



GCDB - General Conference Daily Bulletin

March 20, 1891 Home Missionaries Needed.

*[Delivered Tuesday forenoon, March 17, 1891.]

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By Mrs. E. G. White.
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Dear Brethren and Sisters: I have had a burden in regard to Battle Creek and the places surrounding it, and other places in Michigan. From time to time, light has been given me with reference to the duty of many of our people to leave this place, and go where they can spread the knowledge of the truth. Testimony on this point was given years ago, and why the people have been so backward in heeding it has been a mystery to me. Here is a testimony that was given June 12, 1868:-- [<GCDB, March 20, 1891 par. 1>](#)

I was shown that a great work might be accomplished in bringing souls to the knowledge of the truth, were proper exertions made. In every town, city, and village there are persons who would embrace the truth if it were brought before them in a judicious manner. Missionaries are needed among us, self-sacrificing missionaries who, like our great Exemplar, would not please themselves, but live to do others good. [<GCDB, March 20, 1891 par. 2>](#)

I was shown that as a people we are deficient. Our works are not in accordance with our faith. Our faith testifies that we are living under the proclamation of the most solemn and important message that was ever given to mortals. Yet in full view of this fact, our efforts, our zeal, our spirit of self-sacrifice, do not compare with the character of the work. We should awake from the dead, and Christ will give us life. [<GCDB, March 20, 1891 par. 3>](#)

With many of our brethren and sisters there is a strong inclination to live in Battle Creek. [Many think they are getting the next door to heaven, if they get into Battle Creek. Thus they have expressed it to me again and again.] Families have been coming from all directions to reside here, and many more have their faces set that way. [We can well testify of that, by the inflowing since the last Testimony was given.] Some who have come to Battle Creek, held offices in the little churches from which they moved, and their help and strength were needed there. When such arrive at Battle Creek, and meet with the numerous Sabbath-keepers there, they frequently feel that their testimonies are not needed, and their talent is therefore buried. [<GCDB, March 20, 1891 par. 4>](#)

Some choose Battle Creek because of the religious privileges it affords, yet wonder that their spirituality decreases after their sojourn there a few months. Is there not a cause? The object of many has been to advantage themselves pecuniarily,--to engage in business that will yield them greater profits. Their expectations in this particular may be realized, while they have dearth of soul, and become dwarfed in spiritual things. They take no special burden upon themselves, because they think they would be out of place. They do not know where to take hold to labor in so large a church, and therefore become idlers in their Master's vineyard. [Now mark!] All who pursue this course only increase the labor of those who have the burden of the work in the church. They are as so many dead weights. There are many in Battle Creek who are fast becoming withered branches. [<GCDB, March 20, 1891 par. 5>](#)

Some who have been workers, and who have an experience in the cause of present truth, move to Battle Creek and lay off their burden. Instead of feeling the necessity of double energy, watchfulness, prayer, and diligent performance of duty, they do scarcely anything at all. Those who have burdens to bear in the Office, and have not time for duties aside from their work, are obliged to fill responsible positions in the church, and to perform important, taxing labor, which if they do not do, will remain undone, because these others will not take the burden. [<GCDB, March 20, 1891 par. 6>](#)

Brethren who wish to change their location, who have the glory of God in view, and feel that individual responsibility rests upon them to do others good, to benefit and save souls for whom Christ withheld not his precious life, should move into towns, and villages where there is little or no light, and where they can be of real service, and bless others with their labor and experience. Missionaries are wanted to go into towns and villages and raise the standard of truth, that God may have his witnesses scattered all over the land that the light of truth may penetrate where it has not yet reached, and the standard of truth be raised where it is not yet known. The brethren should not flock together because it

is more agreeable to them, but should seek to fulfill their high calling to do others good, to be instrumental in the salvation of at least one soul. But more may be saved than one. <GCDB, March 20, 1891 par. 7>

The sole object of this work should not be merely to increase our reward in heaven. Some are selfish in this respect. In view of what Christ has done for us, and what he suffered for sinners, we should, out of pure, disinterested love for souls, imitate his example by sacrificing our own pleasure and convenience for their good. The joy set before Christ, which sustained him in all his sufferings was the salvation of poor sinners. This should be our joy, and the spur of our ambition in the cause of our Master. In so doing we please God, and manifest our love and devotion to him as his servants. He first loved us, and withheld not from us his beloved Son but gave him from his bosom to die that we might have life. Love true love for our fellow-men, evinces love to God. We may make a high profession, yet without this love it is nothing. Our faith may lead us even to give our bodies to be burned, yet without self-sacrificing love, such as lived in the bosom of Jesus, and was exemplified in his life, we are as sounding brass and a tinkling cymbal. <GCDB, March 20, 1891 par. 8>

It is not merely the ministers who are missionaries; every soul who has given himself to God is a missionary. Every one ought to feel that he is under obligation to God to win souls to Christ. <GCDB, March 20, 1891 par. 9>

Many of the ministers that labor in different places have little success in winning souls to the truth. What is the reason of this lack?--They have not the living faith that takes God at his word. Those who have this vital connection with God, labor for the one object,--to save souls. They do not merely preach a sermon, but they feel that there is earnest work for them to do. They go to the houses of the people and sit down with the families, taking the Bible with them, and they become missionaries in the home, and wherever they are. <GCDB, March 20, 1891 par. 10>

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There are some who need to cultivate adaptability,--they need to adapt themselves to the situation,--and then they can do more good in families than they can while spending so much time in sermonizing. God wants you to take hold of the work, and act like men who carry the burden of souls continually. Then you will work earnestly to bring sheaves to the Master. <GCDB, March 20, 1891 par. 11>

There are families right here in Battle Creek who should be in other places, working for the salvation of souls. Are you not servants of God? Have you not professed to be his servants, the soldiers of the cross of Christ? But whom are you serving? Where are your conflicts? Where are your trials? Where do you meet with opposition? In meeting opposition you are driven to the Lord of heaven for strength and support; you are driven to the gate of heaven, that the bright beams of the Sun of Righteousness may shine into your hearts. Then you will not merely tell what the requirements of God are, but you will tell of his grace and love, of his mercy and joy and peace, which lift you above the temptations that will assail you in every place. <GCDB, March 20, 1891 par. 12>

Here in Battle Creek the church is large, and people cannot be looked after individually as in the smaller churches. Then how important that all who come here should decide not to be a dead weight, a burden, but to catch every ray of light from the throne of God, and to educate, *educate*, Educate themselves, that they may educate others. In doing this, it becomes evident that they are not dead,--they are alive. <GCDB, March 20, 1891 par. 13>

And those who are connected with our institutions here can obtain a deeper experience, through earnest prayer and vital connection with God, that they may distinguish the temptations of the enemy amid the common duties and the business of life. Unless they feel the importance of making the improvement that is essential in their characters in order to be better men every day, and thus be enabled to carry the responsibilities that rest upon them, they will be found on the losing side. <GCDB, March 20, 1891 par. 14>

The church, too, should be a living, active, working church. The members should not lay their weight upon others, but each should carry his own burden, and fill his allotted place as a worker together with God. What are you doing? God has given every man his work, and you are not to look to others; you are to look to your Master,--to him who has called you to his service. You are to do his will, notwithstanding that infirmities may be upon you. For we have infirmities, and defects of character, and therefore need the grace of God all the time. <GCDB, March 20, 1891 par. 15>

If this church becomes a living, active church, its members will have a tender care for the youth among them; they will be looking after those whose hands are hanging down, whose feet have gone astray from the true, safe path. They will not stand idle, not knowing what is the matter with their brother or sister. They will have a living interest in the momentous issues that are before us for this time, and there will be a self-sacrificing people here. That is what God wants us to be. <GCDB, March 20, 1891 par. 16>

But some have drifted into Battle Creek whom God has not sent here. If he should speak to them, methinks he would say, as he did to his prophet of old, "What doest thou here, Elijah?" In these words the Lord virtually said to Elijah, "I sent you to Ahab with a message, and how is it that you have strayed away here? Was it because Jezebel threatened to take off your head for bearing the living testimony which resulted in the death of the priests of Baal? What sent you here? Elijah heard the threats of Jezebel, but he did not wait to hear what God had to say. He fled for his life, and hid in

a cave. But God did not leave him there. No, he called him out of the cave, and bade him stand with God upon the mount, and listen to his word. <GCDB, March 20, 1891 par. 17>

Have the members of the Battle Creek church the true missionary spirit? Are they following the example of Christ? He did not remain in the pleasant courts of heaven and leave the world to perish. Do we see his example followed among us? Where are our home missionaries? May the Lord awaken an interest in the hearts of those who are guiding this work, that light may shine in the darkened places. Those who are content to sit under the clear light of truth from Sabbath to Sabbath, and do nothing to diffuse the light, will after a time lose it themselves. If we would keep the light, we must be constantly giving it to others. <GCDB, March 20, 1891 par. 18>

Jesus did not neglect the villages. The record declares that "he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, . . . which ministered unto him of their substance." These accompanied Christ for the purpose of doing something. I want to know how the people who gather here from Sabbath to Sabbath are going to stand when the judgment shall sit, and the books shall be opened, and every one shall be judged according to the deeds done in the body? I want to know how we shall meet those souls unsaved whom we might have helped and blessed. To God the souls of all are alike precious; there is no respect of persons with him. <GCDB, March 20, 1891 par. 19>

The apostle Paul said, "The love of Christ constraineth us." It was this that impelled him to his arduous labors and burden-bearing in the cause of Christ. Thus he was constrained to carry the light of truth to those that were in darkness. And there <183> is just as much necessity for us to bear burdens, and to feel that we are constrained. The same love that impelled Paul should impel us. <GCDB, March 20, 1891 par. 20>

Are there not families here who will uproot from Battle Creek and go out to settle in some of the adjoining towns and villages, and there exert a saving influence? At first the people of these places may despise the truth, for they have heard much that is false and objectionable in regard to Sabbath-keepers. Now is it not the duty of some who are standing idle here, to go where they can represent Christ and his precious truth. Jesus might have stayed in the courts of heaven till today. He might never have come to our world, but he *chose* to do it. And why? Because he loved us. He gave his life for us; and what does he say in the word?--"Love one another as I have loved you." <GCDB, March 20, 1891 par. 21>

When I was at Otsego, I asked the brethren if there were any Sabbath-keepers in the towns and villages around them. They said, not that they were aware of. I answered, "Then there is one thing that I would be aware of. I would see that the light of truth was shining in these places." Let a family move into each place,--a family whose members love Jesus, and who will walk with the cross of Calvary in view, who will lie low at the feet of Christ, because the more humble they are, the clearer will be their views of Christ and his matchless loveliness, and the great sacrifice that he has made to save perishing souls. <GCDB, March 20, 1891 par. 22>

Jesus left the courts of heaven, he laid off his royal robes and his royal crown, to undertake the salvation of the world, to bring many sons and daughters to God. He clothed his divinity with humanity. That was a humiliation; but he came still lower. He was poor; he worked at the carpenter's trade with his father, and in this act gave honor to all labor and to all honest poverty. So let no one, whatever his position, feel at liberty to despise or oppress the poor, or to treat any soul with harshness; for Christ humbled himself to save all. <GCDB, March 20, 1891 par. 23>

No matter where it is,--in the Sanitarium, the publishing house, the College, or any other department,--you are not at liberty to cherish a feeling of envy or jealousy, or to speak harshly or impatiently. If we are Christians, Christ dwelling in us will lead us to represent him in character; and when the love of Jesus lives in the soul, let me tell you that your harsh spirit, your haughty independence, your authoritative manner, will all be laid aside. You will then feel that you are yourself a sinner, in need of the grace of God, and that he has borne with you, and borne with you long and patiently. <GCDB, March 20, 1891 par. 24>

O, How long he has suffered us! How patient he has been with our mistakes! and yet many of us will do just as the man did who was forgiven the great debt, who went out and took his neighbor by the throat, saying, "Pay me that thou owest!" Such a man fails to remember how much he was forgiven, and he will act out his own impetuous, wicked disposition, and make offenders feel that they are in his power. There is a great deal of this work here in Battle Creek, but we want all who indulge this spirit to understand that unless they are converted, they will never see the kingdom of heaven. <GCDB, March 20, 1891 par. 25>

