that

humanity can work the will and ways of God. Humanity and divinity are combined for this very purpose. O, what a different world we should have if every professed Christian would come to Christ just as he is, practise self-denial, permit the fruitless branches to be cut away, and the good branches to be improved. Such an experience of constantly abiding in Christ would result in souls being brought to a knowledge of the truth. Let the petition come up before God, Lord, what wilt thou have me to do today? Let thy light shine upon me. Terrible trials are to come upon our world, and the world is preparing itself for this. We, too, must be prepared, that we may have the protection of our Heavenly Father. And if we lose our life in the conflict, let us have faith to believe that it will be restored to us again. <GCB, May 17, 1909 par. 21>

"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. . . . Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another." <GCB, May 17, 1909 par. 22>

This was the purpose for which Christ came into the world. Read of his sufferings, of what he bore in order that we might have eternal life. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might have eternal life. That "whosoever" is firm and sure and broad. He who will follow on to know the Lord shall know that his goings forth are prepared as the morning. My brethren and sisters, let the world see the love of Christ manifested in your lives. This will have a tremendous influence, and souls will take knowledge of you that you have been with Jesus and learned of him. Do not feel that you must follow the world's fashions, and copy its indifference. Lay hold upon the Mighty One. Consider the work to be done for the souls that are perishing all around us. Heaven will unite with you in working for them. <GCB, May 17, 1909 par. 23>

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Why this hatred? -- Because by your consistent life, you condemn the worldling's course of action. He wants to act like the world, to serve the world; and you are serving God. Your life is a reproach to him, and therefore your influence is hated. <GCB, May 17, 1909 par. 24>

"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." <GCB, May 17, 1909 par. 25>

The unity existing between Christ and his followers is to be as much greater than now exists as you can possibly comprehend. When you have that unity, you will have power. Angels will minister through your words and through your works in every place where you are. There will be revealed a living connection <39> with the living God who rules in heaven and in earth. He wants you to come into right relation to him. Here is the Word, my brethren [holding up the Bible]. Open this Word to your children; present it in your schools; present it, I beseech you, wherever you are; and live by the Word of God. Here is life; here is salvation. Take your light from under the bushel, and give life and light to the world. God help us that we may arouse from our state of stupor. <GCB, May 17, 1909 par. 26>

O, that at this meeting we might seek the Lord most earnestly, and that the great blessing of God might come upon each one of us! Make a covenant with God by sacrifice. You may feel that you make sacrifices; but if you go where I have been, in the highways and hedges, your compassion will be stirred by what you see. May God help us, that we may work to the point. We need to pray, and to pray in faith. We need to carry forward the work that God has given us to do. Our children are to be saved; our neighbors are to be labored for; and we are to act as if eternal life meant something to us. Let us labor unitedly, that the joy of the Lord may be in our souls. Amen and amen. <GCB, May 17, 1909 par. 27>

May 18, 1909 A Call to Service

**By Mrs. E. G. White
May 17, 8 A. M.**

God has given his people a great work to do in the world, and every soul who professes to be a son or daughter of God should give evidence that his heart is being impressed by the Holy Spirit. This will mean everything to the success of his labors. The Lord has placed various gifts in the church that we may appreciate these gifts, and act our part in the grand finishing-up work of this earth's history. Let us understand our need of communion with God. We are to experience the sanctifying power of his grace on the human heart. We are to be submissive to the will of God, and willing to engage in the work that he has appointed his servants to do. <GCB, May 18, 1909 par. 1>

We can not afford to lose any more time than we have already lost. We can not afford to be careless. We need the wisdom that cometh from God, and not that wisdom which is natural to the human heart. We need to study the word of the living God, and to be sanctified through the truth. When the truth sanctifies the receiver, he will carry the light of truth to others. And when the worker is placed in a position where he is required to bear a straight testimony, God will inspire that testimony. Those who have no disposition to learn of Jesus, and who think they know all that is worth knowing, will be indifferent to the communication that God sends; but it will impress the hearts of those who are humble enough to learn of Christ. <GCB, May 18, 1909 par. 2>

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Last night there was represented to me the danger there is that those who are assembled here will cherish their human traits of character. There is danger of their failing to see the need of individually humbling themselves before God each day, and several times each day, and of asking him for the spiritual help they must have if they are to serve faithfully and acceptably in any office. They may be engaged in the publishing work, or in some line of medical work, or in the school work; but whatever our work for human beings may be we must perfect a Christian character, or we shall miss the mark. If we neglect to humble our hearts before God, we shall fail of gaining all that we might gain. <GCB, May 18, 1909 par. 3>

I was instructed that a deeper work must be carried on in the hearts of those who have assembled here to worship God. We can not afford during this meeting to have a cheap experience; we can not afford to speak idle words; we can not afford to lose the spirit of intercession that God will let his blessing rest upon us in rich measure. Let us at this meeting make a business of seeking the Lord. Wherever we are, even if we are walking the streets, we can lift up heart and mind and soul to him who bids us, "Ask, and ye shall receive; seek, and ye *shall find*; knock, and it shall be opened unto you." Let us bring these three promises to the Lord, saying, "Lord, here I am in this great assembly; keep me from doing anything that will make a wrong impression on the people." <GCB, May 18, 1909 par. 4>

Here are workers who have come from foreign countries. They have come to see and to understand. They are determined to improve every privilege that they may go back to their fields of labor with a renewal of grace and the power of the Spirit of God. As teachers and leaders in the work, they are to gather precious truths which they will if faithful present to their fellow laborers who are working in many places and in various ways to bring souls to a knowledge of the truth. <GCB, May 18, 1909 par. 5>

My brethren, in your field of labor, you may be surrounded by unfavorable circumstances; but the Lord knows all about this, and he will supply your lack by his own Holy Spirit. We need to have much more faith in God. Very soon the strife and oppression of foreign nations will break forth with an intensity that you do not now anticipate. You need to realize the importance of becoming acquainted with God in prayer. When you have the assurance that he hears you, you will be cheerful in tribulation; you will rise above despondency, because you experience the quickening influence of the power of God in your hearts. <GCB, May 18, 1909 par. 6>

What we need is the *truth*. Nothing can take the place of this,--the sacred, solemn truth that is to enable us to stand the test of trial, even as Christ endured. Early in his ministry the disciples wanted the Saviour to go up to Jerusalem and show himself there. "If thou be the Christ," they said, "show thyself to the world." Christ was doing this very thing, but he was doing it in a way they did not perceive. Speaking to the people on the streets, and healing the sick, Christ was working to make impressions that would arouse the sensibilities of the people. Even to the last he exercised his miracle-working power. These were the very deeds he came to the world to do. <GCB, May 18, 1909 par. 7>

We each need to experience a thorough conversion. Many of us take so much of self along with us that we fail entirely of representing Christ. We can not afford to have such an experience as this; for the eyes of the world are upon us. My brethren, when you speak to others, and they reply in a way that is not pleasant, do not allow yourselves to be aroused. Remember that Jesus was met in the same way. His precious words of truth were met with scorn. But did he cease his work because of this?--No; he would continue his work until he had gathered about him a multitude of hearers. The Saviour would have us study our words and actions, and follow his example. Let us not, when we meet with insults and taunts, take up these things, and try to answer them. Let us rather go right on as though they had not been spoken. <GCB, May 18, 1909 par. 8>

Often as you seek to teach the present truth, opposition will be aroused; and if you seek to meet the opposition with argument, you will only multiply it, and that you can not afford to do. Hold to the affirmative. Angels of God, are watching you, and they understand how to impress those whose opposition you refuse to meet with argument. If Christ had not held to the affirmative in the wilderness of temptation, he would have lost all that he desired to gain. Christ's way is the best way to meet our opponents. We strengthen their arguments when we repeat what they say. Keep always to the affirmative. It may be that the very man who is opposing you will carry your words home, and be converted to the sensible truth that has reached his understanding. <GCB, May 18, 1909 par. 9>

In Europe and in Australia I said to our brethren, "Your opponents will make statements about your work that are

false. Do not repeat their statements, but hold to your assertions of the living truth, and angels of God will open the way before you. We have a great work to carry forward, and we must carry it in a sensible way. Let us never get excited or allow evil feelings to arise. Christ did not do this, and he is our example in all things. For the work given us to do, we need much more of heavenly, sanctified humble, wisdom, and much less of self. We need to lay hold firmly of divine power." <GCB, May 18, 1909 par. 10>

The work to be done in the warning of our cities has been presented to me over and over again; yet very little has been accomplished in the warning of these cities. We need to work more in Christ's lines, to pray more. We need to exercise our faith until we can grasp the hand of Omnipotent power. Then we shall be able to carry the message of present truth to the multitudes who are ignorant of it. <GCB, May 18, 1909 par. 11>

Those who have departed from the faith will come to our congregations to divert our attention from the work that God would have done. You can not afford to turn your ears from the truth to fables. Do not stop to try to convert the one who is speaking words of reproach against your work; but let it be seen that you are inspired by the Spirit of Jesus Christ; and angels of God will put into your lips words that will reach the hearts of opposers. If these men persist in pressing their way in, those who are of a sensible mind in the congregation will understand that yours is the higher standard. So speak that it will be known that Jesus Christ is speaking through you. <GCB, May 18, 1909 par. 12>

This morning I read the following words, and was comforted and encouraged. The words are not spoken to those who seek the Lord occasionally, but to those who "follow after righteousness." "Harken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. . . . For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." When the Lord comforts you, you will speak that comfort to others. You will *choose* to speak words of comfort rather than blame. When the Lord makes your wilderness like Eden, you will want to go forth to the people. You will want the light that is so precious and glorious to you to shine upon their pathway. "Joy and gladness shall be found therein; thanksgiving and the voice of melody." <GCB, May 18, 1909 par. 13>

"Harken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished." <GCB, May 18, 1909 par. 14>

This is the salvation that we need. Let us seek for it, pray for it. Let us confess our sins one to another, and clear the King's highway. Let us present to our Saviour all our difficulties, and receive his help and encouragement, that we may learn how to be a blessing to the world. <GCB, May 18, 1909 par. 15>

The prophet continues, verse II, "The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." God is not glorified when his professed people mourn and groan as though they had no helper; and there are many who act as though they had no help in God. This dishonors our Redeemer. "Everlasting joy shall be upon their heads," the Lord declares; "they shall obtain gladness and joy; and sorrow and mourning shall flee away." Those who do not fear God have not before them this hope of entering with joy and gladness into the city of God. <GCB, May 18, 1909 par. 16>

"I have put my words in thy mouth," God declares; "I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." O, if we would only lay hold of these assurances by living faith in the One who has abundance of comfort and encouragement for us all. Then we would praise the Lord in the morning and at noon and at night. We would have a message of mercy to carry to others. The Lord of heaven wants us to have an advanced experience. Will you study these words? Will you accept them? Will you be sanctified by the truths they teach? <GCB, May 18, 1909 par. 17>

My brethren and sisters, when you follow out the principles of the Word of God, your influence will be of value to any church, any organization. There is <58> a world to save. You can not afford to waste any time. Every one who professes to have a connection with God has responsibilities resting upon him for which he must answer to God. You are to come up to the help of the Lord, to the help of the Lord against the mighty. All frivolous words, all lightness and trifling, are enticements of the devil to deprive you of spiritual strength. Brace yourselves against this evil in the name of the God of Israel. If you will humble your souls before God, he will give you a message for our churches. He will give you a message for those in the highways and in the hedges, and for those in foreign countries who need your help. Trim your lamps and keep them burning, that wherever you go you may reveal, in speech and actions, precious rays of light. <GCB, May 18, 1909 par. 18>

Let there be no scolding, no fretting in the home. Exact obedience in your family; but while you do this, seek the

Lord with your children, and ask him to come in and rule. Your children may have done something that demands punishment; but if you deal with them in the Spirit of Christ, their arms will be thrown about your neck, they will humble themselves before the Lord, and will acknowledge their wrong. That is enough. They do not then need punishment. Let us thank the Lord that he has opened the way by which we may reach every soul. <GCB, May 18, 1909 par. 19>

My brethren and sisters, seek the Lord while he may be found. There is a time coming when those who have wasted their time and opportunities will wish they had sought him. I see before me men who have no reason for doubt and hesitancy. God has given you reasoning faculties. He wants you to keep in the line of reason, and in the line of labor. He wants you to go forth to our churches to labor earnestly for him. He wants you to institute meetings for those outside of the churches, that they may learn the truths of this last message of warning. There are places where you will be gladly received, where souls will thank you for coming to their help. May the Lord help you to take hold of this work as you have never yet taken hold of it. Will you do this? Will you here rise to your feet and testify that you will make God your trust and your helper? [Congregation rises.] [Praying] I thank thee, Lord God of Israel. Accept this pledge of this thy people. Put thy Spirit upon them. Let thy glory be seen in them. As they shall speak the word of truth, let us see of the salvation of God. Amen. <GCB, May 18, 1909 par. 20>

May 21, 1909 The Work Before Us

Wednesday, May 19, 9:15 A. M.