What is our work in this world?--To win souls to Christ. Hence we are to study the life of Christ, for he is our example. At some of our camp-meetings I have seen men strolling around on the outside of the ground during the time of service. I asked, "Why are you here, instead of listening to the discourse?" "I know all about that subject; I have heard it several times," was the answer. "How do you know," I said, "but that God has given his messenger a word for you?" Such ones are in the position of the rich young man who came to Christ, saying, "What shall I do to inherit eternal life?" The answer was, "Keep the commandments." But he rejoined, "All these things have I kept from my

youth up; what lack I yet?" <GCDB, March 20, 1891 par. 26>

Thus many will say, "I have done the best that I knew." Then you should learn of Christ how to do better. If you are doing the best you know, then, for Christ's sake, put yourselves in the channel of light, where the bright beams of the Sun of Righteousness will shine into the heart, and you will know how to do better. God wants us to improve all our powers, and to make use of all the opportunities he has given us for soul-culture. He wants us to learn every day in the school of Christ. <GCDB, March 20, 1891 par. 27>

Every one in the Office of Publication, needs, moment by moment, to receive wisdom from above. If there is light anywhere that he can get, he should be where he can receive it. And when the workers there feel as they should the responsibility of their position, it will make them solemn and prayerful in the doing of the work. They will do their best all the time. <GCDB, March 20, 1891 par. 28>

Now we want light, and we may have it on this occasion if we will open our hearts to receive it. When we have done that, we shall understand that Battle Creek is missionary ground, and we are laborers together with God. We want to understand better how to work for souls. Right around us there are many, both young and old, that need our help. You can engage in missionary work right here, and thus be learning how to work for others; then you will be prepared to go out of Battle Creek to labor. <GCDB, March 20, 1891 par. 29>

You are not here to gather around you a select few of your favorites, who virtually say, "You praise me, and I will praise you; you help me, and I will help you." In doing this you will leave a large <184> class uncared for,--souls for whom you are responsible before God. When you place yourselves where you should be in order to hear the voice of God, you will come before him every day, saying, "Speak, Lord; for thy servant heareth." "Lord, what wilt thou have me to do? And the Lord will give you a burden for souls, and will touch your lips as he did those of Isaiah, with a live coal from off his altar. <GCDB, March 20, 1891 par. 30>

There are fields for labor opening everywhere, and calls for schools in every direction. Right in our own State are most favorable openings for missions, places where churches should be built, and the light of truth shine forth. But where is the means to sustain the work? <GCDB, March 20, 1891 par. 31>

There is just as much self-denial required now as when we first started in the work, when we were only a little handful of people, when we knew what self-denial meant, what self-sacrifice meant, when we tried to get out the little papers, little leaflets, that should go to those who were in darkness. There are a few connected with the Office today who were with us then. For years we received no wages, except barely enough to furnish us with the plainest food and clothing. We were glad to wear second-hand clothes, and sometimes we had hardly food enough to sustain our strength. Everything else was put into the work. After a time my husband received six dollars a week, and we lived on that, and I worked with him in the cause. Others labored in a similar way. <GCDB, March 20, 1891 par. 32>

Brethren, one after another of the old standard-bearers has fallen, and others have entered into their labors. We do not want you to forget that those men who have grown gray in the cause of God, and still survive, are not to be neglected or ignored. They should be highly esteemed for their works' sake. Those that have come in to take up the work, after it has been made a success, should walk very modestly. They should manifest the spirit of self-sacrifice. God means that the institutions here shall be carried on by self-sacrifice, just as the foundation was laid. <GCDB, March 20, 1891 par. 33>

God wants every one here to receive of his Spirit. He wants to give us of his power. He wants us to acknowledge his dealing with us in the past. We are not to discredit or despise it and go to work in a different way. It is best for us to work where God works, and to recognize his leadings all the way along, from the time when the mighty cleaver of truth took us out from the world and made us a separate people. <GCDB, March 20, 1891 par. 34>

I repeat that we should be missionaries; we want to "hold the fort." Wherever we can find among us men of ability, we should endeavor to bring them in and connect them with the work; but if they will not seek in every way to catch the light from heaven, that they may know how to lead the people in the right way, God can do without them. He is not dependent upon any human being or human ability. Your ability will never give you an entrance into heaven. The question is, Are you walking with God? Is Christ abiding in your heart? Does the law of kindness proceed from your lips? Do you feel the necessities of those who need encouragement and help? Those who represent the cause must stand high before the people in order to win their confidence; and when; standing in God, you have the confidence of the people, the cause will be built up. <GCDB, March 20, 1891 par. 35>

The God of heaven is the ruler over all. No man or set of men can rule in these institutions in Battle Creek. We want you to know, brethren, that God stands at the head. He will take charge of his own work. <GCDB, March 20, 1891 par. 36>

God has chosen us to be a peculiar people among the nations of the earth, and through us he desires to send the light of truth to all the world. Are you doing your part in the work? God help you to feel that you are to deny self, to sacrifice self, remembering that Jesus for our sake became poor, that we through his poverty might be made rich. Christ is coming, and he is coming to investigate the work of every one,--to see whether it is wrought in God and in an unselfish

way, or the opposite. <GCDB, March 20, 1891 par. 37>

God does not want any to engage in this work except those who have the spirit of sacrifice, and who feel that God is with them, and that he has called them to share in the sacred work for this time. I want to see the blessing of God, the dews and the showers of grace, come upon his people in rich measure. Remember, he bids you to bring all the tithes and offerings into the storehouse, and he promises that if you do this, you shall have his blessing; that he will open you the windows of heaven and pour you out a blessing so great that there shall not be room enough to receive it. <GCDB, March 20, 1891 par. 38>

When I see so little of the spirit of self-sacrifice manifested among us, I wonder if our people believe that Christ is soon coming. *Do you believe it?* A man will act out all the faith he has. We used to say so in 1843 and 1844. Brethren, do you now believe that the Lord is coming? Do you believe it in your hearts, or is it a mere theory, without any real faith or power? The world will present its proposals to draw you away from the work, and Satan will tempt you to accept them. If you can be easily divorced from the work, you may depend upon it the bribe will come, because Satan wants every soul that he can lead. Now, brethren and sisters, we want to know who are on the sacrificing side; we want to know who will be on the side of God, the side of heaven, the side of eternal life. <GCDB, March 20, 1891 par. 39>

April 13, 1891 Our Present Dangers.

*[Delivered Tuesday evening, March 24, 1891.]

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By Mrs. E. G. White.
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Brethren and sisters, I appeal to you as Seventh-day Adventists to be all that this name signifies. There is danger of departing from the spirit of the message, and adopting measures that will imperil the work of God. As the Lord has presented these things before me at several times and in different places, I have been brought into your assemblies where articles were read and statements made which were false in principle and dangerous in their tendency. I was shown that those who advocated these sentiments were not following the counsel of God, but were bringing in that which would surely lead souls away from safe ground, away from the third angel's message, into wrong paths, to a careless disregard of the injunctions of God, thus imperiling their own souls and the souls of others. <GCDB, April 13, 1891 par. 1>

In your councils, how little experience many of you have in humbling the heart before God! How little you know of striving in prayer that you may enter in at the strait gate! The question of highest importance to you is, "Do I have an experimental knowledge of God? Am I ready to believe what he tells me, to do what he bids, instead of following my own judgment? Am I drawing nearer to God?" The Scripture says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned." If your hearts are not fully surrendered to God, if you do not submit your will to his, you will devise and plan without the <257> guidance of Him who is mighty in counsel. Some have manifested a spirit of Pharisaic prejudice and criticism. As soon as this is indulged, the holy angels depart from you; for they cannot administer to sin. You possess in a large degree the same spirit that was revealed in the Conference at Minneapolis. The deception that was upon minds there still exists. Some have not been willing to see and acknowledge their errors, and their blindness of mind remains. <GCDB, April 13, 1891 par. 2>

You who have been educating yourselves and others in a spirit of criticism and accusing, remember that you are imitating the example of Satan. When it suits your purpose, you treat the Testimonies as if you believed them, quoting from them to strengthen any statement you wish to have prevail. But how is it when light is given to correct your errors? Do you then accept the light? When the Testimonies speak contrary to your ideas, you treat them very lightly. <GCDB, April 13, 1891 par. 3>

It does not become any one to drop a word of doubt here and there that shall work like poison in other minds, shaking their confidence in the messages which God has given, which have aided in laying the foundation of this work, and have attended it to the present day, in reproofs, warnings, corrections, and encouragements. To all who have stood in the way of the Testimonies, I would say, God has given a message to his people, and his voice will be heard, whether you hear or forbear. Your opposition has not injured me; but you must give an account to the God of heaven, who has sent these warnings and instructions to keep his people in the right way. You will have to answer to him for your blindness, for being a stumbling-block in the way of sinners. <GCDB, April 13, 1891 par. 4>

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Even the work of the Holy Spirit upon the heart is to be tested by the word of God. The Spirit which inspired the

Scriptures, always leads to the Scriptures. <GCDB, April 13, 1891 par. 5>

"Because iniquity shall abound, the love of many shall wax cold." The True Witness says of the church, after enumerating many virtues, "I have somewhat against thee, because thou hast left thy first love." The prevailing idolatry and iniquity have had a paralyzing, deadening influence upon piety and godliness. There is distrust, selfishness, and suspicion. A few hold fast their profession of faith. Others have been leaving the simplicity of the faith, and as the result they are now treading on the border-land of skepticism. They are spiritually beclouded; and thus many are holding serious errors. Some sit in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favorably. They cannot harmonize it with their ideas of philosophy and science, "falsely so called." Others for different reasons question portions of the word of God. Thus many walk blindly where the enemy prepares the way. Now, it is not the province of any man to pronounce sentence upon the Scriptures, to judge or condemn any portion of God's word. When one presumes to do this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth. When a man feels so very wise that he dares to dissect God's word, his wisdom is, with God, counted foolishness. When he knows more, he will feel that he has everything to learn. And his very first lesson is to become teachable. "Learn of me," says the Great Teacher; "for I am meek and lowly in heart, and ye shall find rest unto your souls." <GCDB, April 13, 1891 par. 6>

Would that the spiritual eyesight of all the workers might be clear to distinguish the sacred from the common. Blinded by self-love, many lose sight of the claims of others, and also of the glory of God. When you see yourselves as you really are, and see God as he wants you to see him, you will feel deeply your need of Jesus, and will seek him with contrite hearts. Then he will be found of you. You will seek for his heavenly treasure of graces as one seeks for precious pearls; and when you find it, there will be no doubt on the minds of your brethren but that you have found the pearl of great price. You will have the mind of Christ; you will work and speak as Christ did. <GCDB, April 13, 1891 par. 7>

The people of God are not to be guided by the opinions or practices of the world. Hear what the Saviour said to his disciples, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world *cannot* receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." "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." <GCDB, April 13, 1891 par. 8>

The word of God plainly declares that his law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony. <GCDB, April 13, 1891 par. 9>

Here the great crisis is coming upon the world. The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time serving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the truth and the power of God. Men can know the truth only by being themselves partakers of the divine nature. We have need now for more than human wisdom in reading and searching the Scriptures; and if we come to God's word with humble hearts, he will raise up a standard for us against the lawless element. <GCDB, April 13, 1891 par. 10>

It is difficult to hold fast the beginning of our confidence firm unto the end; and the difficulty increases when there are hidden influences constantly at work to bring in another spirit, a counter working element, on Satan's side of the question. In the absence of persecution, there have drifted into our ranks some who appear sound, and their Christianity unquestionable, but who, if persecution should arise, would go out from us. In the crisis, they would see force in specious reasoning that has had an influence on their minds. Satan has prepared various snares to meet varied minds. When the law of God is made void, the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the True Vine; they bore no fruit, and the husbandman taketh them away. <GCDB, April 13, 1891 par. 11>
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But when the world makes void the law of God, what will be the effect upon the truly obedient and righteous? Will they be carried away by the strong current of evil? Because so many rank themselves under the banner of the prince of darkness, will God's commandment keeping people swerve from their allegiance? Never! Not one who is abiding in Christ will fail or fall. His followers will bow in obedience to a higher authority than that of any earthly potentate. While the contempt placed upon God's commandments leads many to suppress the truth and show less reverence for it, the faithful ones will with greater earnestness hold aloft its distinguishing truths. We are not left to our own direction. In all our ways we should acknowledge God, and he will direct our paths. We should consult his word with humble hearts, ask his counsel, and give up our will to his. We can do nothing without God. <GCDB, April 13, 1891 par. 12>

There is the highest reason for us to prize the true Sabbath and stand in its defense, for it is the sign which

distinguishes the people of God from the world. The commandment that the world makes void is the one to which, for this very reason, God's people will give greater honor. It is when the unbelieving cast contempt upon the word of God that the faithful Calebs are called for. It is then that they will stand firm at the post of duty, without parade, and without swerving because of reproach. The unbelieving spies stood ready to destroy Caleb. He saw the stones in the hands of those who had brought a false report, but this did not deter him; he had a message, and he would bear it. The same spirit will be manifested today by those who are true to God. The psalmist says, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." When men press close to the side of Jesus, when Christ is abiding in their hearts by faith, their love for the commandments of God grows stronger in proportion to the contempt which the world heaps upon his holy precepts. It is at this time that the true Sabbath must be brought before the people by both pen and voice. As the fourth commandment and those who observe it are ignored and despised, the faithful feel that it is the time not to hide their faith but to exalt the law of Jehovah by unfurling the banner on which is inscribed the message of the third angel, the commandments of God and the faith of Jesus. <GCDB, April 13, 1891 par. 13>

Let not those who have the truth as it is in Jesus give sanction, even by their silence, to the work of the mystery of iniquity. Let them never cease to sound the note of alarm. Let the education and training of the members of our churches be such that the children and youth among us shall understand there are to be no concessions to this power, the man of sin. Teach them that although the time will come when we can wage the war only at the risk of property and liberty, yet the conflict must be met, in the spirit and meekness of Christ; the truth is to be maintained and advocated as it is in Jesus. Wealth, honor, comfort, home,--everything else,--is to be a secondary consideration. The truth must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed. <GCDB, April 13, 1891 par. 14>

The Lord has faithful watchmen on the walls of Zion to cry aloud and spare not, to lift up their voice like a trumpet, and show his people their transgression and the house of Jacob their sins. The Lord has permitted the enemy of truth to make a determined effort against the Sabbath of the fourth commandment. He designs by this means to awaken a decided interest in that question which is a test for the last days. This will open the way for the third angel's message to be proclaimed with power. <GCDB, April 13, 1891 par. 15>

Let not one who believes the truth, be silent now. None should be careless now; let all urge their petitions at the throne of grace, pleading the promise, "Whatsoever ye shall ask in my name, that will I do." It is a perilous time now. If this land of boasted liberty is preparing to sacrifice every principle which enters into her constitution, making decrees to suppress religious freedom, and for the enforcing of papal falsehood and delusion, then the people of God need to present their petitions in faith to the Most High. There is every encouragement, in the promises of God, for those who put their trust in him. The prospect of being brought into personal danger and distress, need not cause despondency, but should quicken the vigor and hopes of God's people; for the time of their peril is the season for God to grant them clearer manifestations of his power. We are not to sit in calm expectancy of oppression and tribulation, and fold our hands, doing nothing to avert the evil. Let our united cries be sent up to heaven. Pray and work, and work and pray. But let none act rashly. Learn as never before that you must be meek and lowly in heart. You must not bring a railing accusation against any, whether individuals or churches. Learn to deal with minds as Christ did. Sharp things must sometimes be spoken; but be sure that the Holy Spirit of God is abiding in your heart before you speak the clear-cut truth; then let it cut its way. *You* are not to do the cutting. <GCDB, April 13, 1891 par. 16>

There is to be no compromise with those who make void the law of God. It is not safe to rely upon them as counselors. Our testimony is not to be less decided now than formerly; our real position is not to be cloaked in order to please the world's great men. They may desire us to unite with them and accept their plans, and may make propositions in regard to our course of action which may give the enemy an advantage over us. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." While we should not seek for controversy, and should not needlessly offend, we must present the truth clearly and decidedly, and stand firm to what God has taught us in his word. You are not to look to the world in order to learn what you shall write and publish or what you shall speak. Let all your words and works testify, "We have not followed cunningly devised fables." "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." <GCDB, April 13, 1891 par. 17>

The apostle Paul tells us, "After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This was the carrying out of God's plan for the conviction and conversion of men, who are constantly tempted to magnify their own powers. The Lord would make it manifest whether men by their own finite wisdom could acquire a knowledge of the truth, whether they could know <259> God, their Creator. When Christ came to our world, the experiment had been fully made, and it proved the boasted wisdom of men to be but foolishness. Finite wisdom was utterly unable to come to right conclusions in regard to God, and therefore man was wholly incompetent to judge in regard to his law. The Lord has allowed matters in our day to come to a crisis, in the exaltation of error above truth, that he, the God of Israel, might work mightily for the greater elevation

of his truth in proportion as error is exalted. <GCDB, April 13, 1891 par. 18>

With his eye upon the church, the Lord has again and again allowed matters to come to a crisis, that in their extremity his people should look alone for his help. Their prayers, their faith, together with their steadfast purpose to be true, have called for the interference of God, and then he has fulfilled his promise, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." His mighty arm has been stretched out for the deliverance of his people. God reserves his gracious interposition in their behalf till the time of their extremity; thus he makes their deliverance more marked, and their victories more glorious. When all human wisdom fails, the Lord's interference will be more clearly recognized, and he will receive the glory that is his due. Even the enemies of our faith, persecutors, will perceive that God is working for his people in turning their captivity. <GCDB, April 13, 1891 par. 19>

What is needed in this, our time of danger, is fervent prayer, mingled with earnest faith, a reliance upon God when Satan casts his shadow over God's people. Let every one bear in mind that God delights to listen to the supplications of his people; for the prevailing iniquity calls for more earnest prayer, and God has promised that he will avenge his own elect, who cry day and night unto him, though he bear long with them. <GCDB, April 13, 1891 par. 20>

Men are prone to abuse the long suffering of God, and to presume on his forbearance. But there is a point in human iniquity when it is time for God to interfere; and terrible are the issues. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." The long-suffering of God is wonderful, because he puts constraint on his own attributes; but punishment is none the less certain. Every century of profligacy has treasured up wrath against the day of wrath; and when the time comes, and the iniquity is full, then God will do his strange work. It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is represented as being unmixed with mercy; the very earth will be desolated. It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin -- it is then the measure of guilt is full; the national apostasy is the signal for national ruin. <GCDB, April 13, 1891 par. 21>

God has thrust his people into the gap, to make up the hedge, to raise up the foundation of many generations. The heavenly intelligences, angels that excel in strength, are waiting, obedient to his command, to unite with human agencies; and the Lord will interpose when matters have come to such a pass that none but a divine power can counteract the satanic agencies at work. When his people shall be in the greatest danger, seemingly unable to stand against the power of Satan, God will work in their behalf, Man's extremity is God's opportunity. <GCDB, April 13, 1891 par. 22>

Now is the time when the loyal and true are to arise and shine; for the glory of the Lord is risen upon them. It is no time now to hide our colors, no time to turn traitors when the battle presses sore, no time to lay aside our weapons of warfare. Watchmen on the walls of Zion must be wide awake. <GCDB, April 13, 1891 par. 23>

I am so thankful at this time that we can have our minds taken off from the difficulties that surround us, and the oppression that is to come upon the people of God, and can look up to the heaven of light and power. If we place ourselves on the side of God, of Christ and the heavenly intelligences, the broad shield of Omnipotence is over us, the mighty God of Israel is our helper, and we need not fear. Those who touch the people of God, touch the apple of his eye. <GCDB, April 13, 1891 par. 24>

Now the great question is, Are we Bible Christians, -- doers of the word? I have been astonished beyond measure as light has been presented to me again and again concerning the difficulties and dissensions that exist in our churches. What does it mean? With the teachings of the Bible before them, how dare they be in such disunion, apparently not caring to answer the prayer of Christ that his disciples might be one, as he is one with the Father. How dare they set up their will, and imperil the cause of God in order to carry things on in their own way? <GCDB, April 13, 1891 par. 25>

The spirit of self-sufficiency and selfish independence that has for years been coming into the hearts of our people is the work of the enemy, that he may cause our feet to slide; and we cannot afford to indulge it. May God help us to put it away! Begin right in your own homes; begin there to be truly courteous, as Christ was; be kind; live not to please yourselves. Then if you are Christians at home, you will carry the same spirit into the church. You will carry it into your councils, and will have evidence that Jesus is indeed your helper, your stronghold, your front guard and your rear-ward. The righteousness of Christ will go before you, and the glory of God will be your rear-ward. <GCDB, April 13, 1891 par. 26>

Brethren, will you carry the spirit of Christ with you as you return to your homes and churches? Will you put away unbelief and criticism? We are coming to a time when, more than ever before, we shall need to press together, to labor unitedly. In union there is strength. In discord and disunion there is only weakness. God never designed that one man, or four, or twenty, should take an important work into their own hands, and carry it forward independently of other workers in the cause. God wants his people to counsel together, to be a united church, in Christ a perfect whole. The only safety for us is to enter into the counsels of Heaven, ever seeking to do the will of God, to become laborers together with him. No one company is to form a confederacy, and say, "We are going to take this work, and carry it on

in our own way; and if it does not go as we want it to, we will not give our influence to have it go at all." This is Satan's voice, not God's. Do not obey such suggestions. <GCDB, April 13, 1891 par. 27>

What we want is the spirit of Jesus. When we have this, we shall love one another. Here are the credentials that we are to bear: "By this shall all men know that ye are my disciples, if ye have love <260> one to another." We need to pray more; and when we have Christ abiding in the soul, his spirit in me will harmonize with his spirit in you; and he who controls our minds, controls also the heavenly intelligences, and they co-operate with us. Then in every council you will have the presence of One mighty in counsel. Jesus will be there. There will be no contention, no strife, no stirring up of the worst passions of the heart. What we want is to find refuge in Jesus. What we want is to be converted; and O, how I have longed for the converting power of God to go through our assemblies! <GCDB, April 13, 1891 par. 28>

I fear that some will never be converted. Not because God is not willing to convert them; but because they have eyes, and yet see not; ears have they, but they hear not; they have understanding, and yet understand not. They are too proud to acknowledge their errors, and in contrition of heart seek God in repentance. Now shall we put away this impenitent spirit? Shall we fall on the Rock and be broken? Jesus is soon coming in the clouds of heaven. What is he doing now?-- He is testing a people here upon the earth, to see if they can live in harmony, without revolt, in heaven. <GCDB, April 13, 1891 par. 29>

Do you think he will take those who are indulging skepticism and infidelity, who, when he sends a message, stand back and refuse to accept it? Yet many have done this. When we speak of the grace of God, of Jesus and his love, speak of the Saviour as one who is able to keep us from sin, and to save to the uttermost all who come unto him, many will say, "O, I am afraid you are going where the holiness people go. I am afraid you are doing after the Salvation Army." Brethren, you need not be afraid of the plain teachings of the Bible. Do not fear to go where the voice of Jesus is heard saying, "Follow me;" for this will lead you right. Do not let any man or woman, or any council or party, lead you to suppress the precious light that God has permitted to shine from heaven in regard to the commandments of God and the testimony of Jesus. You need more, much more, of the Spirit of Christ, to take the coldness and iron out of your hearts. Jesus humbled himself. His whole life was one of humiliation and suffering. He was a man of sorrows, and acquainted with grief. And all this he bore, that sinners might be redeemed. This is the spirit that must dwell in our hearts. <GCDB, April 13, 1891 par. 30>

The object of our faith, hope, and love, should be Jesus,--Jesus always, Jesus only. A mere profession of faith will not save us; we must have real faith in Christ. Then the heart will be renewed; we shall be born again. Christ takes our sins upon himself, and imparts to us his righteousness. <GCDB, April 13, 1891 par. 31>

In the revival work that has been going forward here during the past winter we have seen no fanaticism. But I will tell you what I have seen. I have seen men who were so lifted up in themselves, and so stubborn, that their hearts were enshrouded in darkness. All the light that Heaven graciously sent them was interpreted to be darkness. When the enemy presents a device of his own, some are ready to accept that; but they have been so very cautious that they would not receive the light which would have made them wise unto salvation. The mission of God's servants was to open their eyes, to turn them from darkness to light, and from the power of Satan to God. The bright beams of the Sun of Righteousness, if received, would have illuminated the soul-temple, and driven out the buyers and sellers, the pride of opinion and the lust of the flesh. But there are some who have criticised and depreciated, and even stooped to ridicule, the messengers through whom the Lord has wrought in power. <GCDB, April 13, 1891 par. 32>

But, thank God, there are many who have been listening to his word and feasting upon it. What does Christ say?-- "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Then let us feast upon Christ. Let us enjoy his love, and praise God for this great salvation. Then we shall come together, heart to heart. When we shall subdue our pride, when we shall pluck from the garden of the soul every fiber of the root of bitterness, our hearts will flow together as the heart of one. And the Saviour's promise is, "If any two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Then, I ask, Where is our power?--It is in the sincere prayers going up to heaven continually that Christ will reveal himself to us. And he will do it. The light and glory of God will rest upon his people. And then the world will see, and will say, "Behold, how these brethren love one another." Then all this heart burning and distrust will cease, and in place of it, there will be love and union, courtesy, kindness, and tenderness. The very countenances will shine with the glory of God. We shall all see eye to eye. We shall speak the same things, and be of the same judgment. <GCDB, April 13, 1891 par. 33>