By Mrs. E. G. White

There is a very great and important work for our conferences in America to do. We are to carry the work in America in such a way that we shall be a strength and help to those who are proclaiming the message in distant countries. Every nation, tongue, and people is to be aroused and brought to a knowledge of the truth. Something is being done, but there is much yet to be done, much to be learned right here at this Conference, in order that the work may go forward in a way that will honor and glorify God. <GCB, May 21, 1909 par. 1>

My soul has been so burdened that I have not been able to rest. What line can we dwell upon that will make the deepest impression upon the human mind? There are our schools. They are to be conducted in such a way that they will develop missionaries who will go out to the highways and hedges to sow the seeds of truth. This was the commission of Christ to his followers. They were to go to the highways and the byways bearing the message of truth to souls that would be brought to the faith of the gospel. I felt deeply in earnest as I saw how much needs to be done in the places I have recently visited. We must stand in the strength of God if we are to accomplish this work. <GCB, May 21, 1909 par. 2>

In his labors each worker is to look to God. We are to labor as men and women who have a living connection with God. We are to learn how to meet the people where they are. Let not such conditions exist as we found in some places when we returned to America, in which individual church members, instead of realizing their responsibility, looked to men for guidance, and men to whom had been committed sacred and holy trusts in the carrying forward of the work, failed of understanding the value of personal responsibility and took upon themselves the work of ordering and dictating what their brethren should do or should not do. These are things that God will not allow in his work. He will put his burdens upon his burden-bearers. Every individual soul has a responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God. <GCB, May 21, 1909 par. 3>

Study the first and second chapters of Acts. Light has been given me that our work must be carried forward in a higher and broader way than it has ever yet been carried. The light of heaven is to be appreciated and cherished. This light is for the laborers. It is for those who feel that God has given them a message, and that they have a sacred responsibility to bear in its proclamation. <GCB, May 21, 1909 par. 4>

The message of present truth is to prepare a people for the coming of the Lord. Let us understand this, and let those placed in responsible positions come into such unity that the work shall go forward solidly. Do not allow any man to come in as an arbitrary ruler, and say, You must go here, and you must not go there; you must do this, and you must not do that. We have a great and important work to do and God would have us take hold of that work intelligently. The placing of men in positions of responsibility in the various conferences, does not make them gods. No one has sufficient wisdom to act without counsel. Men need to consult with their brethren, to counsel together, to pray together, and to plan together for the advancement of the work. Let laborers kneel down together and pray to God, asking him to direct their course. There has been a great lack with us on this point. We have trusted too much to men's devisings. We

can not afford to do this. Perilous times are upon us, and we must come to the place where we know that the Lord lives and rules, and that he dwells in the hearts of the children of men. We must have confidence in God. <GCB, May 21, 1909 par. 5>

Wherever you may be sent, cherish in your hearts and minds the fear and love of God. Go daily to the Lord for instruction and guidance; depend upon God for light and knowledge. Pray for this instruction and this light until you get it. It will not avail for you to ask, and then forget the thing for which you prayed. Keep your mind upon your prayer. You can do this while working with your hands. You can say, Lord, I believe; with all my heart I believe. Let the Holy Spirit's power come upon me. <GCB, May 21, 1909 par. 6>

If there were more praying among us, more exercise of a living faith, and less dependence upon some one else to have an experience for us, we would be far in advance of where we are today in spiritual intelligence. What we need is a deep, individual heart and soul experience. Then we shall be able to tell what God is doing and how he is working. We need to have a living experience in the things of God; and we are not safe unless we have this. There are some who have a good experience, and they tell you about it; but when you come to weigh it up, you see that it is not a correct experience, for it is not in accordance with a plain Thus saith the Lord. If ever there was a time in our history when we needed to humble our individual souls before God, it is today. We need to come to God with faith in all that is promised in the Word, and then walk in all the light and power that God gives. <GCB, May 21, 1909 par. 7>

I felt very deeply when our brethren who have come from foreign fields told me a little of their experiences and of what the Lord is doing in bringing souls to the truth. This is what we want at this time. God does not want us to go on in ignorance. He wants us to understand our individual responsibilities to him. He will reveal himself to every soul who will come to him in all humility and seek him with the whole heart. <GCB, May 21, 1909 par. 8>

There are schools to be established in foreign countries and in our own country. We must learn from God how to manage these schools. They are not to be conducted as many of them have been conducted. Our institutions are to be regarded as God's instrumentalities for the furtherance of his work in the earth. We must look to God for guidance and wisdom; we must plead with him to teach us how to carry the work solidly. Let us recognize the Lord as our teacher and guide, and then we shall carry the work in correct lines. We need to stand as a united company who shall see eye to eye. Then we shall see the salvation of God revealed on the right hand and on the left. If we work in harmony, we give God a chance to work for us. <GCB, May 21, 1909 par. 9>

In all our school work we need to have a correct understanding of what the essential education is. Men talk much of higher education, but who can define what the higher education is? The highest education is found in the Word of the living God. That education which teaches us to submit our souls to God in all humility, and which enables us to take the Word of God and believe just what it says, is the education that is most needed. With this education we shall see of the salvation of God. With the Spirit of God upon us, we are to carry the light of truth into the highways and the byways, that the salvation of God may be revealed in a remarkable manner. <GCB, May 21, 1909 par. 10>

Will we carry forward the work in the Lord's way? Are we willing to be taught of God? Will we wrestle with God in prayer? Will we receive the baptism of the Holy Spirit? This is what we need and may have at this time. Then we shall go forth with a message from the Lord, and the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. If we will walk humbly with God, God will walk with us. Let us humble our souls before him, and we shall see of his salvation. <GCB, May 21, 1909 par. 11>

May 24, 1909 A Risen Saviour

**By Mrs. E. G. White
Sabbath, May 22, 1909**

For a Scripture reading the speaker read in a solemn and impressive manner from the Gospel of Matthew, chapters 17, 26, 27, and 28. At one point in the reading, the speaker paused for a few minutes while a male quartette sang, "The Dream of Pilate's Wife." <GCB, May 24, 1909 par. 1>

If any of you think you suffer more than Christ has suffered, that you have to pay a higher price for your faith than Christ paid for you, your soul will be blessed by a faithful study of the Gospels. The Lord of glory made infinite sacrifices in our behalf. If he could suffer all this that he might open for us a way whereby we might be saved, should any of us feel that we are paying too high a price for our salvation? What does this salvation mean to us? It means a life that measures with the life of God. If we are not willing to make special sacrifices in order to save the souls that are ready to perish, how can we be counted worthy to enter into the city of God? <GCB, May 24, 1909 par. 2>

Let us come into right relation to God at this meeting. Let us humble ourselves before him, and obey his

commandments. If you do not feel that it is an honor to be a partaker of the sufferings of Christ, if you feel no burden of soul for those who are ready to perish, if you are unwilling to sacrifice that you may save means for the work that is to be done, there will be no room for you in the kingdom of God. We need to be partakers with Christ of his sufferings and self-denial at every step. We need to have the Spirit of God resting upon us, leading us to constant self-sacrifice.

<GCB, May 24, 1909 par. 3>

There is an individual work to be done for each one of us. I know there are many who are placing themselves in right relation to Christ, whose one thought is to bring the message of present truth before the people of the world. They stand continually ready to offer their services. But my heart aches when I see so many who are satisfied with a cheap experience, an experience that costs them but little. Their lives say that for them Christ has died in vain. <GCB, May 24, 1909 par. 4>

Behold our cities and their need of the gospel. The need for earnest labor among the multitudes in the cities has been kept before me for more than twenty years. Who is carrying a burden for our large cities? Some will say, We need all the money we can get to carry on the work in other places. Do you not know that unless you carry the truth to the cities, there will be a drying up of means? When you carry this message to those in the cities who are hungry for truth, and they accept the light, they will go earnestly to work to bring that light to others. Souls who have means will be brought into the truth, and will give of their means to advance the work of God. <GCB, May 24, 1909 par. 5>

But how can you expect means to come to the support of the cause from the cities where you are doing but very little to bring the light to the people? I have been instructed that there is much means in the cities that are unworked. God has interested people there. Go to them; teach them as Christ taught; give them the truth. Many will receive it. There are honest souls in the cities who should have had the message more than twenty years ago. Had this work been done, churches would have been raised up in many fields whose members would now be laborers together with God. <GCB, May 24, 1909 par. 6>

What is being done in the Eastern cities where the advent message was first proclaimed? The cities of the West have had advantages, but who in the East have been burdened to take up the work of going over the ground that in the early days of the message was baptized with the truth of the Lord's soon coming? The light has been given that the truth should go again to the Eastern States where we first began our work, and where we had our first experiences. We must make every effort to spread a knowledge of the truth to all who will hear, and there are many who will listen. All through our large cities God has honest souls who are interested in what is truth. There is earnest work to be done in the Eastern States. "Repeat the message, repeat the message," were the words spoken to me over and over again. "Tell my people to repeat the message in the places where it was first preached, and where church after church took their position for the truth, the power of God witnessing to the message in a remarkable manner." <GCB, May 24, 1909 par. 7>

The Southern States are to have the light of present truth. Do not say, "Our printing-offices and our churches need more help. We need all the means we can get to carry on the work we have in hand." Let your standard be raised higher; then those who take hold of the truth will understand that they have a work to do. In this way the means for the carrying on of the work will be always increasing. One after another has shut the door to certain lines of missionary work for fear that this work will consume means. My brethren, you need the Spirit of Christ; then you will understand what the salvation of the human race has cost. You need to come into right relation to God; you need to humble your souls before him. <GCB, May 24, 1909 par. 8>

Let us begin to work for those who have not had the light. "All power is given unto me in heaven and in earth," the Saviour declared; "and, lo, I am with you alway." What we need is a living faith, faith to proclaim over the rent sepulcher of Joseph that we have a living Saviour, one who will go before us, and who will work with us. God will do the work, if we will furnish him the instruments. There needs to be among us a great deal more of prayer, and much less of unbelief. We need to lift up the standard higher, and still higher, before the people. We need to remember that Christ is always to our right hand as we proclaim liberty to the captives, and deal the bread of life to hungry souls. When we keep before our minds the urgency and importance of our work, the salvation of God will be revealed in a remarkable manner. <GCB, May 24, 1909 par. 9>

To the workers in our printing-offices I would say, Consecrate yourselves to God. Let the whole heart be converted to him. Let the practises of your life reveal that you are converted. Whatever business you have to do, do it in the name of Jesus. Then you will proclaim that Christ is the resurrection and the life. We want this truth to resound to all parts of the world,--Christ is the resurrection and the life. We thank God that so many are gathered here. Let us each dig deep, laying our foundation firmly upon the Rock. Then, when the storms shall come and beat upon our house, it will not fall; for it is founded on a Rock that will not give way. <GCB, May 24, 1909 par. 10>

I thank God for the excellent meetings you are having. Let us praise his holy name for every evidence of his love. We want to see the salvation of God revealed in the lifting up of men from their low estate, from low ideas, to take part efficiently in the great work before us. Let us draw nigh to God, and he will draw nigh to us. Let us humble our souls

before him, and we shall find grace and salvation. <GCB, May 24, 1909 par. 11>
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God help us to put on the armor, and to act as if we were in earnest, as if the souls of men and women were worth saving. Let us seek a new conversion. Let us seek the Lord while he may be found, and call upon him while he is near. We need the presence of the Holy Spirit of God with us, that our hearts may be softened, and that we may not bring a harsh spirit into the work. I pray that the Holy Spirit may take full possession of our hearts. Let us act like children of God who are looking to him for counsel, ready to work out his plans whenever presented. God will be glorified by such a people, and those who witness our zeal will say, Amen and amen. <GCB, May 24, 1909 par. 12>

May 30, 1909 A Lesson in Health Reform

May 26, 9:15 A. M.

By Mrs. E. G. White

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god." <GCB, May 30, 1909 par. 1>

"And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king." <GCB, May 30, 1909 par. 2>

"Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar, and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego." <GCB, May 30, 1909 par. 3>

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king." <GCB, May 30, 1909 par. 4>

"Then said Daniel to Melzar, whom <214> the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse." <GCB, May 30, 1909 par. 5>

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." <GCB, May 30, 1909 par. 6>

This record contains much of importance on the subject of health reform. In the experience of the four Hebrew children a lesson is given regarding the need of abstaining from all spirituous liquors, and from indulgence of perverted appetite. The position taken by these Hebrew youth was vindicated, and at the end of ten days they were found fairer in flesh and better in knowledge than all the rest whom the king was proving. <GCB, May 30, 1909 par. 7>

In this our day, the Lord would be pleased to have those who are preparing for the future, immortal life follow the example of Daniel and his companions in seeking to maintain strength of body and clearness of mind. The more careful we learn to be in treating our bodies, the more readily shall we be able to escape the evils that are in the world through lust. <GCB, May 30, 1909 par. 8>

There are many who believe that in order to be fitted for acceptable service, they must go through a long course of study under learned teachers in some school of the world. This they must do, it is true, if they desire to secure what the world calls essential knowledge. But we do not say to our youth, You must study, study, keeping your mind all the time on books. Nor do we say to them, You must spend all the time in acquiring the so-called higher education. Let us ask, What is the object of true higher education? Is it not that we may stand in right relation to God? The test of all education should be, Is it fitting us to keep our minds fixed upon the mark of the prize of the high calling of God in Christ Jesus? <GCB, May 30, 1909 par. 9>

What is needed by our youth is an education like that which Daniel and his three companions gained. These faithful Hebrews were in important positions. They were placed where they must be careful to observe every principle of righteousness in order to bring others to an understanding of the principles of righteousness. It would not do for them to be lax. They could not afford to indulge appetite. They were to stand where they could, by their example, give proof of the importance of strict adherence to the principles of right living. To do this they were willing to place themselves under test and trial. Ten days was sufficient to prove that the diet they chose was a wholesome one, and that in adopting it they had made no mistake. The evidence which this experience gave to the authorities led them to have a higher opinion of these youth than of all the other students under their care. <GCB, May 30, 1909 par. 10>

We are to learn how to equalize the labor done by brain, bone, and muscle. If you put to task the faculties of the mind, loading them with heavy burdens, while you leave the muscles unexercised, this course will tell its story just as surely as the wise course of the Hebrew youth told its story. Parents should follow a consistent course in the education of their children. Our youth should be taught from their very childhood how to exercise the body and the mind proportionately. It is not wise to send the children to schools where they are subject to long hours of confinement and where they will gain no knowledge of what healthful living means. Place them under the tuition of those who respect the body and treat it with consideration. Do not place your children in an unfavorable position, where they can not receive the training that will enable them to bear test and trial. <GCB, May 30, 1909 par. 11>

With all the precious light that has continually been given to us in the health publications, we can not afford to live careless, heedless lives, eating and drinking as we please, and indulging in the use of stimulants, narcotics, and condiments. Let us take into consideration the fact that we have souls to save or to lose, and that it is of vital consequence how we relate ourselves to the question of temperance. It is of great importance that individually we act well our part, and have an intelligent understanding of what we should eat and drink, and how we should live to preserve health. All are being proved to see whether they will accept the principles of health reform or follow a course of self-indulgence. <GCB, May 30, 1909 par. 12>

Let no one think he can do as he pleases in the matter of diet. But before all who sit at the table with you, let it appear that you follow principle in the matter of eating, as in all other matters, that the glory of God may be revealed. You can not afford to do otherwise; for you have a character to form for the future, immortal life. Great responsibilities rest upon every human soul. Let us comprehend these responsibilities, and bear them nobly in the name of the Lord. <GCB, May 30, 1909 par. 13>

To every one who is tempted to indulge appetite I would say, Yield not to temptation, but confine yourself to the use of wholesome foods. You can train yourselves to enjoy a healthful diet. The Lord helps those who seek to help themselves; but when men will not take special pains to follow out the mind and will of God, how can he work with them? Let us act our part, working out our salvation with fear and trembling-- with fear and trembling lest we make mistakes in the treatment of our bodies, which, before God, we are under obligation to keep in the most healthful condition possible. <GCB, May 30, 1909 par. 14>