Suppose we labor to this end the coming year. Suppose we try daily to have our hearts united in the bonds of Christian love. "I have somewhat against thee," says the True Witness, "because thou hast left thy first love." And he says, "Except thou repent," "I will come unto thee quickly, and will remove thy candlestick out of his place." Why?-- Because in our separation from one another we are separated from Christ. We want to press together. O, how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, "Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in

unity there is strength." <GCDB, April 13, 1891 par. 34>

I repeat the message to you. As you go to your homes, be determined that you will press together; seek God with all the heart, and you will find him, and the love of Christ, that passeth understanding, will come into your hearts and lives. <GCDB, April 13, 1891 par. 35>

I tell you, we have enough to do. There is no time to lose in doubt and darkness and inactivity. Your attention has been called to the need of missionary work in almost all parts of the world. Today I would present before you the Southern field. How many missionaries are now ready to take hold of the work to be done among the colored people in our own country? Where are the men and women who will go in among the thousands upon thousands of these people in the South, and in a patient, humble way, seek to educate and train them? O, there is so much to do! We cannot afford to spend our time in manufacturing yokes to put upon our own necks or the necks of others. We want to go out as missionaries for God. We want to awake from the <261> dead, and Christ will give us life. There are souls to be saved for whom Christ has paid the purchase money of his own blood, and I want you to feel that if souls of the colored race shall go down, unwarned, to destruction, there are those who have the light and have feasted upon it from week to week and from year to year, who will have to give an account to God; for the blood of souls will be upon their garments. Brethren, we cannot afford this. <GCDB, April 13, 1891 par. 36>

May God help us to awake to our duty! If you have hold of the work of God, I beseech you, for Christ's sake, do not let go. If God sees that your souls are in danger, he will send reproof to you. Do not rise up against it. Say, "I will seek God, I will find him, and will be converted." The True Witness says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Yes, repent. It is not for you to be jealous of the reprover. It is not for you to dissect or discount the message that God may send you. It is for you to receive it, and reform, and be thankful that the Lord has not left you to blindness of mind and hardness of heart. May God help you to be converted. <GCDB, April 13, 1891 par. 37>

I beseech you to take Christ with you as you go to your churches. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Many are unwilling to have their way crossed. Now, it is not by following your own way that you will enter heaven; it is by choosing God's way. Will you take it? It is not your spirit that is going into heaven; it is Christ's spirit. Will you have it? Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Then I ask, How is it that so many of you are saying you do not know whether you are accepted of God or not; that you want to find Jesus? Don't you know whether you have opened the door? Don't you know whether you have invited him in? If you have not, invite him now. Don't wait a moment. Open the door, and let Jesus in. <GCDB, April 13, 1891 par. 38>

There are important interests at stake in Battle Creek, where so many of our institutions have been planted. As we were planning for the establishment of these institutions, how we prayed, and sought God day and night. Before the College was established here, my husband would say to me in the night season "What shall we do about establishing a school here? Let us get up and pray." Long before this, we used to pray about establishing the printing-office. Then it was the Sanitarium. Prayer was interwoven with our very life experience. Day by day our petitions ascended to heaven, and God heard us. Now let us continue to pray. If we needed to pray about the establishment of these institutions, how much more do we need to pray for God to keep them as guardians of the truth. They are not to lift up any false standard. They are not to be false signposts for the people. Wherever you are, pray that God will keep these institutions. If your united prayers ascend to heaven in their behalf, God will hear; and if the men who are there prove unfaithful, he will remove them, and will put others there who will be true to him. God is not at a loss for means. If men will only respond to his call, all will be well. <GCDB, April 13, 1891 par. 39>

Now let us take Christ's yoke upon us, and learn of him. He says his yoke is easy, and I believe it. He says the burden is light, and I believe that, too. When you are wearing Christ's yoke, all your complaining and dissension will cease. When Christ's disciples fell into controversy by the way, he asked them. "What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. . . . And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and I whosoever shall receive me, receiveth not me, but him that sent me." Now let us be like children before God. Let us be teachable, willing to learn, and then the Spirit of God will cement our hearts together, and we shall be one in Christ Jesus. Then the Father will love us, even as he loves his Son. Let this thought fill the soul with thankfulness, and go on your way to Zion, making melody in your hearts to God. You are called out of darkness to show forth his marvelous light. Go forward, rejoicing in the righteousness of Christ. <GCDB, April 13, 1891 par. 40>

At the morning meetings I have enjoyed hearing the testimonies of those who came here to learn,--testimonies of how they have learned to believe that Christ has forgiven their sins. It is very late--the eleventh hour--to learn that. But,

thank God, it is not too late, even at the eleventh hour, for wrongs to be made right. If we learn what is to be the joy of our calling, we shall praise God with heart and soul and voice. And at last we shall have a glorious triumph when our captivity shall be turned, and our mourning and tears shall be forever past. What a shout of praise will then go forth from human lips! Shall we begin it here? God grant that we may! God help you to put away every fiber of the root of bitterness that has been planted in so many hearts. May you put it away, so that it shall never bud nor blossom from this time. Let Christ kill it by His Holy Spirit in every heart. God grant that the root of bitterness may die! <GCDB, April 13, 1891 par. 41>

January 28, 1893 Dear Brn-Srs. in Battle Creek

Melbourne, Dec. 21, 1892.

Dear Brethren and Sisters in Battle Creek:--

I feel deeply over our situation here in this new country, where, against many difficulties, the cause of present truth is struggling for standing room and existence. I feel it my duty to ask you to consider our situation. Advanced moves must be made, if these fields are properly worked. Workers will have to be sent from America to these cities, to labor from house to house in giving Bible readings, canvassing, and in other ways presenting the truth to these vast populations, as Providence opens the way. The people are calling for the living preacher to open to them the words of truth. But where are the men for the work, and where is the money to sustain them? <GCDB, January 28, 1893 par. 1>

We are on the ground, and I fear we have not said one half that we should have said concerning the urgent needs of the work here, else many in America would be moved to do something, and do it now. The work has not advanced in the cities of Australia as it should. How shall we, here in this far-off country, speak to you in America so that you will hear and understand what we say in the name of the Lord? <GCDB, January 28, 1893 par. 2>

We mean, while here, to do our best; but we are burdened as we see how much more might be done, if we had the funds and if those who have a knowledge of the truth would come to this field as consecrated missionaries. We want men and women who will give themselves to God to do real service for Christ. Such laborers can find abundance of work. <GCDB, January 28, 1893 par. 3>

I ask of you at the heart of the work in Battle Creek, while you have felt it a necessity to add to your facilities, expending large sums of money in various enterprises, have you considered that the Lord has in these countries a people who are just as precious to him as you are? All over the world there is great destitution of the knowledge of the truth. If the Lord is no respecter of persons, what, I inquire, is your responsibility, as churches and as individuals? Is it not to deny yourselves daily, to lift the cross, and follow Jesus where he has led the way? No means should be expended unnecessarily in dress, in houses, or in any other line; many supposed wants may be denied, and desired conveniences dispensed with, and God will bless you in your self-denial. <GCDB, January 28, 1893 par. 4>

In our work here the study has to be, How shall we bind about our wants so as to have money to spend for the one great purpose of enlightening the world? How much can be done by the most judicious use of our means for the advancement of the cause of God? Everything in connection with the school expenses is carefully studied. We consider the need of broadening the work, and make special efforts to educate the youth, which must be done in order to give character to the work. We talk of some plan that seems to be desirable, but the impossible stares us in the face. There is no money. <GCDB, January 28, 1893 par. 5>

If ever in any place there was need of workers and means, it is in this country. We would have felt it a necessity to hold a conference here in Melbourne, the center of the work, and call in the brethren from <13> the churches to gain a more perfect knowledge of the truth and of what the Lord expects of us; but "Too poor" confronts us. Again, we have no place in which to hold such a meeting. We had to give up the idea, and fall back and narrow down, requesting that only a few delegates be sent to the Conference. How can the work advance as it should with this poverty-stricken condition of things? <GCDB, January 28, 1893 par. 6>

In all Australia we have but one meeting house where we can worship God. This one has been erected in Parramatta, a town near Sydney, where a company has recently been raised up to obey the truth. All our other churches are dependent upon hired halls in which to hold their meetings. In winter these are so cold and damp that I am unable to meet with the churches, and I know that many endanger health and life in these places. During the winter they are not safe for even the Australians themselves. Some who are full of blood in good circulation may endure this tax with no special ill effects, but for women and children and those who are rheumatic or have lung difficulties, it is presumption to remain in these places during divine services. <GCDB, January 28, 1893 par. 7>

And such halls are far from being suitable places for meeting at any season. The hall in which I spoke last Sabbath

cannot be properly ventilated; it is completely surrounded by other rooms, and is lighted only from the roof. The air was so impure as to be really sickening. A curtain stretched across the end of the hall, back of the platform, separates this apartment from the next, but there is such a draft that the speaker's stand has been removed from this platform and placed upon a lower one made for the purpose. Notwithstanding this precaution, the draught was so strong that I had to keep a heavy shawl drawn close about my neck while speaking. Now my lips are swollen and painful from the effect of the cold and the foul air. Last Sabbath the hall was full; it is narrow and long, and in our social meetings on the Sabbath it is very difficult to hear what is said. <GCDB, January 28, 1893 par. 8>

The halls are used for all kinds of gatherings, and many say that it is impossible for them to teach their children or themselves to regard the place of meeting as a place where God is to be worshipped. Many will not come to a religious meeting in such a place. They feel that it is irreverent and almost sacrilegious to attempt to worship God amid such surroundings. But with present prospects it will be simply impossible for this people to purchase land or put up the plainest kind of a house of worship. Ought we to be thus situated? And how long shall this state of things continue? We have changed about from hall to hall, with little benefit; we must have a meeting house. We need a school building also, but the meeting house must come first. <GCDB, January 28, 1893 par. 9>

I hear that in Battle Creek you talk of purchasing a pipe organ for the tabernacle. Do you think this is more essential than to help our brethren in foreign countries to erect churches that they may have suitable places in which to worship God? After the appeals that I have felt it my duty to make, entreating you to bind about your inclinations, can you feel that in this plan you are moving in the order of God? I warned you against investing means freely to enlarge and improve that which you were especially interested in, without a thought of the terrible struggles being made to erect the standard of truth in foreign countries. Your lavish expenditure makes it difficult, if not impossible for you to aid your brethren in erecting churches where they are so much needed. <GCDB, January 28, 1893 par. 10>

The influence of a house of worship is greatly needed, not only in Melbourne, but in our other churches. A plain, neat, commodious building, of proper dimensions, would fill their hearts with gratitude, and would give those not of our faith an opportunity to come into our assemblies, and hear the words of life. There need be no costly organ, nothing for mere display; what is wanted is a house that can be dedicated to God, to which the people can come as their home, where there would be extempore preaching and prayer, and singing in which all the congregation would join, and where the surroundings would be entirely in harmony with the faith we profess. <GCDB, January 28, 1893 par. 11>

In some places the truth has been introduced, and souls have taken hold of it, but they are in limited circumstances, and can do but little toward securing advantages that would give character to the work. This renders it hard to extend the work to new fields. When the truth is presented, and persons become interested, they are told by the ministers, and it is echoed by the church members, "This interest will all die down; you will give up these new ideas about the seventh-day Sabbath and the coming of the Lord. This people have no church, and you have no place of worship. You are a small company, poor and illiterate, there are few talented men among you." Can we expect that this will bring no temptation to those who see the reasons of our faith and feel the conviction of the Spirit of God in regard to the Bible truth presented? It has to be often repeated that from a small beginning large interests may grow. If wisdom and sanctified judgment and skillful generalship are manifested by us as a people, in building up the interests of our Redeemer's kingdom in the world, humble sanctuaries will be erected, where those who lift the cross in obeying the truth may find a home, a place in which they can worship God according to the dictates of their own conscience. <GCDB, January 28, 1893 par. 12>

Those who are accounted by the world as illiterate, <14> may by connecting themselves with the God of wisdom, have the divine enlightenment to work on mind and heart. "The entrance of thy words giveth light: it giveth understanding to the simple." Who are those that are here called the simple? Those who are deficient in intellect or good sense? No indeed; but those who are not so self satisfied, that they will not take the trouble to search the Scriptures. The Bereans were called "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." God is drawing those who listen to conscience, take counsel with right reason and with God, and surrender their will, their entire prospects, with the whole heart to God. It is then, and then only, that the human agents learn how wayward is the heart, and how unwilling to give up all for Jesus. But if they walk in the light while they have the light, they soon receive another kind of knowledge; they learn how mighty is the grace of God to subdue selfishness, and expel it from the soul. Truth has the ascendancy. There is a sense of spiritual freedom, they rejoice in the glorious liberty of the sons and daughters of God. <GCDB, January 28, 1893 par. 13>

And now opposition has to be encountered. In the world they were gliding along peaceably, but now they have to stem the current of popular opinion. As they turn from the maxims and customs of popular professors of religion, the conflict begins in earnest. They must contend for the faith once delivered to the saints, or be carried away from light, away from truth, into error and darkness, to final ruin. What is it that causes this contention? It is the collision of error

against truth. The tyrant is seeking to oppress man's conscience, that Christ has made free. Persecution will come more definitely and decidedly upon the people of God, because the godly are seeking for uprightness and holiness, and the disobedient are in sin. The sin-loving do not choose the way of God; and the obedient, in their character and course of action, are a constant rebuke to the sinful. When the truth finds access to the heart, it must fight every inch of the way.