We desire that the meetings which are held during the General Conference shall have a telling influence on every soul. Let us prove ourselves worthy of being trusted by God,--worthy of his confidence in our determination that we will not betray our sacred trust. Let us open the way for the light of God to shine into the chambers of the mind. Thus we shall be prepared to help others. To those who appreciate the truth as it is in Jesus, and who desire to reveal the truth in its beauty, its power, and its sanctifying grace, God will give strength to stand against temptation. <GCB, May 30, 1909 par. 15>

Intelligence is a gift of God,--one that he desires us to use to his glory. Students need not talk of their attainments in the so-called higher education if they have not learned to eat and drink to the glory of God, and to exercise brain, bone, and muscle in such a way as to prepare for the highest possible service. The whole being must be brought into exercise if we would secure a healthy condition of mind; the mental and the physical powers should be used proportionately. <GCB, May 30, 1909 par. 16>

To those who are desirous of being efficient laborers in God's cause, I would say, If you are putting an undue weight of labor on the brain, thinking you will lose ground unless you study all the time, you had better change your views and your course of action. Unless greater care is exercised in this respect, there are many who will go down to the grave

prematurely. This you can not afford to do; for there is a world to be saved. <GCB, May 30, 1909 par. 17>

A great work is to be done,--a work that we have scarcely begun as yet. Everywhere, everywhere the truth is to stand forth in its glorious power and in its simplicity. Do not boast of what you know, but take your case to God. Say to him, I comply with the conditions. Now, Lord, as I educate my appetites and tastes, so that a healthful current of blood may flow through my veins, wilt thou sustain me? Teach me how to use my powers in presenting the most precious truths that have ever come to mortals for the fitting up of character for the future, immortal life. <GCB, May 30, 1909 par. 18>

Fathers and mothers, you have a solemn work to do. The eternal salvation of your children depends upon your course of action. How will you successfully educate your children? Not by scolding; for it will do no good. Talk to your children as if you had confidence in their intelligence. Deal with them kindly, tenderly, lovingly. Tell them what God would have them do. Tell them that God would have them educated and trained to be laborers together with him. When you act your part, you can trust the Lord to act his part. Be strong in faith, and teach your children that we are all dependent upon God. Read to them the story of the four Hebrew children, and impress their minds with a realization of the influence for good that was exerted in Daniel's time because of strict adherence to principle. <GCB, May 30, 1909 par. 19>

In connection with your home, have a garden if possible, where your children can work and where you can work with them. So instruct them and so arrange their work that their spare time will not be spent in idleness. Give them something definite to do, and let them feel that they are doing something to help father and mother to sustain the family. Let the older ones feel the responsibility of giving a right example to the younger children. Let all act a part according to their years. When the children thus trained attend school, <215> they will have clear minds. They will be able to reason for themselves, and will not accept that which this one says or what that one says without some proof. <GCB, May 30, 1909 par. 20>

I wish to say to every father and mother, If you have a hasty temper, seek God for help to overcome it. When you are provoked to impatience, go to your chamber, and kneel down and ask God to help you that you may have a right influence over your children. Your children are God's children; they are to have a life that measures with the life of God. Can you comprehend it?--a life that measures with the life of God. It was to give them this that God sent his Son into the world. For this Christ laid off his royal robe and kingly crown and came to this sinful world as a helpless babe. He was educated under the supervision of heavenly angels. He worked at the carpenter's trade,--he who was the Prince of life, the Saviour of all that would believe in him. <GCB, May 30, 1909 par. 21>

When Christ came to our world, in him were combined divinity and humanity. In his humanity he could lay hold of humanity; by virtue of his divinity he could bring power and health and grace to mankind. Thus he would make men and women partakers of the divine nature and able to escape the corruption that is in the world through lust. <GCB, May 30, 1909 par. 22>

To us is given the work of overcoming. This is no haphazard work. Only as we become partakers of the divine nature can we overcome our hereditary and cultivated tendencies to evil. We must be trained to understand and follow Bible principles; we must learn of Christ the science of eating and drinking to the glory of God. <GCB, May 30, 1909 par. 23>

The Lord desires that his people shall be a wise people, and carry a sensible influence wherever they go. He has given us capabilities, and a part to act in his work. Let us act our part as faithfully as the four Hebrew worthies acted theirs. Then angels of God will preside in our homes. <GCB, May 30, 1909 par. 24>

You remember the story of the woman who was healed by touching Christ's garment when in the midst of a dense throng. Her disease was such that no earthly physician's power could help her. She saw Jesus healing the sick, and hope sprang up in her heart. She thought she would wait her opportunity, and when she got within reach of the Saviour, she put forth her finger and touched the hem of his garment; and immediately she was made whole. In this experience there was a lesson that Christ desired to impress on the throng about him. Humanity had connected with divinity, and the blessing had been received. <GCB, May 30, 1909 par. 25>

Christ came to the earth to bring divinity to humanity. We need that divinity; young and old need it. If you do not know anything about this power, I beseech you for Christ's sake to seek for it. Endeavor to live a consistent life. Take hold of Christ by living, active faith. Come to him just as you are, helpless and dependent, and say, "Lord, I believe; help thou mine unbelief." Help me to study thy life, thy self-denial and self-sacrifice; help me to become a Christian in every sense of the word. <GCB, May 30, 1909 par. 26>

May 31, 1909 Let Us Publish Salvation

By Mrs. E. G. White
May 27, 9:15 A. M.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob

their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?

<GCB, May 31, 1909 par. 1>

The prophet presents before us a people who are finding fault with the Lord because he does not give them all that they selfishly desire. The Lord in his answer to their complaints shows that they do not deserve all that they require at his hands; for they have not dealt righteously. "Behold," he says, "in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord." <GCB, May 31, 1909 par. 2>

God desires his people to place themselves in right relation to him that they may understand what he requires of them. They are to be a commandment-keeping people wherever they are, at home or abroad, and to have the assurance that they are accepted as his children. They are to take their position in the world as a people whose righteousness goes before them, and whose reward is the glory of the Lord. When we live before the world such consistent lives that it can be said of us that our righteousness goes before us, the glory of the Lord will surely be revealed. <GCB, May 31, 1909 par. 3>

The special work of God's people for this time is brought before us in the words: "They that shall be of thee shall build the old waste places: they shall raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." <GCB, May 31, 1909 par. 4>

Our great need as a people is that we come into right relation to God. We can not afford to let one day pass in which we have not laid hold by living faith on the God of Israel. We need the clear light of the Sun of Righteousness to shine upon us. This light is given to those who keep holy the Lord's Sabbath: but we can not keep this day holy unless we serve the Lord in the manner brought to view in the scripture: "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free; and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him? and that thou hide not thyself from thine own flesh." This is the work that rests upon every soul who accepts the service of Christ. <GCB, May 31, 1909 par. 5>

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." <GCB, May 31, 1909 par. 6>

The Lord is constantly working for us, and our eyes should be opened to understand and to know his ways. We are to come to him in living faith. His arm is not shortened, that it can not save; his ear is not heavy, that he can not hear. It is our iniquities that separate us from God. What we individually need is the living testimony in our souls that we are seeking God with the whole heart, that we are putting from our lives those things which God declares should not be found there. God desires that we shall stand before the world a holy people. Why?--Because there is a world to be saved by the light of present truth. As we give to the people the truth that is to call them out of darkness into God's marvelous light, our lives, sanctified by the Spirit of truth, are to bear witness to the verity of the message we proclaim. <GCB, May 31, 1909 par. 7>

My active labors in this message began when I was sixteen years of age. At that time the word came to me, "Write out the instruction I give you for the people." I answered, "I can not write, Lord." Because of the accident which had nearly cost me my life, I had been feeble in health and unable to write, for my hand trembled so that I was forced after many efforts to give up the attempt to write. But one night the angel of the Lord came to my bedside and said to me, "You must write out the things that I give you." I said, "I can not write." Again the command was given, "Write out the things I give you." I thought I would try, and taking up a lapboard from the table, I began to write, and found that I could trace the words easily. The Lord had wrought a miracle upon me. Since that time, I have written thousands of pages, and I continue to write at the age of eighty-one. Through all these years the Lord has been my helper and

preserver. Angels of God have protected me, guiding me and giving me strength to carry out the instruction of the Lord. Should I doubt the Lord now, and cast aside the evidences of his loving mercy and power? I thank his name that I have been kept from doing this. <GCB, May 31, 1909 par. 8>

At times I have been sick nigh unto death. In Australia I was a great sufferer from rheumatism for eleven months, but I was not allowed to cease my public labors. The brethren would come to me and say, "We will carry you in a chair from your phaeton to the hall. You will not have to stand, but can speak while sitting in your chair." It was difficult for me to consent to this, but I did it, and the blessing of the Lord came upon me every time I spoke to the people. <GCB, May 31, 1909 par. 9>

The work we have to do is a wonderfully great work. There is much for us to do besides gathering together for counsel. There is a world to be saved; there are souls to be labored for in the cities of the East in States where the message of the soon coming of the Lord was first preached. Who will give themselves to this line of missionary work? There are hundreds of our people who ought to be out in the field who are doing little or nothing for the <226> advancement of the message. Those who have had every advantage of knowing the truth, who have received instruction line upon line, precept upon precept, here a little and there a little, have a great responsibility resting upon them in the souls who have never heard the last gospel message. Do we take into consideration the needs of these large Eastern cities? Do we not know that they must be warned of Christ's near approach? <GCB, May 31, 1909 par. 10>

As a people we must come into sacred nearness to God. We need the light of heaven to shine into our hearts and into the chambers of our mind. We need the wisdom that God alone can give if we carry the message to these cities with success. Let our churches everywhere come into line. Let none who have pledged themselves by baptism to live for the service and glory of God take back their pledge. There is a world to be saved. Let this thought urge us on to greater sacrifices and earnest labor for those who are out of the way. <GCB, May 31, 1909 par. 11>

I was instructed only a few weeks ago that Portland must be given this last message to the world. Many of those who accepted the message under the labor of the early workers, now sleep in Jesus. And there are many more people in Portland now than in 1843, and this is another reason why it should be given faithful labor. In Portland and Boston we bore our testimony to the first and second angels' messages. Now we must bring to these same cities the glory of the third angel's message. Let us no longer neglect these cities. We have our periodicals containing the light of present truth; but who among us is trying to scatter the rays of light where the truth was so favorably received in the early days of the message? <GCB, May 31, 1909 par. 12>

The third angel's message has brought together here a great company of believers from all parts of the world. We need to experience just such a reformation as was experienced in the time of William Miller's preaching. Many, fearful that they would not get a seat, would come for miles, bringing their food with them, and would remain all day to the meetings. I want to see such days again. We have committed to us the proclamation of the third angel's message, the last message of mercy that is ever to be given to our world. I want a part in spreading the knowledge of this truth. I would be glad to go from this meeting to the Eastern States and help, by diligent searching, to find out how we can present the message to the people in such a way that it will be received by them. <GCB, May 31, 1909 par. 13>

If ever there was a time when we needed workers, it is now. Let us dedicate ourselves and our means to God. Let us not spend money unnecessarily, but let us bind about our wants that we may send help to those places that are waiting for the message. Shall we not as a people arise and take up the work that needs to be done in our great cities? <GCB, May 31, 1909 par. 14>

At Melrose we have a beautiful sanitarium. And in other places in the East we have institutions for the promulgation of the message of present truth. At South Lancaster and other places we have large churches. I believe these churches will respond to the efforts that are made to open up work in the cities of the East. Let us give ourselves for service for the Lord, and he will instruct us what to do. Let us remember that if we will come into close relation with God he will walk with us. Let us not become so absorbed in self and self-interests that we shall forget those who are climbing the ladder of Christian experience, and who need our help. Let us take into consideration the work that is to be done in binding off this, the closing work of the message for these last days. May God help us to come near to him, and follow him so closely that we shall know his goings forth are prepared as the morning. Let us study to know what his message to us is, and determine to obey it, that the grace of God may rest upon us. <GCB, May 31, 1909 par. 15>

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. . . . How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." <GCB, May 31, 1909 par. 16>

"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth

shall see the salvation of our God." <GCB, May 31, 1909 par. 17>

June 1, 1909 God's Plan

Read to the Conference By Mrs. E. G. White

May 30, 9:15 A. M.

God would have his people an understanding people. He has so arranged matters that chosen men shall go as delegates to our conferences. These men are to be tried and proved. They are to be trustworthy men. The choosing of delegates to attend our conferences is an important matter. These men are to lay the plans that shall be followed in the advancement of the work; and therefore they are to be men of understanding, able to reason from cause to effect. <GCB, June 1, 1909 par. 1>

"And it came to pass on the morrow, that Moses sat to judge the people: and all the people stood by Moses from the morning until the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto eve? And Moses said unto his father-in-law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them to know the statutes of God, and his laws. And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it alone. Harken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so it shall be easier for thyself, and they shall bear the burden with thee. <GCB, June 1, 1909 par. 2>

"If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. <GCB, June 1, 1909 par. 3>

"So Moses hearkened to the voice of his father-in-law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves." <GCB, June 1, 1909 par. 4>

In the first chapter of Acts, also, instruction is given regarding the choosing of men to bear responsibilities in the church. The apostasy of Judas had left one place vacant in the ranks of the apostles, and it was necessary that another be chosen to take this place. Speaking of this, Peter said:-- <GCB, June 1, 1909 par. 5>

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." <GCB, June 1, 1909 par. 6>

From these scriptures we learn that the Lord has certain men to fill certain positions. God will teach his people <237> to move carefully, and to make wise choice of men who will not betray sacred trusts. If in Christ's day the believers needed to be guarded in their choice of men for positions of responsibility, we who are living in this time certainly need to move with great discretion. We are to present every case before God, and in earnest prayer ask him to choose for us. <GCB, June 1, 1909 par. 7>

The Lord God of heaven has chosen experienced men to bear responsibilities in his cause. These men are to have special influence. If all are accorded the power given to these chosen men, a halt will have to be called. Those who are chosen to bear burdens in the work of God are not to be rash or self-confident or selfish. Never is their example or influence to strengthen evil. The Lord has not given men or women liberty to advance ideas that will bring commonness into his work, removing the sacredness that should ever surround it. God's work is to become increasingly sacred to his people. In every way we are to magnify the exalted character of the truth. Those who have been set as guardians of the work of God in our institutions are ever to make the will and way of God prominent. The health of the general work depends upon the faithfulness of the men appointed to carry out the will of God in the churches. <GCB,

June 1, 1909 par. 8>

Men must be placed in charge who will obtain an enlarged experience, not in the things of self, but in the things of God, an enlarged knowledge of the character of Christ. The more they know of Christ, the more faithfully they represent him to the world. They are to listen to his voice and give heed to his words. <GCB, June 1, 1909 par. 9>

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. <GCB, June 1, 1909 par. 10>

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee. <GCB, June 1, 1909 par. 11>

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. <GCB, June 1, 1909 par. 12>

"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." <GCB, June 1, 1909 par. 13>

It is always safe to be meek and lowly and tender hearted, but at the same time we are to be as firm as a rock to the teachings of Christ. His words of instruction are to be strictly heeded. Not one word is to be lost sight of. The truth will abide forever. We are not to place our trust in any lie or pretense. Those who do this will find that it has been done at the loss of eternal life. We are now to make straight paths for our feet, lest the lame be turned out of the way. When the lame are turned from safe paths, who is accountable but those who have misled them? They set at naught the counsel of the One whose words are life eternal, for the works of deception originating with the father of lies. <GCB, June 1, 1909 par. 14>

I have words for all who may suppose that they are safe in obtaining their education in Battle Creek. The Lord has blotted out two of our largest institutions, which were established in Battle Creek, and has given warning after warning, even as Christ gave warning to Bethsaida and Capernaum. There is a necessity of giving earnest attention to every word that proceedeth out of the mouth of God. There can be no sinless departure from the words of Christ. The Saviour urges the erring ones to repent. Those who humble their hearts and confess their sins will be pardoned. Their transgressions will be forgiven. But the man who thinks that should he confess his sins, he would show weakness, will not find pardon, will not see Christ as his Redeemer, but will go on and on in transgression, making blunder after blunder, and adding sin to sin. What will such an one do in the day that the books are opened, and every man is judged according to the things written in the books? <GCB, June 1, 1909 par. 15>

The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth. Those who have permitted their minds to become beclouded in regard to what constitutes sin, are fearfully deceived. Unless they make a decided change, they will be found wanting when God pronounces judgment upon the children of men. They have transgressed the law and broken the everlasting covenant, and they will receive according to their works. <GCB, June 1, 1909 par. 16>

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair; and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" <GCB, June 1, 1909 par. 17>

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. . . . These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them,

nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." <GCB, June 1, 1909 par. 18>

In these scriptures two parties are brought to view. One party permitted themselves to be deceived, and took sides with those with whom the Lord has a controversy. They misinterpreted the messages sent them, and clothed themselves in robes of self-righteousness. Sin was not sinful in their eyes. They taught falsehood as truth, and by them many souls were led astray. <GCB, June 1, 1909 par. 19>

We need now to take heed to ourselves. Warnings have been given. Can we not see the fulfilment of the predictions made by Christ, and recorded in the twenty-first chapter of Luke? How many are studying the words of Christ? How many are deceiving their own souls, and cheating themselves out of the blessings that others might secure if they would believe and obey? Probation still lingers, and it is our privilege to lay hold of the hope set before us in the gospel? Let us repent, and be converted, and forsake our sins, that they may be blotted out. "Heaven and earth shall pass away, but my words shall not pass away. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them 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, and to stand before the Son of man." <GCB, June 1, 1909 par. 20>

Shall the warnings given by Christ be passed by unheeded? Shall we not make diligent work for repentance now, while mercy's gracious voice is still heard? <GCB, June 1, 1909 par. 21>

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Ellen G. White. <GCB, June 1, 1909 par. 22>

June 3, 1909 A Plea for Medical Missionary Evangelists

**Read to the Conference by Mrs. E. G. White
June 1, 9:15 A. M.**

Importance of the Work

The end of all things is at hand. The signs foretold by Christ are fast fulfilling. The nations are angry, and the time of the dead has come, that they should be judged. There are stormy times before us, but let us not utter one word of unbelief or discouragement. Let us remember that we bear a message of healing to a world filled with sin-sick souls. <GCB, June 3, 1909 par. 1>

May the Lord increase our faith, and help us to see that he desires us all to become acquainted with his ministry of healing and with the mercy-seat. He desires the light of his grace to shine forth from many places. We are living in the last days. Troublous times are before us. He who understands the necessities of the situation arranges that advantages should be brought to the workers in various places, to enable them more effectually to arouse the attention of the people. He knows the needs and the necessities of the feeblest of his flock, and he sends his own message into the highways and the byways. He loves us with an everlasting love. <GCB, June 3, 1909 par. 2>

There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been done. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places. <GCB, June 3, 1909 par. 3>

Sanitarium work is one of the most successful means of reaching all classes of people. Our sanitariums are the right hand of the gospel, opening ways whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the Great Physician, who will co-operate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body. <GCB, June 3, 1909 par. 4>

Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick. He has commissioned us to carry forward the medical missionary work that he began; and in this work we are to do our very best. Institutions for the care of the sick are to be established, where men and women suffering from disease may be

placed under the care of God-fearing physicians and nurses, and be treated without drugs. <GCB, June 3, 1909 par. 5>

I have been instructed that we are not to delay to do the work that needs to be done in health reform lines. Through this work we are to reach souls in the highways and byways. I have been given special light that in our sanitariums many souls will receive and obey present truth. In these institutions men and women are to be taught how to care for their own bodies, and at the same time how to become sound in the faith. They are to be taught what is meant by eating the flesh and drinking the blood of the Son of God. Said Christ, "The words that I speak unto you, they are spirit, and they are life." <GCB, June 3, 1909 par. 6>

Our sanitariums are to be schools in which instruction shall be given in medical missionary lines. They are to bring to sin-sick souls the leaves of the tree of <292> life, which will restore to them peace and hope and faith in Christ Jesus. <GCB, June 3, 1909 par. 7>

Let the Lord's work go forward. Let the medical missionary and the educational work go forward. I am sure that this is our great lack,--earnest, devoted, intelligent, capable workers. In every large city there should be a representation of true medical missionary work. Let many now ask, "Lord, what wilt thou have me to do?" It is the Lord's purpose that his method of healing without drugs shall be brought into prominence in every large city through our medical institutions. God invests with holy dignity those who go forth farther and still farther, in every place to which it is possible to obtain entrance. Satan will make the work as difficult as possible, but divine power will attend all true-hearted workers. Guided by our Heavenly Father's hand, let us go forward, improving every opportunity to extend the work of God. <GCB, June 3, 1909 par. 8>

The Lord speaks to all medical missionaries, saying, Go, work today in my vineyard to save souls. God hears the prayers of all who seek him in truth. He has the power that we all need. He fills the heart with love, and joy, and peace, and holiness. Character is constantly being developed. We can not afford to spend the time working at cross purposes with God. <GCB, June 3, 1909 par. 9>

There are physicians who, because of a past connection with our sanitariums, find it profitable to locate close to them; and they close their eyes to the great field neglected and unworked in which unselfish labor would be a blessing to many. Missionary physicians can exert an uplifting, refining, sanctifying influence. Physicians who do not do this, abuse their power, and do a work that the Lord repudiates. <GCB, June 3, 1909 par. 10>

The Training of Workers

If ever the Lord has spoken by me, he speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines, must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each. <GCB, June 3, 1909 par. 11>

Those connected with our schools and sanitariums are to labor with earnest alacrity. The work that is done under the ministration of the Holy Spirit, out of love for God and for humanity, will bear the signature of God, and will make its impression on human minds. <GCB, June 3, 1909 par. 12>

The Lord calls upon our young people to enter our schools, and quickly fit themselves for service. In various places, outside of cities, schools are to be established, where our youth can receive an education that will prepare them to go forth to do evangelical work and medical missionary work. <GCB, June 3, 1909 par. 13>

The Lord must be given an opportunity to show men their duty, and to work upon their minds. No one is to bind himself to serve for a term of years under the direction of one group of men or in one specified branch of the Master's work; for the Lord himself will call men, as of old he called the humble fishermen, and will himself give them instruction regarding their field of labor and the methods they should follow. He will call men from the plow and from other occupations, to give the last note of warning to perishing souls. There are many ways in which to work for the Master, and the Great Teacher will open the understanding of these workers, enabling them to see wondrous things in his Word. <GCB, June 3, 1909 par. 14>

Nurses to be Evangelists

Christ, the great Medical Missionary, is our example. Of him it is written that he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." He healed the sick and preached the gospel. In his service, healing and teaching were linked closely together. Today they are not to be separated. <GCB, June 3, 1909 par. 15>

The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing. <GCB, June 3, 1909 par. 16>

We must let our light shine amid the moral darkness. Many who are now in darkness, as they see a reflection of the Light of the world, will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that he holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from the darkness. <GCB, June 3, 1909 par. 17>

All around us are doors open for service. We should become acquainted with our neighbors, and seek to draw them to Christ. As we do this, he will approve and co-operate with us. <GCB, June 3, 1909 par. 18>

Often the inhabitants of a city where Christ labored wished him to stay with them and continue to work among them. But he would tell them that he must go to cities that had not heard the truths that he had to present. After he had given the truth to those in one place, he left them to build upon what he had given them, while he went to another place. His methods of labor are to be followed today by those to whom he has left his work. We are to go from place to place, carrying the message. As soon as the truth has been proclaimed in one place, we are to go to warn others. <GCB, June 3, 1909 par. 19>

There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude. To prepare to receive the higher education in the school above, is now to be our purpose. <GCB, June 3, 1909 par. 20>

From the instruction that the Lord has given me from time to time, I know that there should be workers who make medical evangelistic tours among the towns and villages. Those who do this work will gather a rich harvest of souls, both from the higher and the lower classes. The way for this work is best prepared by the efforts of the faithful canvasser. <GCB, June 3, 1909 par. 21>

Many will be called into the field to labor from house to house, giving Bible-readings, and praying with those who are interested. <GCB, June 3, 1909 par. 22>

Let our ministers, who have gained an experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists. <GCB, June 3, 1909 par. 23>

Workers -- gospel medical missionaries -- are needed now. We can not afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of the fields now open before you. Let little companies go forth to do the work to which Christ appointed his disciples. Let them labor as evangelists, scattering our publications, and talking of the truth to those they meet. Let them pray for the sick, ministering to their necessities, not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease. <GCB, June 3, 1909 par. 24>

June 4, 1909 The Loma Linda College of Evangelists

**(Manuscript read before the delegates,
with remarks, by Mrs. E. G. White.)**

June 1, 9:15 A. M.

While attending the General Conference of 1905 at Washington, D. C., I received a letter from J. A. Burden, describing a property he had found about four miles from Redlands. As I read his letter, I was impressed that this was one of the places I had seen in vision, and I immediately telegraphed him to secure the property without delay. Later, when I visited the property, I recognized it as one of the places I had seen nearly two years before in vision. How thankful I am to the Lord our God for this place. <GCB, June 4, 1909 par. 1>

One of the chief advantages of Loma Linda is the pleasing variety of charming scenery on every side. The extensive view of valley and mountain is magnificent. But more important than magnificent scenery and beautiful buildings and spacious grounds is the close proximity of this institution to a densely populated district, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have clear spiritual discernment, else we shall fail of discerning the opening providences of God that are preparing the way for us to enlighten the world. <GCB, June 4, 1909 par. 2>

With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. Loma Linda is to be not only a sanitarium, but an educational center. A school is to be established here for the training of gospel medical missionary evangelists. Much is involved in this work, and it is very essential that a right beginning be made. The Lord has a special work to be done in this field. He instructed me to call on Elder and Mrs. Haskell to help us in getting properly started a work similar to that which they had carried on at Avondale. Laborers of experience have consented to unite with the forces at Loma Linda to develop the school that must be carried on there. As they go forward in faith, the Lord will go before them, preparing the way. <GCB, June 4, 1909 par. 3>

In regard to the school, I would say, Make it especially strong in the education of nurses and physicians. In medical missionary schools, many workers are to be qualified with the ability of physicians to labor as medical missionary evangelists. This training, the Lord has specified, is in harmony with the principles underlying true higher education. We hear a great deal about the higher education. The highest education is to follow in the footsteps of Christ, patterning after the example he gave when he was in the world. We can not gain an education higher than this; for this class of training will make men laborers together with God. <GCB, June 4, 1909 par. 4>

To have the higher education is to have a living connection with Christ. The Saviour took the unlearned fishermen from their boats and their fishing nets and connected them with himself as he traveled from place to place, teaching the people, and ministering to their needs. Sitting down on a rock or on some elevated place, he would gather his disciples about him and give them instruction, and before long, hundreds of people would be listening to his words. There are many men and women who suppose that they know all that is worth knowing, when they greatly need to sit humbly at the feet of Jesus and learn of him who gave his life that he might redeem a fallen world. We all need Christ,--the One who left the royal courts, laying off his kingly robe and crown and his majesty in the heavens, and clothing himself with humanity. The Son of God came as a little babe, that he might understand the experience of humanity and know how to deal with them. He knows the wants of the children. In the days of his earthly ministry he would not allow them to be forbidden to come to him. "Send them not away," he said to his disciples; "for of such is the kingdom of heaven." <GCB, June 4, 1909 par. 5>

In the work of the school, maintain simplicity. No argument is so powerful as is success founded on simplicity. You may attain success in the education of students as medical missionaries without a medical school that can qualify physicians to compete with the physicians of the world. Let the students be given a practical education. The less dependent you are upon worldly methods of education, the better it will be for the students. Special instruction should be given in the art of treating the sick without the use of poisonous drugs and in harmony with the light that God has given. In the treatment of the sick, poisonous drugs need not be used. Students should come forth from the school without having sacrificed the principles of health reform or their love for God and righteousness. <GCB, June 4, 1909 par. 6>

The education that meets the world's standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel's message. They are to be educated from the standpoint of conscience, and, as they conscientiously and faithfully follow right methods in their treatment of the sick, these methods will come to be recognized as preferable to the method to which many have become accustomed, which demands the use of poisonous drugs. <GCB, June 4, 1909 par. 7>

We should not at this time seek to compete with worldly medical schools. Should we do this, our chances of success would be small. We are not now prepared to carry out successfully the work of establishing large medical institutions of learning. Moreover, should we follow the world's methods of medical practise, exacting the large fees that worldly physicians demand for their services, we would work away from Christ's plan for our ministry to the sick. <GCB, June 4, 1909 par. 8>

There should be at our sanitariums intelligent men and women who can instruct in Christ's methods of ministry. Under the instruction of competent, consecrated teachers, the youth may become partakers of the divine nature and learn how to escape the corruption that is in the world through lust. I have been instructed that we should have many more women who can deal especially with the diseases of women, many more lady nurses who will treat the sick in a simple way without the use of drugs. <GCB, June 4, 1909 par. 9>