<GCDB, January 28, 1893 par. 14>

Now those who have recently come to the faith in new fields have strong opposing influences to meet. As these light bearers present the truth to others who are in worldliness and sin, some souls will be converted. Then the collision comes, then comes the warfare; and if the heart has yielded to Jesus in obeying the commandments of God, there is a jealous contest, error rising up to condemn truth, and in its God-given principles setting strongly against error. This is the experience the world over.

<GCDB, January 28, 1893 par. 15>

The only way in which men will be able to stand firm in the conflict, is to be rooted and grounded in Christ. They must receive the truth as it is in Jesus. And it is only as the truth is presented thus that it can meet the wants of the soul. The preaching of Christ crucified, Christ our righteousness, is what satisfies the soul's hunger. When we secure the interest of the people in this great central truth, faith and hope and courage come to the heart. If God has given his Son to die for sinners, he means to counteract sin. He has made the great gift because of his love for sinful, fallen man. We must make it plain that he is able and willing to save all who come unto him and believe in him as their personal Saviour. Present this again and again, until the mind can take it in. Let every teacher put his whole heart, his whole mind and soul, into this work, lifting up Jesus, and bidding the people look and live. Let the sinner fix his eyes on Jesus, the Lamb of God that taketh away the sin of the world. As he looks to Christ, he will feel the power of God. He must not devote the precious time to deploring his sinfulness, looking upon the wounds and bruises he has received in the services of Satan. By faith carry the mind up within the veil to view Christ as our intercessor before the mercy-seat. Let the sinner behold Jesus as the way, the truth, and the life, and his soul will be open to receive the truth as it is in Jesus.

<GCDB, January 28, 1893 par. 16>

The transforming influence of truth sanctifies the soul. He loves the commandments of God. His fear and condemnation are gone. The love of Christ, expressed in his great sacrifice to save man, has broken every barrier down. The love of God flows into the soul, and gratitude springs up in the heart that was as cold as a stone. Christ crucified, Christ our righteousness, wins the heart and brings it to repentance. This theme is so simple that children can grasp it, the wise and learned are charmed with it, while they behold it in its depths of wisdom, love, and power which they can never fathom. We want to present this precious truth to the people who are bound in sin. Let all see that Christ was slain for their transgressions, that he desires to save them.

<GCDB, January 28, 1893 par. 17>

Brethren and sisters in Battle Creek, who have had those precious truths set before you, I ask you to think of the many, many souls who need to hear the message of redeeming love. Jesus said unto the woman of Samaria, "If thou knewest the gift of God, and who it is that saith unto thee, Give me 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 unto everlasting life." While you at Battle Creek have the privilege of receiving from Jesus the living water, will you let these opportunities and gracious invitations and promises all be given and you receive no benefit? <15> Will you feast your souls upon the riches of his marvellous love and grace, and yet feel no special burden for those who are still in darkness and error? I ask you to present some tangible proof that you appreciate the love of God in sending his Son into the world, that whosoever believeth in him should not perish but have everlasting life.

<GCDB, January 28, 1893 par. 18>

We want to know if you will love your neighbor as yourself? Will you make any personal sacrifice that these saving truths may go to the destitute regions, where the people are perishing for the bread of life? Are you disciples of Christ? Are you living as seeing him who is invisible? Are you abiding in Christ, and becoming fitted for any work that the Master calls you to do? "Ye are laborers together with God." You are not to wear a yoke of your own manufacture. Christ says, "Take my yoke upon you and learn of me; for I am meek and lowly of heart." Are you willing to walk in humility, to lift and carry the cross, and follow the Master? Are you willing to deny self daily, for Christ's sake? Will you co-operate with Jesus? If you appreciate the truth, wherein do you earnestly labor that it may be carried to others?

<GCDB, January 28, 1893 par. 19>

How can those who have been long in the faith, as at Battle Creek, expend more and more upon their own enjoyment, when they know, by actual representation of the case, the great necessities of the work in foreign countries? Must the truth be kept in a very narrow compass because a portion of those who claim to believe it use their means to gratify themselves, while there are so many who are pressed and crippled and distressed for want of the very means which God has placed in the hands of stewards to be used in extending the truth to others? We envy not the position of these self-seeking ones in the judgment, when all will be tried by God's measurement, not by their own standard.

<GCDB, January 28, 1893 par. 20>

The matter of purchasing a pipe organ for the tabernacle at Battle Creek was placed before me by Brother Barnes and others; I told them that as God had presented before me the necessities of the missionary work, the great need of sending men and means to carry the truth into new fields, I could not for a moment give the least encouragement to this piece of extravagance. Those who have felt so great a desire for this extra indulgence in our church at Battle Creek have a lethargy upon them that paralyzes their senses and blinds them to the real poverty in our missionary fields. My heart is sick and sad and sore. Pride and selfish gratification on the part of churches and individuals is keeping the word of God from thousands who might sing the songs of Zion; many harps that have been hung upon the willows might be taken down and made to give forth sweet music, if every one would have a true missionary spirit to work in love, as Christ worked, to save the lost. <GCDB, January 28, 1893 par. 21>

I can only wish that you who want everything you can get to minister to your pride, might in the providence of God be placed for a few years in some new field, and have the burden of souls upon you. Then you would see how much might be done in a humble way, to exalt the truth and save the lost. As your interest should be drawn out for others, your humble songs, coming from pure hearts, and poured forth in reverent strains, would call forth joy from angel choirs. But the songs coming from hearts where selfishness reigns, will not blend with angels' songs. <GCDB, January 28, 1893 par. 22>

As you meet from Sabbath to Sabbath, you need no expensive organ in order to sing praises to Him who hath called you out of darkness into his marvellous light. Let the heart's adoration be given "Unto him that loved us and washed us from our sins in his own blood." Let the love of Christ be the burden of the minister's utterance. Let it be expressed in simple language in every song of praise. Let the inspiration of the Spirit of God dictate your prayers. From Sabbath to Sabbath let the song of gratitude, the fruit of the lips, ascend from the family altar, let it be heard from the pulpit, and echo through the aisles and galleries of the church. As the minister speaks to you the words of life, let your heartfelt response testify that you receive the message as from heaven. This is very old fashioned, I know, but it will not be praise to the minister, but a thank-offering to God for the bread of life he has given to feed the hungry soul. This response to the inspiration of the Holy Spirit will be a strength to your own souls, and an encouragement to the assembled congregation. It will give some evidence that there are in God's building living stones that emit light. Will not this be more acceptable to God than the sounds you may produce from the most costly instrument of music? <GCDB, January 28, 1893 par. 23>

The instrument you now have will serve the purpose as an aid to your voices. You might invest many hundreds or thousands of dollars in an instrument of music that would produce pleasing sounds but it would be to you an idol. It would not be an agency to convict and convert souls. The human voice that sings the praises of God from a heart filled with gratitude and thanksgiving is far more pleasing to him than the melody of all the musical instruments ever invented by human hands. <GCDB, January 28, 1893 par. 24>

Our probation is about ended. Can you not wait a little for the gratification of your desires? Deny self, walk in the light while you have the light, and then if you are saved in the kingdom of God, there will be the richest music of heaven for you through the ceaseless ages of eternity. <GCDB, January 28, 1893 par. 25>

Brethren and sisters, would that I might say <16> something to awaken you to the importance of this time, the significance of the events that are now taking place about us. I point you to the aggressive movements now being made for the restriction of religious liberty. God's memorial has been torn down, and its place a false Sabbath stands before the world; while the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing his living agencies to exalt the law of heaven. Now, just now, is our time to work in foreign countries. As America, the land of religious liberty, shall unite with the Papacy in forcing the consciences of men to honor the false Sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power with the facilities within their reach, to extend the message of warning to the world. New churches must be built, new congregations organized. Let the light shine to all lands and all people. <GCDB, January 28, 1893 par. 26>

The whole earth is to be lightened with the glory of God's truth. The Lord will not close up the period of probation until the warning message shall be more distinctly proclaimed. The trumpet must give a certain sound. The law of God is to be magnified, its claims must be presented in their true, sacred character; that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel. <GCDB, January 28, 1893 par. 27>

Are the people in Battle Creek asleep? Are they paralyzed? Will the light that has been shining in new and clear rays, beam after beam, move them to action? You have long expected the wonderful startling events that are to take place just prior to the coming of the Son of man in the clouds of heaven with power and great glory. Now I ask, Are you prepared to give the trumpet a certain sound? Do you know that you are connected with God, and living in the light of

his countenance? Who feels day by day that he belongs to the great co-partnership for honoring Christ by working out the Lord's plan for the redemption of men? The best way to keep your own souls in the love of God is to become diligent workers for the salvation of others. <GCDB, January 28, 1893 par. 28>

The Lord is coming; the scenes of this earth's history are fast closing, and our work is not done. We have been waiting in anxious expectancy for the co-operation of the human agency in advancing the work. All heaven, if I may use the expression, is impatiently waiting for men to co-operate with the divine agencies in working for the salvation of souls. "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation." Who will arise and shine because the light has come, and the glory of the Lord hath risen upon them? Who have joined themselves to the Lord in holy covenant to become channels for the communication of heaven's light and grace to our world. <GCDB, January 28, 1893 par. 29>

Unworthy as we all are, God has granted to us his forgiving mercy; undeserving as we are of the least of his favors, he has poured rich blessings upon you in Battle Creek and throughout America. The more unworthy the receiver, the more glorious the mercy of God, and the more earnestly should we show forth the praises of him who hath called us out of darkness into his marvellous light. Meditate upon the mercy of God, and praise him for his wonderful, pardoning love. Cherish the lessons of Christ upon the grace of humility and meekness and self-sacrifice. Let every one draw nigh to God, exercise faith in him, and tear every idol from the soul. Meet every temptation of Satan with "It is written, Thou shalt love the Lord thy God, and him only shalt thou serve." God is our strength. Through Christ we can do all things. Let it be the ambition of the church at Battle Creek to walk humbly with God, that the Lord may work in and through them by his Holy Spirit for the salvation of souls. <GCDB, January 28, 1893 par. 30>

The great day of God is at hand. "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Ellen G. White. <GCDB, January 28, 1893 par. 31>

January 29, 1893 "Formality, not Organization, an Evil,"

Evil does not result from organization, but because of making organization everything, and vital godliness of little moment. When form and machinery take the pre-eminence, and a laborious task is made of carrying on the work that should be done in simplicity, evil will result, and little will be accomplished in proportion to the effort put forth. The object of organization is just the reverse of this; and should we disorganize, it would be like tearing down that we might build up. Evil results have been seen both in the Sabbath-school work and in the missionary society because of making much of machinery, while vital experience was lost sight of. In many of the imagined improvements that have been brought in, the mould of man has been placed upon the work. <GCDB, January 29, 1893 par. 1>

In the Sabbath-school men and women have been accepted as officers and teachers, who have not been spiritually minded, and have had no live interest in the work committed to their care; but matters can be set in order only through the aid of the Holy Spirit. The same evil has existed for years as now exists in our churches. Formality, pride, and love of display have taken the place of true piety and humble godliness. We might see a different order of things should a number consecrate themselves wholly to God, and then devote their talents to the Sabbath-school work, ever advancing in knowledge, and educating themselves so that they would be able to train others as to the best methods to employ in the work; but it is not for the workers to seek for methods by which they can make a display, consuming time in theatrical performances, and musical display; for this benefits no one. It does no good to train the children to make speeches for special occasions. They should be won to Christ, and instead of expending time, money, effort to make display, let the whole effort be made to gather sheaves for the harvest. <GCDB, January 29, 1893 par. 2>

Many seem to have thought that all that was essential in Sabbath-school work was to organize the school, and drill the scholars so that they would act in harmony with a set of ceremonies and forms, and that if persons could be secured as teachers, the Sabbath-school would run itself. Teachers are often secured who cannot lead souls to Christ, because they know not what it is to find him precious to their own souls; but all those who do not value the soul so that they will work as Christ would have them, will scatter away from Christ. "He that [mark these words], gathereth not with me, scattereth abroad." If teachers have no burden to lead souls to Jesus, they will grow indifferent to the truth, they will become careless, and the atmosphere with which they surround their souls will work to scatter away from Christ. And with such elements in the Sabbath-school, there will be perpetual conflicts with difficulties; for when the teachers engage in the work and have no interest in it, the pupils will partake of the same spirit. <GCDB, January 29, 1893 par. 3>

But although these difficulties exist, will it abolish them to put an end to organization? I am sure that the Lord has wrought in the organization that has been perfected, and the fact that there are discouraging features in the work, should not be thought a sufficient reason for disorganization. Much light was given to us in reference to the organization of churches, but the victory was gained at last, and now shall the church be disorganized because of indifference, formality and pride? Shall we go back to disorder because unconsecrated members of the church have placed upon the church the mould of man, and sought to fashion the church to meet a popular standard?" <GCDB, January 29, 1893 par. 4>

January 29, 1893 Dear Brethren of the General Conference

Melbourne, Victoria, Dec. 19, 1892.