It is not in harmony with the instruction given at Sinai that gentleman physicians should do the work of midwives. The Bible speaks of women at childbirth being attended by women, and thus it ought always to be. Women should be educated and trained to act skilfully as midwives and physicians to their sex. This is the Lord's plan. Let us educate ladies to become intelligent in the work of treating the diseases of their sex. We ought to have a school where women can be educated by women physicians to do the best possible work in treating the diseases of women. Among us as a people, the medical work should stand at its highest. <GCB, June 4, 1909 par. 10>

In Loma Linda we have an advantageous center for the carrying on of various missionary enterprises. We can see that it was in the providence of God that this sanitarium was placed in the possession of our people. We should appreciate Loma Linda as a place which the Lord foresaw we should need and which he gave us. There is a very precious work to be done in connection with the interests of the sanitarium and school at Loma Linda, and this will be done, <309> when we all work to that end, moving unitedly in God's order. <GCB, June 4, 1909 par. 11>

The Word of God is to be our lesson book. The Lord is our helper and our God. Let us look to him to open the way for the carrying out of our plans. <GCB, June 4, 1909 par. 12>

At Loma Linda many can be educated to work as missionaries in the cause of health and temperance. Teachers are to be prepared for many lines of work. Schools are to be established in places where as yet no efforts have been made. Missionaries are to go to other States where little work has been done. The work of promulgating the principles of

health reform must be accomplished. God help us as a people to be wise. <GCB, June 4, 1909 par. 13>

I feel a deep interest that careful study shall be given to the needs of our institutions at Loma Linda, and that right moves shall be made. In the carrying forward of the work at this place, men of talent and decided spirituality are needed. The best teachers are to be employed in the educational work, men and women who will walk circumspectly, depending wholly upon the Lord. If the teachers in medical lines will stand in their place in the fear of God, we shall see a good work done. With Christ as our educator, we may reach a high standard in the knowledge of the true science of healing. <GCB, June 4, 1909 par. 14>

That which is of most importance is that the students be taught how to represent aright the principles of health reform. Teach them to pursue this line of study faithfully, combined with other essential lines of education. The grace of Jesus Christ will give wisdom to all who follow the Lord's plan of true education. Let the students follow closely the example of the One who purchased the human race with the costly price of his own life. Let them appeal to the Saviour and depend upon him as the One who heals all manner of diseases. The Lord would have the workers make special efforts to point the sick and suffering of the Great Physician who made the human body. <GCB, June 4, 1909 par. 15>

It is well that our training-schools for Christian workers should be established near to our health institutions, that the students may be educated in the principles of healthful living. Institutions that send forth workers who are able to give a reason for their faith, and who have a faith which works by love and purifies the soul, are of great value. I have clear instruction that, wherever it is possible, schools should be established near to our sanitariums, that each institution may be a help and strength to the other. He who created man has an interest in those who suffer. He has directed in the establishment of our sanitariums, and in the building up of our schools close to our sanitariums, that they may become efficient mediums in training men and women for the work of ministering to suffering humanity. <GCB, June 4, 1909 par. 16>

Let Seventh-day Adventist medical workers remember that the Lord God omnipotent reigneth. Christ was the greatest physician that ever trod this sin-cursed earth. The Lord would have his people come to him for their power of healing. He will baptize them with his Holy Spirit, and fit them for a service that will make them a blessing in restoring the spiritual and physical health of those who need healing. <GCB, June 4, 1909 par. 17>

Now that I have finished reading this manuscript, I desire to say a few words regarding the cities in the South and the East and the West. The Lord God of Israel will hold the men and women who are intelligent in regard to the truth for this time, accountable for those cities that are left without warning. The instruction has been given me, Work the cities; work the cities where the first and second angel's messages were proclaimed. The work of warning the cities has been kept before us for more than twenty years; but who has felt a burden for this work? Who has done real missionary work among them? We are bidden to go to those cities and preach the gospel and heal the sick. <GCB, June 4, 1909 par. 18>

Do not expect that men will come to you and say, If you will come and work in our cities, we will support you. You are to go into these cities and begin work in a humble way. If we had faithfully followed from the first the instruction regarding city work, means would have come in for us to establish in these places schools and small sanitariums where we could treat the sick, and preach the gospel, and educate the people in Bible truth. We would have had means to sustain all the enterprises for missionary work that we could carry forward. <GCB, June 4, 1909 par. 19>

God has not left the Southern field. There are precious souls there, and there are precious souls in other places that I have mentioned to you here. The Lord wants us to wake up, and to take hold of seeming impossibilities, trusting him for success. <GCB, June 4, 1909 par. 20>

If we will do our best, if we will pray and believe and trust in the Lord, we shall see of the salvation of God. Brethren, where is your faith? Why are you not working in the difficult places? Here are missionaries from foreign countries who, under every discouragement, are trying to press into missionary fields. Will you not go into the cities and try to get hold of the people? May God help us to see our duty, and to do it, is my prayer. <GCB, June 4, 1909 par. 21>

June 6, 1909 Get Ready!

By Mrs. E. G. White
Sabbath Morning, May 29

"And unto the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief,

and thou shalt not know what hour I will come upon thee." <GCB, June 6, 1909 par. 1>

What a word of caution is this! How many of us can comprehend what it means? All through the Word of God cautions are given and instruction is imparted that point out to us the Way, the Truth, and the Life. "Thou hast a few names even in Sardis," the Word continues, "which have not defiled their garments; and they shall walk with me in white: for they are worthy." Who of this company gathered here today will be among those "few names"? Here is brought to view a little company that is confessed before the throne of God as "worthy." They have not had a hit-and-miss religion, but an experience that has proved them as true to principle as the compass to the pole. Of such the Lord declares. "The same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels." <GCB, June 6, 1909 par. 2>

"Unto the angel of the church of the <345> Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." <GCB, June 6, 1909 par. 3>

In the words spoken to the Laodicean church we can see the sure result of half-hearted service. There are many who claim to believe the truth, who do not obey the truth in a way that the world can take knowledge of them that they have been with Jesus and learned of him. This condition of lukewarmness is a pitiable condition in which to be. "I would thou wert cold or hot," the Lord declares; "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." <GCB, June 6, 1909 par. 4>

Let none think that their understanding of the Scriptures, their knowledge of the truth for this time, will suffice to save them. Let none take the position before God that was taken by the people spoken of by the prophet Isaiah, who offered to God only outward service. "Wherefore have we fasted," they said to God, "and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" God showed this people that their worship was unacceptable to him because it lacked heart service. "Behold, in the day of your fast," he said to them, "ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." <GCB, June 6, 1909 par. 5>

The Lord shows that there is something better for his people than mere outward worship. He demands of them a pure and undefiled religion. The gold he bids them buy of him is the gold of character. The eyesalve is obtained by earnest seeking of the Lord. We are to come to God confessing our sins and humbling our hearts before him. If ever there was a people who needed to pray most earnestly to God, if ever there was a people who needed to strip themselves of everything that is offensive to him, it is this people who profess to keep the commandments of God and to have the faith of Jesus. <GCB, June 6, 1909 par. 6>

The next words present something to be done. There are confessions to be made to one another and to God, and unless these confessions are made, we reveal that the door of the heart is closed. "As many as I love, I rebuke and chasten; be zealous therefore, and repent. 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. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne." My brethren and sisters, I ask you, who among us is humbling the heart before God? Who is purifying the soul by obedience to the truth. Let us study this chapter on our bended knees, asking God to reveal to us our true character, and to impress our mind with what we should do lest we stand in the way of sinners and exert an influence that will be a hindrance to the work. <GCB, June 6, 1909 par. 7>

A View of Christ's Sufferings

Last Tuesday this scripture was impressed upon me in a wonderful manner. I was awakened from sleep, and given a view of the sufferings of Christ for men. His sacrifice, the mockery and derision he received at the hands of wicked men, his agony in the garden of Gethsemane, his betrayal and crucifixion, -- all were vividly portrayed before me. Three times the scenes passed before me. <GCB, June 6, 1909 par. 8>

I saw Christ in the midst of a large company of people, a company much larger than we have here this morning. He was seeking to impress their minds with his teachings, but he was despised and rejected by them. Men were heaping upon him abuse and shame. My distress was very great as I looked upon the scene. I pleaded with God, What is to be done with this congregation? Will none give up their exalted opinions of self, and seek the Lord as little children? Will none break their hearts before God in repentance and confession? <GCB, June 6, 1909 par. 9>

There was presented to me Christ's agony in the garden of Gethsemane, when the mysterious cup trembled in the Redeemer's hand. "Father, if it be possible," he prayed, "let this cup pass from me: nevertheless not as I will, but as thou wilt." As he pleaded with the Father, great drops of blood fell from his face to the ground. The elements of darkness were gathered about the Saviour to discourage his soul. <GCB, June 6, 1909 par. 10>

Rising from the ground, Christ went to the place where he had left his disciples, bidding them watch and pray with him lest they be overcome by temptation. He would see if they understood his agony; he needed their human sympathy; but he found them sleeping. Three times he went thus to them, and each time they were asleep. <GCB, June 6, 1909 par. 11>

Three times Christ prayed, "Father, if it be possible, let this cup pass from me." It was here that the destiny of a lost world hung in the balance. Should he refuse to drink the cup, the result would be eternal ruin to the human race. But an angel from heaven strengthened the Son of God to accept the cup and drink its bitter woe. What if his request had been granted, and the cup had passed from him? The scene that was presented before me as the result of such a decision made me for a time lose all consciousness. When I aroused the scene was presented to me again and again until it had passed before me three times. <GCB, June 6, 1909 par. 12>

For whom was all this agony and shame endured? It was for those who claim to be leaders in the church, those who claim to have an experience in religious lines, as well as for the open sinner. How few there are who realize that all this was borne for them individually! how few who say, It was for *me*, that *I* might form a character for the future immortal life! As these things were presented to me so vividly, I thought, I shall never be able to present it before the people as it is; and I have given you only a faint representation of what was shown me. As I have thought of that cup trembling in the hands of Christ; as I have realized that he might have refused to drink it and left the world to perish in its sin, I pledged that every energy of my life should be devoted to Christ, that I may win souls to him. <GCB, June 6, 1909 par. 13>

The Great Need for This Time

We can not afford in the few days that we have here on earth to spend our time in trifling and nothingness. We can not afford to waste our means in the multiplying of pictures. We need to have our souls humbled before God, that every heart may drink in the truth and let it work in the life a reformation that will convince the world that this is indeed the truth of God. Let the life be hid with Christ in God. Only when we seek the Lord as little children, when we cease picking flaws in our brethren and sisters, and in those who are seeking to carry faithfully the responsibilities of the work, and seek to get our own hearts right with God, can he use us to the glory of his name. <GCB, June 6, 1909 par. 14>

When I think of the great work there is to be done, and see how few there are who realize the magnitude and importance of the work, and the shortness of time in which to do it, I feel that I must get right out as I did in my younger days. Then I labored when I was no stronger than I am now, and I saw the power of God revealed in a remarkable manner. I have seen the room in which we were gathered filled with the glory of God, not one sitting in his seat, but all lying prostrate upon the floor. And when they were able to speak, the glory of God shone in their faces and the praise of God was upon their lips. It is not always the brightest talent that accomplishes the most for the cause of God. God can speak through a humble mind if that mind is consecrated to him and to his service. When we catch the spirit of the message which is to lead souls to choose between life and death, we shall see a work done that we do not now dream of. <GCB, June 6, 1909 par. 15>

We are to consider the needs of the cities of the East, where the first and second angels' messages went with such power. The Lord wrought mightily in these places for rich and poor. I am made sad when I see those who have had such great light question whether they can send the light into the large cities. Do you not know, my brethren, that angels of God are promised to go with you in every undertaking for the spread of gospel truth? Go and speak the truth in its simplicity, and God will send power, and the truth will affect hearts, and many, many souls will come to a knowledge of its saving grace. In the place of stopping to question let us consider the wide field for labor before this people. There are thousands who have never heard the message -- not any part of the message. The delegates who are present -- I am so thankful when I consider that they come from almost all parts of the world -- are to remember that there are many other workers to be raised up to take a part in the work. <GCB, June 6, 1909 par. 16>

We all need to come into a self-sacrificing position before God if our work is to be accepted by him. We need to trim our lamps and keep them burning. There are none of us but has an accountability before God. Let us remember that profession is nothing unless we have the truth in the heart. We need the converting power of God to take hold of us that we may understand the needs of a perishing world. Who among us is humbling the heart before God? Who are washing their robes and making them white in the blood of the Lamb? Let <346> us awake from sleep, and pray as we have never prayed before, that the burden of souls may rest upon us. The burden of my message to you is, Get ready, get ready to meet the Lord. Trim your lamps, and let the light of truth shine forth into the byways and hedges. There is a

May 16, 1913 Words of Greeting Related by W. C. White

I bring you greetings from mother, and from her family, and from her helpers. Her last words to me with reference to the conference were: "Tell our brethren to be of good cheer. Tell them to have faith in God and to expect great things, to undertake great things, and in his strength to go forward. Tell them not to fear or to look back. My prayers will be with them. Tell our brethren I feel perfectly clear that it is God's will <6> that I shall remain at home and reserve what strength I have to help in the work of bringing my writings into book form, so that they can be published for the people." <GCB, May 16, 1913 par. 1>

As father's and mother's names have been mentioned here several times this morning, I thought it proper to bring you this word of greeting, and to answer the question which a thousand will ask me, "How is Sister White's health?" Mother is eighty-five years old. She feels the infirmities of age, but she is not suffering with sickness. She is comfortably well. Almost every pleasant day she rides out for an hour or two. Usually she devotes an hour or two to reading and writing, from day to day. Very frequently, as I visit her in the morning, I find the *Review* in her hands, and she says, "What a wonderful paper! What an interesting report of our work!" And in connection with various reports in the *Review* she often comments on the progress of the work in many lands. <GCB, May 16, 1913 par. 2>

Mother's courage is good. She has no fear of the future. She expects to rest in the grave a little while before the Lord comes, but she has no dread. Her only anxiety is to use day by day what strength God gives her, in a way most acceptable to her Master. <GCB, May 16, 1913 par. 3>

Again I say, brethren and sisters, I thank God for the privilege of meeting with you once again. <GCB, May 16, 1913 par. 4>

June 1, 1913 Confidence in God

W. C. White

May 30, 8:30 a. M.