Dear Brethren of the General Conference:--

I learn that it is proposed by some of our brethren to do away with the organization of some at least of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it. <GCDB, January 29, 1893 par. 1>

It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered. <GCDB, January 29, 1893 par. 2>

From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message. <GCDB, January 29, 1893 par. 3>

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption that, according as it is written, He that glorieth, let him glory in the Lord." <GCDB, January 29, 1893 par. 4>

Our numbers gradually increased. The seed that was sown was watered of God, and he gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in school houses; but it was not long before we were able to build humble houses of worship. As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable. <GCDB, January 29, 1893 par. 5>

Yet there was strong feeling against it among our people. The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand his will, and light was given by his Spirit, that there must be order and thorough discipline in the church, that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth. <GCDB, January 29, 1893 par. 6>

January 29, 1893 We had a hard struggle

"We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by his providence. We engaged in the work of organization, and marked prosperity attending this advance movement. As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of educational work. We saw the need of schools that our children might receive instruction, free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God. The need of health institutions had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment of others. This enterprise also was

carried forward. All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies: for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the order of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body "has been complicated by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual. <GCDB, January 29, 1893 par. 1>

"In some parts of the work it is true, the machinery has been made too complicated; especially has this been the case in the tract and missionary work; the multiplication of rules and regulations made it needlessly burdensome. An effort should be made to simplify the work, so as to avoid all needless labor and perplexity. <GCDB, January 29, 1893 par. 2>

"The business of our Conference session has sometimes been burdened down with propositions and resolutions that were not at all essential, and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before him. The fewer rules and regulations that we can have, the better will be the effect in the end. When they are made, let them be carefully considered, and, if wise, let it be seen that they mean something, and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world's history with the vast work that is before us, we need to observe the greatest simplicity, and the work will be stronger for its simplicity. <GCDB, January 29, 1893 par. 3>

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom 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 plans 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 those things that God has ordained for our prosperity and success in advancing his cause. <GCDB, January 29, 1893 par. 4>

"The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositories of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage he has entrusted to us to beautify the truth of holiness of character, and to send the message of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin. <GCDB, January 29, 1893 par. 5>

"Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only in America but in foreign fields. The press has furnished literature that has spread far and wide the knowledge of the truth. Let all the gifts that like rivulets have swelled the stream of benevolence be recognized as a cause of thanksgiving to God. <GCDB, January 29, 1893 par. 6>

"We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor. <GCDB, January 29, 1893 par. 7>

"We are still free to worship God according to the dictates of our own conscience. As the disciples of Christ it is our duty to diffuse light which we know that the world has not. Let the people of God be "rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Ellen G. White. <GCDB, January 29, 1893 par. 8>

January 30, 1893 Extracts from Testimonies

"A responsibility to spread the knowledge of hygienic principles rests upon all who have enjoyed the benefits of

health reform. This responsibility rests upon every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our health institutions. All should realize that this is an important part of the Lord's great work for the salvation of souls. Let it be the aim of all to be laborers together with God for the uplifting of humanity. All should be educators by precept and example. They should feel a personal responsibility to send forth fully instructed men and women who shall exert a direct and saving influence in the homes, the communities, and the churches to which they go. This would be the very best advertisement that any of our institutions could have." <GCDB, January 30, 1893 par. 1>

"God's blessing will rest upon every effort made to awaken an interest in health reform; for it is needed everywhere. There must be a revival in regard to this matter; for God purposes to accomplish much through this agency. Present temperance, with all its advantages in reference to health. Educate people in regard to the laws of life, so that they may know how to preserve health. The efforts put forth at the present time are not meeting the mind of God. Drug medication, as it is generally practiced, is a curse. Educate away from drugs. Use them less and less, and depend more upon hygienic agencies, then nature will respond to God's physicians,--*pure air, pure water, proper exercise, a clear conscience*. Those who persist in the use of tea, coffee, and flesh meats will feel the need of drugs, but many might recover without one grain of medicine if they would obey the laws of health. Drugs need seldom to be used." <GCDB, January 30, 1893 par. 2>

"My mind is much perplexed, my soul is burdened, because I discern many things which our brethren do not see in regard to the prosperity of our institutions. The medical branch of the work is the most difficult matter now before us. I have received letters from Presidents of Conferences and from men of property, and have also had interviews with these brethren, in reference to establishing health institutions in different States. I could not encourage this without a careful consideration of the wants of the cause of God in every branch. I have brought before their minds the difficulties we have had to meet in the institutions already established, the discouragements that came in because there was such a dearth of men of piety, of principle, of unswerving integrity, of well balanced minds, of unselfish interest,--men who were wholly consecrated to God. Men of this character are the only ones that should have a controlling power in our institutions. <GCDB, January 30, 1893 par. 3>

"I have been shown that the matter of establishing and conducting health institutions should come under the supervision of the General Conference. Such institutions should be established, only when after careful and prayerful consultation it is decided to be essential for the advancement of the work of Bible hygiene and temperance, for the good of suffering humanity. <GCDB, January 30, 1893 par. 4>

"Our schools are under the supervision of the General Conference. This body decides as to the advisability of establishing new schools, as to how much means it is wise to invest, and also as to the educational force to be employed. Our medical institutions should stand in the same relation to the General Conference and the great whole. The establishment of a health institution is too important a matter to be left to the independent management of a few interested individuals. If the enterprise is under control of the General Conference, the way is open for deliberate counsel and a careful consideration of the matter, and if it is undertaken, there will be a united force to give it influence and standing, and this will contribute largely to its success. Under such management, a class of workers could be enlisted that otherwise could not be secured, and thus the enterprise would prosper when it would prove a failure in ordinary hands. And furthermore, there must be an authority to guard such an institution, so that persons who are not qualified shall not be allowed to grasp responsibility through selfish ambition in their professional line as physicians. <GCDB, January 30, 1893 par. 5>

"The Christian physician cannot maintain a supreme regard for his own individuality, acting in his profession without reference to his fellow-physicians, and indifferent or careless in regard to his accountability to God, or the relation he sustains to the cause of God at large. He should not enter upon important enterprises, such as the establishment of a Sanitarium upon his own independent judgment, pleading his desire to serve the cause of God, but in his works serving himself." <GCDB, January 30, 1893 par. 6>

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"I have been shown that the physicians in our health institutions should feel that they are under the same obligation to follow Christ in all their devising, and in their connection with their medical line of work, as are the workers in our colleges or publishing houses. Not the least selfishness should be practiced in any one of these instrumentalities of God. Human reason and the world's customs are not to be followed. <GCDB, January 30, 1893 par. 7>

"Men who are controlled by selfish desires should not remain connected with our institutions, and their course of action would better be exposed, that every church of Seventh-day Adventists may know what principles govern these men. This would be a wise and just precaution; for through their medical profession this class take advantage of interests which the Conference has built up at great labor, and sustained at great expense. Under the name of Seventh-day Adventists they establish themselves among our people, and represent themselves as working for the good of the cause. They are accepted as Christian physicians, and there is need that men and women should go forth into these

various places, and act as missionaries in the capacity of Christian physicians; but they should be under the direction of the Conference. The people are so anxious to have institutions established, that they may encourage men who come among them to take upon them the responsibility of building institutions. But there are many who are practicing physicians who do not work with an eye single to the glory of God, but for the sake of gain to themselves." <GCDB, January 30, 1893 par. 8>

"I am much perplexed in regard to many matters concerning the education of men and women to become medical missionaries. I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more direct efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls. The double ministration will give the laborer together with God, access to homes, and will enable him to reach the higher classes of society. An intelligent knowledge of how to treat disease upon hygienic principles, will gain the confidence of many who otherwise would not be reached with the truth. <GCDB, January 30, 1893 par. 9>

"I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: 'If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word. I would advise young men and women to give heed to this matter.' <GCDB, January 30, 1893 par. 10>

"Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform. Through misunderstanding and perverted ideas many souls are deceived. Those who teach others and who should be shepherds of the flock will be held accountable for their willing ignorance and disregard of nature's laws. This is not a matter to be trifled with, to be passed off with a jest. As we approach the close of this world's history, selfishness and violence and crime prevail as in the days of Noah, when the old world perished in the waters of the flood. As Bible believers, we need to take our position for righteousness and truth. <GCDB, January 30, 1893 par. 11>

"As a people, we are not doing one fiftieth of what we might do as active missionaries. If we were only vitalized by the Holy Spirit, there should be a hundred missionaries where there is now one. In every city there should be a corps of organized, well disciplined workers; not merely one or two, but scores should be set to work. . . . More attention should be given to training and educating missionaries with special reference to work in cities." <GCDB, January 30, 1893 par. 12>

January 31, 1893 Remarks at Parkville, Michigan

Jan. 12, 1861, just three months to a day before the first gun was fired on Fort Sumpter, the Seventh-day Adventist meeting-house in Parkville, Mich., was dedicated. At the close of a discourse by Elder White, Sister White gave a stirring exhortation, after which she took her seat in a chair. In this position she was taken off in vision. The house was crowded with people, and it was a most solemn place to be in. After coming out of the vision, she arose, and looking about the house she said:-- <GCDB, January 31, 1893 par. 1>

"There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting [bayoneting one another]. Then I saw the field after the battle, all covered with the dead and dying. Then I was carried to prison, and saw the suffering of those in want, who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw there distress and anguish." <GCDB, January 31, 1893 par. 2>

Then looking slowly around the house she said:-- <GCDB, January 31, 1893 par. 3>

"There are those in this house who will lose sons in that war." <GCDB, January 31, 1893 par. 4>

January 31, 1893 Extract From Testimony dated Aug. 30, 1892

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' The chosen people of God have lost their first love. Without this all their profession of faith will not save a soul from death. Suppose the attention should be turned away from every difference of opinion, and we should heed the counsel of the True Witness. When God's people

humble the soul before him, *individually seeking his Holy Spirit* with all the heart, there will be heard from human lips such a testimony as is represented in this Scripture,--'After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' There will be faces aglow with the love of God, there will be lips touched with holy fire saying, 'The blood of Jesus Christ his Son cleanseth us from all sin.'" <GCDB, January 31, 1893 par. 1>

February 1, 1893 "Jesus longs to bestow ..."

"Jesus longs to bestow the heavenly endowment in large measure upon his people. Prayers are ascending to God daily for the fulfillment of the promise, and not one of the prayers put up in faith is lost. [Prayers are ascending daily for it. Are your prayers amongst them?] Christ ascended on high, leading captivity captive, and gave gifts unto men. When after Christ's ascension, the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled, what was the effect? Thousands were converted in a day. We have taught, we have expected that an angel is to come down from heaven, that the earth will be lightened with his glory. Then we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost. <GCDB, February 1, 1893 par. 1>

"But this angel comes bearing no soft, smooth message, but words calculated to stir the hearts of men to their very depths. That angel is represented as crying 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.' 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Are we indeed as human agencies, to co-operate with the divine instrumentalities in sounding the message of this mighty angel who is to lighten the earth with his glory?" <GCDB, February 1, 1893 par. 2>

February 2, 1893 "I saw that the truth ..."