I desire you to study with me some messages found in the prophecies of Isaiah, which have been recorded for our encouragement. We read: "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth." "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." Isa. 25: 1,4. <Gcb, June 1, 1913 par. 1>

Again we read: "In that day shall this song be sung in the land of Judah: we have a strong city; salvation will God appoint for walls and bulwarks." Isa. 26: 1. What a comforting statement! And how truly have we seen this exemplified in our individual experience, in our experiences as families, in our work as a church, as a conference, as laborers in the mission field! When in our personal experience we feel that the enemy is coming in like a flood, when he is pressing us with temptations sore, approaching us from some unexpected quarter in an effort to ensnare and dishearten, O, how much we need help! And as we look about us, as we appeal to men for sympathy and counsel, how inadequate the response! But, O, there is a Source of help, of unfailing strength; and when we prostrate ourselves before God, and confess our sinfulness, our errors, our ignorance, and plead with Him for wisdom, for strength, for forgiveness, for salvation, O, how sweet is such communion with our God; and there is so much for us to enjoy, such treasures of grace for us all, if we would but come to the Saviour more simply, more frequently, more trustingly. <GCB, June 1, 1913 par. 2>

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"Open ye the gates," the Scripture says, "that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Verses 2-4. <GCB, June 1, 1913 par. 3>

Now, let us pass to the twenty-seventh chapter of Isaiah: "In that day sing ye unto her, a vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." We have been picturing the work of the church of God. While her work is glorious, her membership is weak. God, in his infinite plan, has arranged that a perfect work shall be done by a combination of imperfect people. But, brethren, the Lord wants us to look upon the church as he regards it, and sing its praises, for he says, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. . . . Let him take hold of My strength, that he may make peace with me; and he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill

the face of the world with fruit." Verses 2, 3, 5, 6. <GCB, June 1, 1913 par. 4>

As we attend the council of our missionaries day by day in the early morning, we can see that God has bestowed a great blessing upon them in enabling them to come together at this meeting and compare experiences, that they may be better prepared to go out again and gather in souls. And this is our privilege in our church, in our home town, to "fill the face of the world with fruit." Christ's heart is longing for fruit. He longs to see fruit-bearing in you and in me and in every member. Every branch is to bear fruit for Him. <GCB, June 1, 1913 par. 5>

I turn now to another promise, in the forty-third chapter. The question comes up in the minds of our people, "Yes, the Lord is blessing our mission work, but, O, what about the weaknesses, what about the shaking? Is there going to be a greater shaking than we have had? My answer is, have confidence in God! [many amens.] The knowledge on your part and mine that the God of heaven knows us individually, that He has planned for us, and for the whole people; the simple confidence that the Lord is going to do for us tomorrow what He did for us yesterday,--that is what will hold us steady when the shakings come. <GCB, June 1, 1913 par. 6>

Here is what the prophet says with reference to the experience of the church in time of trouble: "Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Verses 1-3. <GCB, June 1, 1913 par. 7>

In the light of this encouragement, brethren, shall we not say, in the words of the prophet, "The Lord God will help me"? Isa. 50:7. Shall we not make this our watchword? Shall it not be our motto? Will He help us, brethren, as He has promised? Has He done it in the past? Will He do it today? Will He do it tomorrow? He surely will. "The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." <GCB, June 1, 1913 par. 8>

Brethren, let us live in the light of these promises, these exhortations, these pictures of what God wants our experiences to be in serving Him and in standing forever as a covenant before an unbelieving world that there is a God in heaven that has to do with the affairs of men; that there is a people in this world who believe there is a God, a people who know Him, who hear His voice, who speak His words, and who strive to walk in the footsteps of Jesus, and to continue to do in this old, wicked world the work that He did when He was here. Brethren, this is our confidence, this is our strength. <GCB, June 1, 1913 par. 9>

Now, it has been a part of my plan this morning to answer or to speak of some of the questions and some of the perplexities which are in the minds of our people regarding our future work, and particularly regarding that part of the work with which I am most intimately connected, that is, the work of Sister White. <GCB, June 1, 1913 par. 10>

What would be the influence upon our work if Sister White should die? [voice: God lives!] Has the Lord made known to her who is to be her successor? --no. The Lord has not told her how long she will live. He has not told her in a positive way that she is to die; but she expects to rest in the grave a little time before the Lord comes. About fifteen years ago, in one of her night visions, she came out of a very dark place into the bright light, and father was with her. When he saw her by his side he exclaimed in great surprise, "What, have you been there too, Ellen?" She always understood that to mean that the Lord would let her rest in the grave a little while before the Lord comes. She has been trying to work with reference to that. Oftentimes she has had messages to hasten her work,--the work of preparing her books,--because she had but a short time in which to work. She has been endeavoring to get her writings into book form, so that they may be of service to the church. <GCB, June 1, 1913 par. 11>

Does she know who will be her successor?--no. Repeatedly people write to her, and some come long distances to visit her, and some bring their friends to her, with the belief and confidence that God has selected them or their friends, as the case may be, to take up the work which the Lord has committed to her, when she lays it down. Some think that they are to take it at her death; others think that the time has come already, and they have full confidence that when they come into her presence, she will recognize them, and that she will tell them that the Lord has shown her that they are the ones. But in every case she has been obliged to tell them, "The Lord has given me no such commandment." <GCB, June 1, 1913 par. 12>

I do not know as I can do better in giving a more full answer to some of these questions than to read extracts from letters which she has written at various times in answer to questions along this line. Here is one written July 8, 1906:-- <GCB, June 1, 1913 par. 13>

"Dear brother: there are some who think they are able to measure the character and to estimate the importance of the work the Lord has given me to do. Their own mind and judgment are the standard by which they would weigh the testimonies. <GCB, June 1, 1913 par. 14>

"My instructor said to me: 'Tell these men that God has not committed to them the work of measuring, classifying, and defining the character of the testimonies. Those who attempt this are sure to err in their conclusions. The Lord

would have men adhere to their appointed work. If they will keep the way of the Lord, they will be able to discern clearly that the work which he has appointed me to do is not a work of human devising.' <GCB, June 1, 1913 par. 15>

"Those who carefully read the testimonies as they have appeared from the early days, need not be perplexed as to their origin. The many books, written by the help of the Spirit of God, bear a living witness to the character of the Testimonies. <GCB, June 1, 1913 par. 16>

"In the early days of our experience in the message, the Spirit of God often came upon a few of us as we were assembled, and I was taken away in vision. The Lord gave such light and evidence, such comfort and hope and joy, that his praises were upon our lips. <GCB, June 1, 1913 par. 17>

"While my husband lived, he acted as helper and counselor in sending out the messages that were given to me. We traveled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer. <GCB, June 1, 1913 par. 18>

"As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies, and preparing articles for publication. But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true. <GCB, June 1, 1913 par. 19>

"While we were in Australia, the Lord instructed me that W. C. White should be relieved from the many burdens his brethren would lay upon him, that he might be more free to assist me in the work the Lord has laid upon me. . . . <GCB, June 1, 1913 par. 20>

"It requires much wisdom and sound judgment, quickened by the Spirit of God, to know the proper time and manner to present the instruction that has been given. When the minds of persons reprov'd are under a strong deception, they naturally resist the testimony; and having taken an attitude of resistance, it is difficult for them afterward to acknowledge that they have been wrong. . . . <GCB, June 1, 1913 par. 21>

"I have been told that many who give heed to the false science of the enemy would denounce my work as that of a false prophet, and would place upon the testimony such interpretations as tend to change the truth of God into a lie. Satan is on the alert; and some who in the past have been used by the Lord in doing his work, but who have permitted themselves to be deceived, will be stirred up to make an improper use of the messages given. Because they do not wish to listen to the words of reproof, because they will not hear counsel, and improve their course of action, and <220> do their appointed work, they will misconstrue the messages to the church, and confuse many minds. <GCB, June 1, 1913 par. 22>

"Nevertheless, I am to bear the message that is given me to bear, so long as the Lord shall choose. He has not given me the work of settling all the misunderstandings that are cherished in hearts of unbelief. Just as long as a door is open to receive the tempter's suggestions, difficulties will multiply. The hearts of those who will not come to the light are open to unbelief. If my time and strength are consumed upon such matters, this serves Satan's purposes. The Lord has said to me: 'Bear the testimonies. Your work is not to settle difficulties; your work is to reprove, and to present the righteousness of Christ.'" <GCB, June 1, 1913 par. 23>

I will now read a portion of another letter, written Oct. 23, 1907:-- <GCB, June 1, 1913 par. 24>

"Dear brother: I received and read your recent letter. Regarding the sister who thinks that she has been chosen to fill the position that Sister White has occupied, I have this to say: she may be honest, but she is certainly deceived. <GCB, June 1, 1913 par. 25>

"About a year after the death of my husband, I was very feeble, and it was feared that I might live but a short time. At the Healdsburg camp-meeting, I was taken into the tent where there was a large gathering of our people. I asked to be raised up from the lounge on which I was lying, and assisted to the speaker's platform, that I might say a few words of farewell to the people. As I tried to speak, the power of God came upon me, and thrilled me through and through. Many in the congregation observed that I was weak, and that my face and hands seemed bloodless; but as I began speaking, they saw the color coming into my lips and face, and knew that a miracle was being wrought in my behalf. I stood before the people healed, and spoke with freedom. <GCB, June 1, 1913 par. 26>

"After this experience, light was given me that the Lord had raised me up to bear testimony for him in many countries, and that he would give me grace and strength for the work. It was also shown me that my son, W. C. White, should be my helper and counselor, and that the Lord would place on him the spirit of wisdom and of a sound mind. . . . <GCB, June 1, 1913 par. 27>

"The assurance was given me: 'You are not alone in the work the Lord has chosen you to do. You will be taught of God how to bring the truth in its simplicity before the people. The God of truth will sustain you, and convincing proof will be given that He is leading you. God will give you of his Holy Spirit, and his grace and wisdom and keeping power will be with you. . . . <GCB, June 1, 1913 par. 28>

"The Lord will be your instructor. You will meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity; but follow where I shall guide you, and you will be safe.' . . . <GCB, June 1, 1913 par. 29>

"This word was given me in 1882. . . . More recently, in a time of perplexity, the Lord said: 'I have given you my servant, W. C. White, and I will give him judgment to be your helper. I will give him skill and understanding to manage wisely.'" <GCB, June 1, 1913 par. 30>

W. C. White: some of this may seem to be quite personal, but, brethren, I do not know how to bring before you the instruction that has been given mother with reference to the handling of her work, without presenting it to you in the connection in which it has been written. So please forgive me if in reading this, I am presenting some things that it might seem better for me not to present. I want you to know what has been presented to mother as the basis of her confidence regarding the future and the basis of her plans regarding the handling of her manuscripts and her books. I continue reading:-- <GCB, June 1, 1913 par. 31>

"The lord has given me other faithful helpers in my work. Many of my discourses have been reported, and have been put before the people in printed form. Through nearly the whole of my long experience I have endeavored, day by day, to write out that which was revealed to me in visions of the night. Many messages of counsel and reproof and encouragement have been sent out to individuals, and much of the instruction that I have received for the church has been published in periodicals and books, and circulated in many lands. <GCB, June 1, 1913 par. 32>

"As the work has grown, the number of my helpers has increased. <GCB, June 1, 1913 par. 33>

"Sister Marian Davis was a great help in copying my testimonies, and in preparing for publication the manuscripts which I placed in her hand. I appreciated her help very much. She now sleeps in Jesus. <GCB, June 1, 1913 par. 34>

"For eleven years Miss Maggie Hare was among my workers. She was a faithful and true helper. She returned to New Zealand. [she again connected with the work in 1911.] <GCB, June 1, 1913 par. 35>

"Recently Miss Minnie Hawkins, of Hobart, Tasmania, who was one of my copyists in Australia, has joined my staff of workers. [this communication from which I am reading, you will bear in mind, was written in 1907.] <GCB, June 1, 1913 par. 36>

"During the General Conference of 1901, Brother C. C. Crisler was impressed by the Spirit of God that I needed him in my work, and he offered his services. I gladly accepted his help. He is a faithful, efficient, and conscientious worker. <Gcb, June 1, 1913 par. 37>

"Dores Robinson has assisted in copying my testimonies, and he has been diligently preparing 'Life Incidents' for publication. <GCB, June 1, 1913 par. 38>

"Helen Graham is a good stenographer, and helps Sister Sara Mccenterfer and W. C. White in their work of correspondence. <GCB, June 1, 1913 par. 39>

"Sister Sarah Peck was my bookkeeper and helper for a number of years. She has left us to engage in school work at College View. We now have as bookkeeper, Brother Paul C. Mason. <GCB, June 1, 1913 par. 40>

"Sister Mccenterfer is my traveling companion, nurse, and helper in many ways. <GCB, June 1, 1913 par. 41>

"Sister Mary Steward and her mother are with us now; and Mary, who for many years has served as proof-reader in the offices at Battle Creek and Nashville, has united with my workers. <GCB, June 1, 1913 par. 42>

"The work is constantly moving forward. We are making earnest efforts to place my writings before the people. We hope that several new books will go to press shortly. If I am incapacitated for labor, my faithful workers are prepared to carry forward the work. <GCB, June 1, 1913 par. 43>

"Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people. But my strength is yet spared, and I hope to continue to do much useful work. I may live until the coming of the Lord; but if I should not, I trust it may be said of me, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'" <GCB, June 1, 1913 par. 44>

"The Lord Jehovah is the one to specify how the work shall be carried on under all circumstances. W. C. White has his commission. I have instructed him to labor untiringly to secure the publication of my writings in the English language first, and afterward to secure their translation and publication in many other languages. . . . I rejoice that with the faithful helpers that God has given me, I am able to carry forward, in its many varied lines, the work given me to do. <GCB, June 1, 1913 par. 45>

"Both of my sons are engaged in giving this present truth to the world. I am glad that they are both connected with the publishing work. <GCB, June 1, 1913 par. 46>

"I thank God for the assurance of his love, and that I have daily his leading and guidance. I am very busy with my writing. Early and late, I am writing out the matters that the Lord opens before me. The burden of my work is to

prepare a people to stand in the day of the Lord. The promise of Christ is sure. The time is not long. We must work and watch and wait for the Lord Jesus. We are called upon to be steadfast, unmovable, always abounding in the work of the Lord. All our hopes have their foundation in Christ." <GCB, June 1, 1913 par. 47>

It may be interesting to you to know that mother's corps of workers has changed very little since the communication that I have just read to you was written, nearly six years ago. The same ones are with her now, with a broadened experience; for we are learning better every day what our duty is in connection with this work. And God has blessed in the preparation of books. You have seen some of the more recent ones,--the "Acts of the Apostles," and possibly the book just from the press, "Counsels to Teachers." The latter is made up of a portion of two volumes out of print, the old "Christian Education," and the smaller volume entitled "Special Testimonies on Education," together with considerable new matter; and it has been prepared with reference to the needs of parents and students, as well as of teachers. We trust it will be a steadying influence, and an encouragement, in our school work, as long as we shall have to conduct schools and colleges in this world. <GCB, June 1, 1913 par. 48>

Our workers are now gathering together material for a new edition of "Gospel Workers." We are also gathering into chapters what mother has written on Old Testament history. Probably nine tenths of this work is already done, and we hope that the book may be published before Christmas. Some of this matter was about ready, we thought, to place in the printers' hands, when mother, upon going over some of the chapters, expressed herself as not fully satisfied. She thought there were other things she had written that we had not yet found, and she desired that these be searched out, if possible, and included. So we have laid the manuscript away in our fire-proof vault, and after this conference probably four different persons will spend six or eight weeks in reading <221> through the thousands of pages of manuscript in the file to see if we can find the additional matter that she thinks is in existence. <GCB, June 1, 1913 par. 49>

It would be comparatively easy to hasten along the preparation of these manuscripts for publication in book form, if we were to write in a little here and there where she has written only a portion of the story on certain topics and has left a portion incomplete. I say, if her secretaries were authorized by God to do that work, and could write in the connections, the book could be prepared for the printer much faster. But this cannot be done; we can deal only with the matter which we have in hand. <GCB, June 1, 1913 par. 50>

For this reason, when you get the book on Old Testament history, you will find that there are some stories partly told, and not fully completed. You will find that there are many things you hoped to read about, that are not mentioned. Mother has written quite fully on Solomon, something on the divided monarchy, a little about Elijah and Elisha, quite fully about Daniel, Ezra, and Nehemiah; and we are gathering this and other matter and grouping it into chapters. <GCB, June 1, 1913 par. 51>

You may say, what do you mean by this "gathering"? Did not Sister White sit down and write out quite fully and connectedly that which she had to say about the controversy, about Jeroboam and Rehoboam, about Jeremiah and Isaiah and other Old Testament characters?--no; not on all the principal characters. Her life has been a busy one. She has been kept constantly at the front, speaking to the people, meeting emergencies. Some of the most precious things she has written about Old Testament and New Testament characters were written first in letters to individuals. Some of the most precious paragraphs in "Desire of Ages," passages describing Christ controversies with the Pharisees and the Herodians, were written under circumstances like these:-- <GCB, June 1, 1913 par. 52>

At Ashfield, New South Wales, Elder Corliss and some faithful helpers had been presenting the truth until there was a group of about thirty people keeping the Sabbath, ready to be baptized and organized into a church. The Campbellites could not bear to see that done. A bitter opponent came and challenged our brethren personally and through the papers. This was ignored as long as it could be. Finally, our friends, those in the truth, demanded that there be a discussion. So a discussion was arranged for. <GCB, June 1, 1913 par. 53>

In the night season this matter was laid before mother. She had never seen the Campbellite champion; but the man was shown to her--his spirit, his methods, his tactics. He had nothing to lose in that community; and it was presented to mother that his plan would be to endeavor to irritate Elder Corliss, and get him to say things that would discredit him before the people who were embracing the truth. <GCB, June 1, 1913 par. 54>

During the progress of that discussion, mother wrote to Elder Corliss, stating that it had been presented to her that his opponent in the discussion would work on certain lines, and that he must take such a course as to disappoint the enemy. As she wrote these cautions, her memory would be revived as to what had been presented to her about the work of Christ, and how the Pharisees and the Sadducees and the Herodians had followed him with accusations and questions, endeavoring to discredit him before the people. <GCB, June 1, 1913 par. 55>

When we came to make up the chapters for "Desire of Ages," we found in those letters the most vivid description of those experiences, that she had written anywhere. And we found other most precious passages that had been written first in letters to members of the General Conference Committee, and to conference presidents, regarding situations which were illustrated by the experiences of these Old and New Testament characters. <Gcb, June 1, 1913 par. 56>

Being written in this way, it takes much time to search through the writings and find these passages, and bring them together into manuscripts. After these are gathered, and grouped into chapter form, the manuscript is always submitted to mother. She reads it over carefully. Up to the present time every chapter of every book, and all the articles for our periodicals-- unless they happen to be reprints--have passed through her hands, and have been read over by her. Sometimes she interlines; sometimes she adds much matter; sometimes she says, "Can not you find more on this subject?" And then, when more has been found, and added, the manuscript is recopied, and handed back to her again for examination. And when she finally signs it and returns it to us we are permitted to send it out. <Gcb, June 1, 1913 par. 57>

Some criticism has been made because letters are sent out with a rubber-stamp signature. We feel that it is not necessary to ask mother to sign several copies. It is her custom to sign the original copy, and our workers claim that it is their right to keep this signed copy on file in our office, so that if anybody should challenge its authenticity, we have on file the copy signed with her own hand. The other copies are usually stamped with a rubber stamp. I merely mention this in passing, that all may know how much reason there is in any criticisms that are made about "rubber stamp testimonies." <GCB, June 1, 1913 par. 58>

While gathering the matter for "The Acts of the Apostles," day after day Brother Crisler and his associates in the work would pass in to mother the chapters as they were prepared, and she would read them. Sometimes she would pass them back without comment. Perhaps for three days in succession they would be passed back without a word of comment; and then she would say, what about such a subject? Where is the description of this? Or of that? And she would name the different matters she had in mind. In his explanation Brother Crisler might say, "The first matter you have mentioned is dealt with fully in a chapter you read some time ago; the second you inquire about is to be dealt with in a chapter to be prepared later; and as to the other matter that you wish to have incorporated, we had not thought of that. We will search the file, and see if we can find anything that has been written on that point." <GCB, June 1, 1913 par. 59>

At one time she said to him: "This book will be read by the same classes of people that the apostles were trying to reach in Paul's day. Take great pains to gather just as fully as you can what I have written regarding Paul's appeals to the heathen. The arguments that led the heathen to a knowledge of the true God in the days of the apostles, will appeal to the heathen in many lands in our day. These arguments were inspired of God, and in them there is convicting power. We must make the most of them in telling the story of the labors of the apostles." <GCB, June 1, 1913 par. 60>

At another time she said: "Have you made a careful study of what I have written about the Jews? The gospel must be preached to the Jews today. The appeals that were made to them by the apostles, will have great weight now. This book should be of value to the Jews, and to those who are working for the Jews, and also to those who ought to be working for the Jews. Take pains to gather carefully what I have written about Paul's work in appealing to the Jews." <GCB, June 1, 1913 par. 61>

These directions that she gives us have largely to do with the value of our work in the preparation of matter for the press. Of course at the beginning of the work on each book, we talk over the plan, and she gives general directions; and then she gives counsel as the work goes forward. Although mother is doing only a little writing now, and although she attends only a few public meetings, yet her counsels, and her directions to her workers, are of great value to this people, as found in the completeness of her published works. <GCB, June 1, 1913 par. 62>

June 2, 1913 On the Spirit of Prophecy
W. C. White
June 1, 8:30 A.M.

The apostle John, in his first epistle to the church general, writes these words: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his son Jesus Christ. And these things write we unto you, that your joy may be full." Verses 1-4. <GCB, June 2, 1913 par. 1>

It was the blessed privilege of the apostles to testify of what they had seen and heard, especially the privilege of John, who lived longer and testified, perhaps, more than any other. And the same motive that was in his heart to give to his hearers the benefit of all the encouragement, all the counsel, all the joy that he was able to convey to them, this same motive should prompt us in the words we speak to one another. And it is because of opportunities we have at general meetings to strengthen the faith and confidence of one another, that such gatherings as these are a blessing to the church. We assemble here and unite in prayer, unite in study, unite in seeking special help from God, and by his Holy Spirit he impresses hearts. And it is His will and purpose that we shall cherish the spirit of this meeting, that we shall

remember the blessed things heard as expounded from the Word of God, and that we shall pray to God to help our memories, and to bless our tongues and our lips as we return home, that we may carry these messages to our friends and brethren. <GCB, June 2, 1913 par. 2>

It is my desire this morning to speak of some things connected with a vital interest of this work about which there are questions, about which with some there is uncertainty and perplexity. It is my hope that I may this morning present to you some statements which will confirm your faith, and which, repeated by you to others, will strengthen their faith in the solidity of this movement, in the clearness and consistency of the instruction which God has given us from time to time through the Spirit of Prophecy. My opportunity to speak to you this morning has come because the one who was appointed was called away unexpectedly; therefore, I have not had time to give as much study to the logical presentation of matters as I might otherwise have given. I feel that you are all my friends, and that you will value the things I read, without criticizing much the order in which they may be presented. <GCB, June 2, 1913 par. 3>

I will begin to read this morning just where I left off a few days ago, by reading a statement written by myself in answer to inquiries and questions regarding the influence of Sister White's helpers over the testimonies. I read as follows:-- <GCB, June 2, 1913 par. 4>

"The supposition that those who are closely associated with Sister White have a potent influence over the character and contents of the messages that she sends to the people, is not a new thought. In the days of Jeremiah, the princes questioned Baruch the scribe as to how he received and wrote the words of Jeremiah. They evidently suspected that he had brought in some of his own ideas. <GCB, June 2, 1913 par. 5>

"For many years there has been brought against the Testimonies to the Church the charge that some one has influenced Sister White to write as she has done. Referring to early experiences, mother wrote, June 20, 1882, as follows:-- <GCB, June 2, 1913 par. 6>

"Many excused their disregard of the testimonies by saying, "Sister White is influenced by her husband; the testimonies are molded by his spirit and judgment." Others were seeking to gain something from me which they could construe to justify their course, or to give them influence.' <GCB, June 2, 1913 par. 7>

"In the early days of our denominational work, this experience was often repeated. Elder James White, in his preaching, brought out new expositions of scripture, and new thoughts regarding the best way to advance the cause of present truth; the shortly afterward, Sister White, in her Testimonies to the Church, advocated the same doctrine and policies. Then the critics cried out, 'Is it not evident that she is following the lead of her husband's mind?' <GCB, June 2, 1913 par. 8>

"But the true explanation of this was not difficult to find by those who sought it. The facts were these: The Lord had given to Sister White clear light regarding doctrines and policies. As this new light was given her, it was most natural that she should first tell it to her husband. Thus he learned enough about what had been revealed to her to give a new zest and direction to his studies, and a new mold and increased power to his discourses, and fresh vigor and greater breadth to his plans. Later on, when Sister White found time to write out her views for publication, they must necessarily agree with the teachings and plans of her husband, so far as his teachings and plans had been influenced by what he had learned from her. <GCB, June 2, 1913 par. 9>

"It was most natural that James and Ellen White should discuss freely and interestedly between themselves, plans and methods and ways and means for the advancement of the publishing work and the work of the ministers in the field, and that she should tell him of the views given her regarding the most effective methods of labor. As a result, he would shape his plans to harmonize with these views. Often his brethren would criticize these plans, which seemed too broad, and urge other policies. Then when Sister White was appealed to, and it was seen that her testimony was in harmony with the plans and teachings of her husband, some said, 'She is influenced by him, her testimony is a transcript of her husband's mind.' <GCB, June 2, 1913 par. 10>

"As James White gained experience and confidence as a leader, he sometimes made plans and inaugurated policies that were not in harmony with instruction given to his wife. But when reproved or instructed, through the Testimonies to the Church, for his error, he was quick to respond to counsel or reproof, and hearty in his confession of error. . . . <GCB, June 2, 1913 par. 11>

"From 1903 to 1909 the thought was entertained by some that Sister White's movements, her testimonies, and her attitude toward certain men and enterprises, were largely influenced by the president of the General Conference, and by the editor of the *Review*. <GCB, June 2, 1913 par. 12>

"The facts regarding this matter are that the views of these men, and the views of many of their associates, have been largely influenced by the written testimonies which they have received and read, and by the oral messages given them, in which they were warned of perils that threatened the church of God, and were charged in the most solemn manner to stand as faithful sentinels and wide-awake watchmen, guarding, warning, and protecting the church against the many wily attacks of the enemy. <GCB, June 2, 1913 par. 13>

"Many times I carried messages from Sister White to Elder Daniells, to Elder Prescott, and to other brethren in leading positions of responsibility, asking them to visit her, and I have been present as a learner and as a witness at the interviews. During these interviews, she would question them regarding their plans and policies, and would relate to them what the Lord had shown to her <234> regarding the work to be done, and the dangers and perils that surrounded the church, and the difficulties that confronted the various branches of its work. Often have I heard these men warned of the subtle and secret workings of the enemy to undermine the faith of our people in the peculiar truths which make us Seventh-day Adventists, and of his efforts to bring in discord that would rob the church of its strength. I have repeatedly heard the charge most solemnly given to Elder Daniells and Elder Prescott, that they must stand in defense of the truth, and must do all in their power to save the people from deception. <GCB, June 2, 1913 par. 14>

Having had this experience, it seems to be plainly my duty to testify that these men have not, as some have supposed, led Sister White to take strong positions to harmonize with their minds and their views; but that *they* were led to take strong positions because they heard and heeded the solemn messages borne to them by her. <GCB, June 2, 1913 par. 15>

"I have known of messages of warning being sent to these men, pointing out that in their conference connection with ambitious leaders in certain branches of the work, there were dangers that they had not discovered. I have seen them read reproofs to themselves and to others, regarding the popular and accepted policies for the conduct of the publishing work and the medical work, and I have known of the struggle it cost them to decide that they would act upon the counsel received. I have knelt with them in prayer, and have heard their humble pleadings for grace to give up their will and way, and for strength and wisdom from on high to follow the course marked out for them. <GCB, June 2, 1913 par. 16>

"Regarding the development of our institutional work in Washington, D.C., It is my duty to testify that I had abundant opportunity to know that Sister White's visits to Washington, her interest in the institutions there, and her anxiety that the sanitarium and the nurses' training-school should be quickly put upon a strong footing, were the result of revelations from God and not the result of the influence of men." <GCB, June 2, 1913 par. 17>

Regarding the interest that Sister White feels for the work in the southern states, it can truly be said that the intense interest which she manifested in the upbuilding of the Nashville Publishing House, the Graysville school, the Graysville sanitarium, the Huntsville school and sanitarium, the Nashville sanitarium, and in the Madison school, was the result of revelations from God, and not, as some would say, enthusiasm aroused by appeals and representations of men. <GCB, June 2, 1913 par. 18>

But the question will be raised, has not Sister White changed in her attitude toward some of our educational institutions? Has she not changed in her attitude toward some of those sanitariums?--No, I know of no change. Having loved our institutions, she loves them to the end. "How is it, then," some have asked me, "that there are plans for closing some of them that are not succeeding financially? We hear that some of them are tottering, and will be closed unless the denomination puts its strong arm underneath to sustain them. Why is this? <GCB, June 2, 1913 par. 19>