"I saw that the truth should be made plain upon tables, *that the earth and the fullness thereof is the Lord's* and that necessary means should not be spared to make it plain." <GCDB, February 2, 1893 par. 1>

February 2, 1893 Extracts From Testimony dated Nov. 7, 1892

"Much has been lost in many ways in the past history of Seventh-day Adventists, in not heeding the Testimonies given them of God for the last thirty years, that parents should, in the education and training of their children, *keep before them that they are God's property* and are to be educated to devote all their ability of talent to God who has entrusted them with capabilities and talents for wise improvement. *This should be the subject of thought and of conversation.*" <GCDB, February 2, 1893 par. 1>

February 4, 1893 "I feel deeply ..."

"I feel deeply over the little burden many carry for the missionary work in the foreign fields and in the home missions. There are thousands of places to be entered where the standard of truth has never been raised, where the proclamation of the truth has never been heard in America. And there are thousands who might enter the harvest field who are now religiously idle, and as a result, go crippling their way to heaven, expressing their doubt whether they are Christians. Their need is a vital union with Jesus Christ. Then it can be said of them, 'Ye are laborers together with God.' I want to say to many, You are waiting for some one to carry you to the vineyard and set you to work or to bring the vineyard to you, that you will experience no inconvenience in labor. You will wait in vain. If you will lift up your eyes you will see the harvest ripe, ready for the sickle, whichever way you may look; you will find work close by and far off. But of how many will Christ say in the judgment, 'Good and faithful servants'? I think how the angels must feel seeing the end approaching, and those who claim to have a knowledge of God and Jesus Christ whom he hath sent, huddle together, colonize, and attend the meetings, and feel dissatisfied if there is not much preaching to benefit their souls and strengthen the church, while they are doing literally nothing. If they are branches, really and truly, of the True Vine, nourished by the sap which flows from the vine to the branches, they are indeed partakers of the divine nature. They have moral power from Christ to overcome Satan, to hate sin; and these cannot be silent. Souls are perishing for the light and knowledge of the truth which these have. It is their duty to put that knowledge to use to save souls. If their temporal, financial prospects are not as prosperous by moving to localities where the truth has not been proclaimed, or where there has been but a glimmering of light, will they not be doing just the work that Jesus has done to save them?"

<GCDB, February 4, 1893 par. 1>

"I do not urge any one to change their location to please their own ideas, for Christ lived in our world, all seared and marred with the curse, that humanity might touch humanity, to save souls from eternal ruin. Jesus did not leave the royal throne, the royal crown, and his high command, and come to our world to please himself. "For our sakes he became poor, that we through his poverty might be made rich." What is the character of these riches? Is it houses and lands and bank stock in this world? Or is it that the unsearchable riches of Christ may be presented before their minds, that they shall attract them, their hearts, that they shall accept them, and shall count all things but loss and dross that they may win Christ? We join the Lord's army, fight the battles with the power of darkness, set up the standard of the cross of Calvary in every place where we can possibly find access. My heart is pained when I think how little our churches sense their solemn accountabilities to God. It is not ministers alone, but every man and woman who have enlisted in Christ's army, are soldiers; and are they willing to receive a soldier's fare, just as Christ has given them an example in his life of self-denial and sacrifice? What self-denial have our churches as a whole manifested? They may have given donations in money, but have withheld themselves. <GCDB, February 4, 1893 par. 2>

"The heavenly agencies are waiting to co-operate with human agencies in the grand work of reflecting light to the world. Wherever there is even one soul converted on the earth there is a response of joy circulated through heaven. Wherever one soul is snatched from Satan's hand and given as a trophy to Jesus Christ, there is joy in the presence of God, Jesus Christ and the holy angels, because the lost is found. I send my appeal to the churches to 'rise and shine; the glory of the Lord has risen upon thee. 'Ye have not,' said Christ, 'chosen me, but I have chosen you and ordained you, that ye should go and bring forth much fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in my name he may give you.' What depth of meaning in <132> these words. We can say from the heart, Truth, Lord. We are not the ones to make the first movement toward Christ; it was our Redeemer who made the first movement toward us. 'And I, if I be lifted up, will draw all men unto me.' He touched your hearts by his grace, you responded and drew toward Jesus. Man could not make the first movement. Christ was lifted up on the cross. It was his love that brought him to our world. His love that is expressed for fallen man, that led him to make an offering of his soul for sin. And as the heart responds in gratitude for this unspeakable love, the language of the soul is, 'Thy gentleness hath made me great.' <GCDB, February 4, 1893 par. 3>

"What, then, is the duty of every enlightened soul? How should he feel as he looks upon the infinite sacrifice of the only begotten Son of God, 'that whosoever believeth in him should not perish but have everlasting life'? What are you doing by personal effort to lead souls to believe? There are not many ordained ministers; this makes it necessary for you to deny self, lift the cross, and carry the burdens of Christ. Have you tasted of the powers of the world to come? Have you been eating the flesh and drinking the blood of the Son of God? Then if ministerial hands have not been laid upon you in the world, Christ has laid his hands upon you and said, 'Ye are my witnesses; go trade on the talents I have given you. Ye are the light of the world. A city set upon a hill cannot be hid; let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.' There will be an antagonism between the church and the world, but the church is to shine. Let yourselves become the consecrated living channels of light to the world, whatever may be the consequences to you financially. <GCDB, February 4, 1893 par. 4>

"Let those who truly love God step out from where there are large churches of Sabbath-keepers, and the cause they knew not be searched out. There is work to be done by every branch that has a vital union with the living vine. 'Herein is my Father glorified, that ye bear much fruit.' Where is the fruit borne by the branches in these large churches? 'Every branch in me that beareth not fruit he taketh away. . . . 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.' Does not this statement from the lips of the Great Teacher alarm you who have taken such an easy position, having no burdens, gratifying self, lifting no cross, and not following Jesus? <GCDB, February 4, 1893 par. 5>

"Let us ask why there are so few martyrs now? What is the reason that Christians and the world confederate together in confidence? Has the world become converted, or has the church lost her peculiar and holy character, and assimilated with the world? They do not come out and separate from the world, and do not maintain her high and holy character. Many of the professed followers of Christ feel no more burden for souls than do the world. The lusts of the eye, and the pride of life, the love of display, the love of ease, separates the professed Christians from God, and the missionary spirit in reality exists in but few. What can be done to open the eyes of these sinners in Zion, and make hypocrites tremble? The spirit of truth must become a living principle in the soul. 'What shall we do that we might work the works of God?' is asked by many souls today. The answer comes, 'This is the work of God, that ye believe on him whom he hath sent.' When you have true faith this will be evidenced, for your works will testify of the fact; you will be one with Christ as he was one with the Father. You will constantly be drawing near to Christ; exercising your minds to hear, devising means to save perishing souls. You will cultivate love, you will deny self, because you love Jesus who died for you; you will love your neighbor as your own self, and you will shine as lights in the world; if you have eternal light you

will diffuse light. <GCDB, February 4, 1893 par. 6>

"I have been alarmed for some years as I have seen the line of demarkation between the church and the world almost obliterated. The design of God in the formation of the church was that the very action of the separation from the world would itself be sufficient to attract attention. Their formation in church capacity has a meaning in it which the world can read. They are formed into a distinct power. They are to consider themselves a peculiar people of God, an object to be rendered conspicuous, detached from other objects, standing apart. Believers are to be one, as Christ is one with the Father. The sons and daughters of God are to stand a distinct, pure, holy people from the world. And if these signs are not seen in the members of the church, it is the duty of the church faithfully to investigate the matter, for if there is not a decided transformation of character from a life of sin to a life of holiness, then why? For if sin is practiced in daily life, there is no real value in all their profession, and they will not act in harmony with God as his agents in the regeneration of the world. <GCDB, February 4, 1893 par. 7>

"The children of God will not answer the purpose of God, unless they are united as the branches to the parent stalk; so will the divine branches be centered in Jesus Christ, combining their influence with the conversion of sinners. All believers in truth will shine as lights in the world, in union with Christ, and oneness with him. All the works are wrought in God, and they really believe in him whom the Father hath sent. All ye are brethren, and individually we carry with us in all communication with the world an influence and atmosphere that is surrounding the soul which is distinct from the world, and in every way superior to it. Whatever influence for good as followers of Christ, as believers in the truth, they may have to improve, refine, and elevate the world in their association with it, and personal effort put forth, will depend upon their vital connection with the breadth and distinctness of the line of demarkation which characterizes them as separate from the world, and the perfection of contrast to the world which they reveal in spirit, in words, in works, from the world. The world loves not God, the world is disobedient to God, the world is selfish and acts without feelings of dependence on God's will, without reverence and respect to God's commandments. If the professed followers of Christ, even in part, act the same as the world, they may have their names on the church books, but when joined to the church they are not joined to Christ. Therefore the same spirit has to a limited or large degree a controlling power upon the minds, heart, will, and temper. Their stand in the church is what Christ named hypocrites,--a stone of stumbling to those who but for them would have an altogether higher idea, and a sanctified effect on the character. <GCDB, February 4, 1893 par. 8>

"Christians in deed and in truth will have the spirit of Christ, they will naturally develop the mind and spirit which dwelt in Christ. They will consecrate the solemn import of the words of Christ, "He that will come after me, let him deny himself and take up his cross and follow me, and so shall he be my disciple." 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. This half-and-half work is a constant denying of Christ, rather than a confessing of Christ. So many have brought into the church their own unsubdued spirit, unrefined; their spiritual taste is perverted by their own immoral, debasing, corruptions, symbolizing the world in spirit, in heart, in purpose, confirming themselves in lustful practices, and are full of deception through and through in their professed Christian life. Living as sinners, claiming to be Christians. Those who claim to be Christians and will confess Christ should come out from among them and touch not the unclean thing, and be separate. <GCDB, February 4, 1893 par. 9>
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"The work of every Christian parent has ever been to sprinkle the door-posts with blood, gather his children into his house with him, that the destroying angel might see the mark of God pointing to the only begotten Son of the Father; for whoso believeth on him shall not perish but have everlasting life. But the end is near. Every soul will have in the judgment exactly the character of morals he cultivated in this life. Every soul will have in the judgment just such a spirit and character as he cherished in his home life, in association with his neighbors and with members of his family. And according as he has appreciated the words of Christ and has obeyed them, will be the judgment pronounced upon him by that man Jesus who came into the world and gave his life a sacrifice for him. <GCDB, February 4, 1893 par. 10>

"I lay down my pen and lift up my soul in prayer, that the Lord would breathe upon his backslidden people, which are as dry bones, that they may live. The end is near, stealing upon us so stealthily, so imperceptibly, so noiselessly, like the muffled tread of the thief in the night to surprise the sleepers off guard and unready. May the Lord grant to bring his Holy Spirit upon hearts that are now at ease, that they may no longer sleep as do others, but watch and be sober. Who will consent even now after wasting much of his lifetime, to give his will as clay into the hands of the potter, and cooperate with God in becoming in his hands molded a vessel unto honor? O, how must the clay be in the hands of the potter, how susceptible to receive divine impressions, standing in the bright beams of righteousness. No earthly, no selfish motives should be suffered to live, for if you give them place, you cannot be hewn into the divine image. The spirit of truth sanctifies the soul. <GCDB, February 4, 1893 par. 11>

"When the greatness of this work is comprehended, it will bring even the thoughts into captivity to Christ. This is beyond our private comprehension, but thus it will be. Then is it wisdom on our part to put dependence on our own works? We must let God work for us. Is there any excellency that appears in our characters or our conduct? Does it originate with finite human beings?--No; it is all from God, the great center of expression of the power of the potter over the clay. <GCDB, February 4, 1893 par. 12>

"Oh, that those whom the Lord has blessed with the treasures of truth would awake and say from the heart, "Lord what wilt thou have me to do?" Light is increasing to enlighten every soul who will diffuse the light to others. God will have his witnesses. We want men and women to settle in Australia who have a solid, Christlike influence. The burden of this work should not rest upon the Conference wholly. Many can come to this missionary field and improve in health, not by following the customs of the people here, but by being careful and prudent, and sensible, respecting, and acting in reference to, the laws of life and health; and at the same time they can be educating others, and can have a molding influence. Oh that many may be uprooted from where they are to become workers with Jesus Christ. <GCDB, February 4, 1893 par. 13>

"What can be done to make every believer feel that the heavenly intelligences are working for the consecration of the human living agents to carry the truth of God where it is not known? <GCDB, February 4, 1893 par. 14>

"Unbelief, like the pall of death, is surrounding our churches, because they do not exercise the talents God has given them, by imparting the light to those who know not the precious truth. The Lord calls for the pardoned soul, those who rejoice in the light, to make known the truth to others. The living agents are needed to communicate the light of truth, and the result will be those who are now ignorant of the truth, will, through the grace of Christ, become precious in the sight of the Lord, and will exert an influence to the glory of God. I trust you will keep this matter agitated. Those who wish to sacrifice for the truth's sake, let them answer to the call, 'Whom shall I send?' 'Here am I, send me.' The truth is soon to triumph gloriously, and all who will triumph with it must be laborers together with God. The time is short, the night cometh when no man can work. We must do what is possible for us to do now in earnest determined effort. A city set upon a hill cannot be hid. We not only have lessons to learn for our own benefit, but in our improvement of the talent entrusted to us, and the privileges and opportunities granted us, we are helping others to follow our example." <GCDB, February 4, 1893 par. 15>

February 5, 1893 "To him who is content ..."