Now, brethren, let me illustrate by the experience of the Battle Creek sanitarium. You who have read the early testimonies know very well the clearness, the strength, the earnestness of the appeals given to this people to establish a medical institution where the sick could come to be healed, and, while receiving the care of the most skilful physicians and nurses, be brought in daily contact with men and women who have strong faith in God, and who manifest by their lives that they have a hold upon heaven, people who will lend their influence to encourage these patients to lay hold on God. You know the strength of these appeals, and also that Elder Loughborough and my mother and father and others put their whole heart into the work of establishing that institution. As it grew, demands came from the patients for more room and better accommodations. Then, without fully counting the cost, men began a new building. It was a good plan, and would have been a very good building if completed; but when it was partially completed, there came one of those crises which sometimes manifest themselves in our work. The work of building stopped. As my father and others studied the financial situation, they said, "It is hopeless to undertake to erect such a large building." After one or two years, father called for workers to come with their pickaxes, crowbars, and shovels, and to tear that structure down. <GCB, June 2, 1913 par. 20>

It was not more than a year after this that my father saw his mistake, and felt deeply to regret that he had lifted his hand to undo that which had been begun. I have often heard him say, "If I had only waited; if I had only taken a broader and brighter view; if I had only had more faith that God would send us a strong management, I never would have lifted my hand to tear down that basement." <GCB, June 2, 1913 par. 21>

Afterward, on the same ground, a larger building was constructed, and a greater work was done. This, in my mind, is a lesson with reference to other institutions that may be in financial perplexity. Let us have faith in God, and let us hold on to that which is most valuable. The most valuable thing of all in an institution of this character is the good will and confidence of the people. Let us hold on to the good will of the people. And if, because of lack of men to furnish strong management and efficient workers, we have to close some of them for a time, let us wait patiently until God gives us the men to open them again. Let us not tear them down, or give them away, or sell them. Such is the lesson from the

earlier history of the Battle Creek Sanitarium. I think of it often in connection with some things we hear regarding the necessity of closing some of our institutions. <GCB, June 2, 1913 par. 22>

Has Sister White changed in her interest in the Graysville school? No! In the Graysville sanitarium? No! Has she less interest in the success of the Nashville sanitarium--No! Has she changed her views regarding the necessity and value of such an institution?--No, not at all! It may have been said by those who are perplexed over the great effort we are making to raise funds for the home and foreign mission work that if Sister White saw things then as she sees them now she would not have written as she did about the Madison school and other schools of that character. This is only a supposition. We have nothing from her pen, or from her, to intimate any such theory. <GCB, June 2, 1913 par. 23>

Have Sister White's views changed regarding our schools because some schools have been located unfortunately; because some have been built where they are not needed?--no. She is sorry for every mistake that wastes the resources and mars the reputation of God's cause. But her views are not changed with regard to the great work we are doing in educating our children and training them to enter the great army of God's missionaries going to the ends of the earth. <GCB, June 2, 1913 par. 24>

Have Sister White's views changed with regard to the value of establishing schools in the Central American republics and other child nations where education is necessary as a basis for successful evangelization? Have Sister White's views changed because of some sad experiences like that in Spanish Honduras?--No! No! She is sorry for the mistakes that mortal man makes in carrying on god's work, but her views of God's work have not changed. <GCB, June 2, 1913 par. 25>

She has not changed her views with regard to the necessity of encouraging men and women in different states to leave their homes and go out into the unoccupied parts of their own state, or of other states where there are no Sabbath-keepers, and starting interests in these localities. We may hear from our conference officers that there are fifteen or twenty counties in their fields which have never been worked. Why do we not get men to go with their families into those unworked sections and hold aloft the torch of truth? Our time to work is growing short. God help us to have largeness of heart, and encourage the sowing beside all waters. <GCB, June 2, 1913 par. 26>

There is one question that a good many ministers and some laymen present to me: "Is everything that Sister White says or writes, inspired? Is everything that she writes in her articles, revelation?" Now I might say much about this, but I think it would be of more value to you, for me to read to you some things she has written. I hold in my hand a letter addressed to a physician, bearing date of June 14, 1906:-- <GCB, June 2, 1913 par. 27>

"Dear brother: your letter came to me while in southern california. For some weeks the consideration of matters connected with the development of our sanitarium work, and the writing out of the views given me regarding the earthquake and its lessons, have taken my time and strength. But now I must respond to the letters received from you and others. In your letter you speak of your early training to have implicit faith in the testimonies, and say: 'I was led to conclude and most firmly believe that every word you ever spoke in public or private, that every letter you wrote under any and all circumstances, was as inspired as the ten commandments.' <GCB, June 2, 1913 par. 28>

"My brother, you have studied my writings diligently, and you have never found that I have made any such claims, neither will you find that the pioneers in our cause ever made such claims. In my preface to 'Great Controversy,' you have no doubt read my statement regarding the ten commandments and the Bible, which should have helped you to a correct understanding of the matter under consideration. <GCB, June 2, 1913 par. 29>

Here is the statement. Please do not forget what I am reading. Most of you have "Great Controversy" in your homes. You will find this statement in the introduction. That introduction is worthy of much more study than it has received. Carefully studied, it will answer <235> many of the questions that arise over this subject. <GCB, June 2, 1913 par. 30>

Quoting from this introduction to "Great Controversy," she wrote:-- <GCB, June 2, 1913 par. 31>

"The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God;' yet they are expressed in the words of men. The infinite one, by his Holy Spirit, has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures, and those to whom the truth was thus revealed have themselves embodied the thought in human language. The ten commandments were spoken by God himself, and were written by His own hand. They are of divine, and not human, composition. But the Bible, with its God-given truths, expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the son of man. Thus it is true of the Bible, as it was of Christ, that 'The Word was made flesh, and dwelt among us.' Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear to the superficial careless, or prejudiced reader, to be discrepancy or

contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony. <GCB, June 2, 1913 par. 32>

"As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of a subject. He grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase, and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind; a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed, unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life. <GCB, June 2, 1913 par. 33>

"God has been pleased to communicate his truth to the world by human agencies, and he himself, by his Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels; yet it is none the less from heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth." <GCB, June 2, 1913 par. 34>

It is my belief, brethren, that if we faithfully study these statements regarding the method by which God communicates to his servant, and the method of writing out the light imparted, that we will find an answer to many of our questions regarding the character of the writings of Mrs. White. <GCB, June 2, 1913 par. 35>

(proceeding with the letter): -- <GCB, June 2, 1913 par. 36>

"In perfect harmony with this, are my statements found in the article, 'The Testimonies Slighted,' written June 20, 1882, and published in 'Testimonies for the Church,' vol. V, no. 31, pages 62-84. From this I quote, for your consideration, several paragraphs:- <GCB, June 2, 1913 par. 37>

"Many excuse their disregard of the testimonies by saying, "Sister White is influenced by her husband; the testimonies are molded by his spirit and judgement." Others are seeking to gain something from me which they could construe to justify their course, or to give them influence. It was then decided that nothing more should go from my pen until the converting power of God was seen in the church. But the Lord placed the burden upon my soul. I labored for you earnestly. How much this cost both my husband and myself, eternity will tell. Have I not a knowledge of the state of the church, when the Lord has presented their case before me again and again for years? Repeated warnings have been given, yet there has been no decided change.' <GCB, June 2, 1913 par. 38>

"Yet now when I send you a testimony of warning and reproof, many of you declare it to be the opinion of Sister White. You have thereby insulted the Spirit of God. You know how the Lord has manifested Himself through the Spirit of Prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written at midnight, letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-five years from above, or from beneath? <GCB, June 2, 1913 par. 39>

"When I went to Colorado, I was so burdened for you that, in my weakness, I wrote many pages to be read at your camp-meeting. Weak and trembling, I arose at three o'clock in the morning to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision -- the precious rays of light shining from the throne." <GCB, June 2, 1913 par. 40>

I will not read further, as time is passing. <GCB, June 2, 1913 par. 41>

From my conversations with men and women, I have learned that many understand this last statement to mean that every article, every testimony, is the writing out of a presentation given just then and there; and therefore some conclude that because they continue to see articles in the papers, mother is writing today just as much as she used to write years ago. <GCB, June 2, 1913 par. 42>

The facts are these: At the present time mother is writing very little. But during many years of service, her work was done on this wise: Oftentimes mother's mind was directed in the early morning to some particular subject. Sometimes the angel would awaken her as if some one touched her, and the message would be given, write what I revealed to you at such and such a time regarding such and such a church or conference or movement. She would quickly arise and dress, and undertake the writing without delay. As she began, the matter was all fresh in her mind, just as it had been presented years before; and she would write on, page after page, and page after page. Growing weary, she would stop and rest, sometimes sitting in her chair, waiting a few minutes, thinking of what was to follow. Then again another view was flashed upon her memory, and she would write on and on until she became weary, and rested for a time; or

perhaps she would write until the subject was entirely finished. <GCB, June 2, 1913 par. 43>

At other times letters came stating conditions in certain conferences or churches or institutions; and these brought to her memory that which had been revealed to her six months before, or three years before, or six years before, as the case might be, regarding the future of that conference or church or enterprise. In many of the views, it had been presented before her that if the brethren would take such and such a course, certain results would follow; and that if they would take another course, other results would follow. Under such circumstances, she would write out from memory the instruction that had been given her years before. <GCB, June 2, 1913 par. 44>

With reference to her recent articles, I may say that about six years ago, when her activities in traveling and in holding meetings were growing less, she devoted much time to the reading of what had been written in former years. When we copy her writings, we place one copy in the office file, and one copy we bind up and place in her room. Day after day, and week after week, she would take those bound volumes of manuscripts, and search through them, and mark certain articles, saying, "This must be published." Some pages she would interline, and to some articles she would add pages of manuscript, and then pass them out to us with instruction that they should find a place in our papers as soon as we could copy them and they were found to be needed. <GCB, June 2, 1913 par. 45>

As her strength has grown less, she has depended more upon her helpers in the matter of selecting material. She gives general instruction, "Find what I have written on such and such subjects, and offer it to the *Review*." Or, "Find what I have written on such and such subjects, and offer it to the *Signs of the Times*." And so, as her strength is less, she depends more than formerly upon her workers to make the selection of material. <GCB, June 2, 1913 par. 46>

Sometimes the editors of our papers feel the need of articles on certain subjects, and they write to us, "May we feel free to reprint what appeared in the *Review* (or *Signs of the Times*) years ago?" We usually reply, "Yes; use your judgment." At other times they tell us what they think is the need of the people, and we search in the manuscript files and find some precious document that contains the very warning and counsel that it is felt the people need. This is prepared for publication in article form, and sent forward. Thus there is a harmony of plan and a hearty cooperation in the work, and we who are helpers in this work find that it is a blessed privilege to have a part in it. <GCB, June 2, 1913 par. 47>

June 6, 1913 Communication From Mrs. E. G. White

Sanitarium, Cal., Feb 20, 1913. To the workers in the message,--

Last night I seemed to be in earnest conversation with some of our brethren who seemed to be unable to take a broad view of the work that God desired them to do. Some in their efforts were going beyond that which was wise and prudent, while others were falling short of that which was required of them. I was trying to make these brethren understand the necessity of carrying the work forward intelligently, so that one worker would not tear down the work that another was endeavoring to build up. <GCB, June 6, 1913 par. 1>

This morning after dressing, I began to look over a collection of manuscripts that lay on my office table. The first on which my eye fell was one in which were laid down principles that lie at the foundation of all successful efforts for souls,--principles that every worker needs prayerfully and carefully to study. Again and again I have been impressed to write that which, if studied under the direction of the Holy Spirit would enable our brethren to take right views of their privileges and responsibilities. But unless these principles are so studied, they cannot be worked out in the experience. Unless there is a united drawing with God, unless those in positions of leadership lift up their hearts to heaven, confessing their defects of character, and pleading for help to reach a higher standard, they will not discern their own spiritual needs, or strive successfully for higher attainments. <GCB, June 6, 1913 par. 2>

Because a worker does not see the importance of a fellow worker's efforts, he should not pull back and make the work go hard. Every laborer should now be working with zeal and energy, pressing onward and upward. There should be no such thing as backsliding from the light that has guided us for so many years. God is calling upon his people to reach a higher standard of spirituality, to work unitedly. Much of the work being accomplished in the cause of present truth would require not more than half the labor that it now demands if the workers would come unitedly to the help of the Lord, lending their courage and zeal, their faith and influence, to the building up of whatever enterprise is called for. <GCB, June 6, 1913 par. 3>

A sad mistake is made when workers take up some work that God has not set them, and carry it forward as if that were the plan of the Lord. The result is disappointment; and when the realization comes that they have been in error, it is often the case that the workers fall into discouragement, and go off on a line that leads directly away from the reformations that God desires to see wrought. <GCB, June 6, 1913 par. 4>

There is a great work to be done, and we do not half realize its sacredness, or appreciate its uplifting influence on the lives that are yielded to its fashioning. We are to learn to take God at his word, for thus only can we carry out his purposes. There should be no holding back on the part of any. With all the light that has been given us, we cannot truthfully say. "We did not understand his will." Let there be a drawing together, every one lifting in spiritual lines. Let us manifest a godlike earnestness of purpose instead of taking an attitude of careless indifference. The indifference manifested by some discourages those who are trying to do faithful work. <GCB, June 6, 1913 par. 5>

Not all are pursuing a course of indifference. There are some who are reviewing their past mistakes, and are learning from these mistakes the lessons that God would teach them. They are making close examination of self. These workers are studying their own lives in the light of Christ's perfect example, and are becoming changed into the same image. <GCB, June 6, 1913 par. 6>

Our ministers have some experiences to gain that have not yet been gained, standards to reach higher than those yet attained. They have lessons to learn of personal ministry for souls. There is a special work to be done for the newly converted. Do not think when these have embraced the doctrines of the message, that you can leave them there. Many have thus been left in spiritual darkness; they know not how to go forward. Go to these souls; pray with them; lift them up. Do not rest until you see that they are striving to reach the standard that God's Word sets for his children. <GCB, June 6, 1913 par. 7>

We talk much about the truth; but unless we live the truth, unless we ourselves are reaching its standard, and helping others to reach it, our work will not have the approval of Heaven. <GCB, June 6, 1913 par. 8>

We do not realize how untiring are Satan's efforts to sap our spirituality. He is working mightily that the people of God may be only half converted. Then self will swell to large proportions, and there will be no revelation to the world of the transforming power of God. If this power does not rest upon God's people and move them to sanctified action, they cannot do the work in the earth that has been shown us must be done. Without this power, they will not realize their responsibility as his representatives in a world of unbelief.

Ellen G. White. <GCB, June 6, 1913 par. 9>