"To him who is content to receive without deserving, who feels that he can never recompense such love, lays all thoughts and unbelief aside, and comes as a little child at the feet of Jesus, all the treasures of eternal love are the free and everlasting gift." <GCDB, February 5, 1893 par. 1>

February 5, 1893 Extract From "Temptations of Christ"

"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. 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 capable of yielding to temptation and with the same aid that men may obtain, he withstood the temptations of Satan and conquered the same as we may conquer. . . . 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. It is not true that humanity has trials to bear which the Son of God has not experienced. Christ's victory may be ours, by faith we conquer in him." <GCDB, February 5, 1893 par. 1>

February 6, 1893 Unpublished Testimony Relative to City Missions

"Missions are essential as the foundation of missionary effort in our cities; but unless those standing at the head of these missions make strenuous efforts to guard every post, so that Satan shall not control, losses will be sustained." <GCDB, February 6, 1893 par. 1>

February 6, 1893 Unpublished Testimony Relative to City Missions

"Young men and women should receive a training and an education in these lines that will qualify them to work for the Master. But if they do not possess solidity of character, and a spirit of consecration, all efforts to fit themselves for the work will prove a failure. None should be connected with the mission who do not give evidence that they possess these essential qualifications. The same is true of the older workers. Unless they have the truth sanctifying soul, body, and spirit, they will not do the right kind of work; they cannot exert a saving influence in the canvassing field, or in any other branch of the cause. <GCDB, February 6, 1893 par. 2>

"Without a high sense of propriety, sobriety, the sacredness of the truth, and the exalted character of the work, how can men in any way represent Christ? How can they be a savor of life unto life? <GCDB, February 6, 1893 par. 3>

"The Lord has many precious souls in our large cities, who should be reached by the special truths for this time. But the course pursued by young men and young women connected with the mission is frivolous, degrading the work, and demoralizing the mission. Such defective characters separate God from the mission-rooms. It does not require weeks or months to read the character of many of the workers. Their conduct is an offense to God. There are wrongs existing in society which Christians will not practice, but abhor. Let those who are frivolous and carnally minded be placed in our missions, and their influence tends to lower everything connected with the mission. <GCDB, February 6, 1893 par. 4>

"There should be connected with the mission married persons who will conduct themselves with the strictest propriety. But the danger is not alone from youth, but from married men and women; workers must build up the walls of modesty and virtue about themselves, so that women will not allure men, and men will not allure women, from strict propriety. 'Abstain from even the very appearance of evil.' <GCDB, February 6, 1893 par. 5>

"Lovesick sentimentalism prevails. Married men receive attention from married or unmarried women; women also appear to be charmed, and lose reason and spiritual discernment, and good common sense; they do the very things that the word of God condemns, the very things that the testimony of the Spirit of God condemns. Warnings and reproofs are before them in clear lines, yet they go over the same path that others have travelled before them. It is like an infatuating game at which they are playing. Satan leads them on to ruin themselves, to imperil the cause of God, to crucify the Son of God afresh, and put him to an open shame. There is no safety for any man, young or old, unless he feels the necessity of seeking counsel of God at every step. Those only who maintain a close communion with God will learn to place his estimate upon men, to reverence the pure, the good, the humble the meek. The heart must be garrisoned as was that of Joseph. Then temptations to depart from integrity will be met with decision: "How can I do this great wickedness and sin against God." The strongest temptation is no excuse for sin. No matter how severe the pressure brought to bear upon you, sin is your own act. The seat of the difficulty is the unrenewed heart. <GCDB, February 6, 1893 par. 6>

"A man who claims to have believed present truth for years and is counted worthy by his brethren to fill positions of trust, in missions or in our institutions, may become careless when a change of circumstances brings him into temptations, and in his time he may tempt others. His case is sad indeed, for he reveals the workings of a corrupt heart, a want of that principle which every Christian should possess. When one who is entrusted with great responsibilities betrays his sacred trust and gives himself into the hands of Satan as an instrument of unrighteousness to sow the seeds of evil, corrupting the hearts and minds of others, he is a traitor of the worst type. From one such tainted, polluted mind the youth often receive the first impure thoughts that lead to a life of shame and defilement. <GCDB, February 6, 1893 par. 7>

"If men placed at the head of a mission have not firmness of principle that will preserve them from every vestige of commonness, and unbecoming familiarity with young girls and women, after the light which has been so plainly given, let them be discharged without a second trial. There is a depravity of the soul which leads to these careless habits and practices, and which will far overbalance all the good such persons can do. We are living in an age of moral debasement; the world is as a second Sodom. Those who look for the coming of the Son of man, those who know that they are right upon the borders of the eternal world, should set an example in harmony with their faith. Those who do not maintain purity and holiness are not accepted of God. The true children of God have deep-rooted principles which will not be moved by temptations, because Christ is abiding in their hearts by faith. <GCDB, February 6, 1893 par. 8>

"A second trial would be of no avail to those whose moral sense is so perverted that they cannot see their danger. If after they have long held the truth, its sanctifying power has not established the character in piety, virtue and purity, let them be disconnected with the missions without delay: for through these Satan will insinuate the same lax sentiments in the minds of those who ought to have an example of virtue and moral dignity. Anything that approaches lovesick sentimentalism, any intimation of commonness, should be decidedly rebuked. One who is guilty of encouraging this improper familiarity should not only be relieved of responsibilities which he was unworthy to bear, but should be placed under censure of the church, and that censure should remain upon him, until he give evidence in spirit and deportment, that he sees his sinfulness and heart corruption, and repents, like any other guilty sinner, and is converted. Then God for Christ's sake will heal him of his transgression. <GCDB, February 6, 1893 par. 9>

"Even though the men and women at the head of our missions are in character as pure as fine gold, they need constant

connection with God in order to keep themselves pure and to know how to manage the youth discreetly, so that all shall keep their thoughts untainted, uncorrupted. Let the lessons be of an elevated, ennobling character, that the mind may be filled with pure and noble thoughts. "Every man that hath this hope in him purifieth himself, even as he (God) is pure." As God is pure in his sphere, so man is to be pure in his. And he will be pure if Christ is formed within, the hope of glory; for he will imitate Christ's life and reflect his character. <GCDB, February 6, 1893 par. 10>

"When a Conference selects young men and women, and aids them in obtaining an education for the canvassing field or any other branch of the work, there should be an understanding as to what they propose to do,-- whether they design to engage in courtship and marriage, or to labor for the advancement of the cause of truth. It is no use to spend time and money in the education of workers who will fall in love before they complete this education, and who cannot resist the first temptation in the form of an invitation to marriage. In most cases the labor spent on such persons is wholly lost. When they enter the marriage relation, their usefulness in the work of God is at an end. They increase their family, they are dwarfed and crippled in every way, and cannot use the knowledge they have obtained. <GCDB, February 6, 1893 par. 11>

"Before persons are admitted to our mission training schools, let there be a written agreement that after receiving their education <163> they will give themselves to the work for a specified time. This is the only way that our missions can be made what they should be. Let those who connect themselves with the missions be straightforward, and take hold of the work in a business-like manner. Those who are controlled by a sense of duty, who daily seek wisdom and help from God, will act intelligently, not from selfish motives, but from the love of Christ and the truth. Such will not hesitate to give themselves unreservedly, soul, body, and spirit, to the work. They will study, work, and pray for its advancement. I repeat, do not enter into a marriage engagement, unless there are good and sufficient reasons for this step,--unless the work of God can be better advanced thereby. For Christ's sake deny inclination, lift the cross, and do the work for which you are educating yourselves. <GCDB, February 6, 1893 par. 12>

"Many of the marriages contracted in these last days prove to be a mistake. The parties make no advancement in spiritual things; their growth and usefulness ended with their marriage. There are men and women throughout the country who would have been accepted as laborers together with God if Satan had not laid his snares to entangle their minds and hearts in courtship and marriage. Did the Lord urge them to obtain the advantages of our schools and missions, that they might sink everything in courtship and marriage, binding themselves by a human band for a lifetime? By accepting the work of rearing children in these last days of uncertainty and peril, many place themselves in a position where they cannot labor either in the canvassing field or in any other branch of the cause of God, and some lose all interest to do this. They are content with a common, low level, and assimilate to the position they have chosen. The bewitching power of Satan's deceptions wrought within the human heart its evil work. Instead of candidly considering the time in which we live, and the work they might do in leading others to the truth, they reason from a selfish standpoint, and follow the impulse of their own unconsecrated hearts. "The flesh lusteth against the spirit, and the spirit against the flesh." The natural appetites and passions become a controlling power, and the result is that spiritual growth ceases; the soul is, as it were, paralyzed. <GCDB, February 6, 1893 par. 13>

"Let none who dedicate themselves to the work of God be discouraged at the outlook, but let them strive to be faithful in the work committed to them. Live wholly for God; put your life, your energies, your soul, into your work, not knowing which shall prosper, this, or that. Go forth to your canvassing work, or other lines of labor, knowing that there is a witness, an angel, by your side. If you are careless and inattentive, reckless of your words, reckless in spirit, your character is thus portrayed by the recording angel. As the polished plate of the artist produces your features, so will the books of records reflect your words, your works, your character. If you cease to do evil, if you learn to do well, through the grace given for you, the golden harvest of infinite blessedness is growing, and as a laborer together with God you are preparing to be a reaper. Yield not to indolence, give not up to discouragement, be not weary in well doing, for you will reap, if you faint not. <GCDB, February 6, 1893 par. 14>

"Let every soul bear in mind the words of Jesus, 'Without me ye can do nothing.' We are wholly dependent upon the Holy Spirit for fitness to do the Master's work; we must rely upon him for Christian fortitude, perseverance and grace. 'By their fruits ye shall know them.' Your words, your character, your conduct, your spirit, reveal the character of the tree, for these are the fruits you bear. The sinful nature is to be kept under the control of the Spirit of God. The transforming grace of Christ will bring the will into harmony with the will of Christ. The more closely we are brought into unity with Christ, the more clearly we shall discern the defects of our character. It is marvelous how deceptive is the human heart, how easily self-deluded, how easily led into sin. Be jealous of yourself, never become puffed up, never flatter yourself or accept flattering from any man or woman. When persons attempt to flatter you, tell them they are giving voice to the temptations of Satan. <GCDB, February 6, 1893 par. 15>

"He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.' Every one is sowing some kind of seed, the fruit of which will be a savor of life unto life, or of death

unto death. Young men and women, what kind of a harvest are you preparing to garner? Are you sowing unto eternal life, or unto wretchedness and corruption? On the decision of this momentous question depends your happiness or misery for eternity." <GCDB, February 6, 1893 par. 16>

February 6, 1893 Extracts From an Unpublished Testimony

"It is sin in some form that brings variance and disunion. The affections need transforming, a personal experience of the renewing power of Christ must be obtained. 'In whom we have <168> redemption through his blood, the forgiveness of sins, according to the riches of his grace.' The apostle, speaking to Christian believers, called by God's grace, says: 'If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.' Here are conditions plainly stated. If we walk in the light as he is in the light, the sure result will follow; we shall have fellowship one with another. All jealousies, and envyings, and evil surmisings will be put away. We shall live as in the sight of a holy God." <GCDB, February 6, 1893 par. 1>

"It has become altogether too common to indulge our hereditary tendencies and natural inclinations, even in our religious life. These can never bring peace and love into the soul; for they always lead us away from God, away from his light. 'He that followeth me shall not walk in darkness, but shall have the light of life.' When differences arise among brethren as to the understanding of any point of truth, there is one Bible rule to follow. In the spirit of meekness and love for God and one another, let brethren come together, and after earnest prayer, with sincere desire to know God's will, study the Bible with the spirit of a little child, to see how closely they can draw together, and not sacrifice anything but their selfish dignity. They should regard themselves as in the presence of the whole universe of God, who are watching with intense interest as brother tries to see eye to eye with brother, to understand the words of Christ, that they may be doers of the word, and not hearers only." <GCDB, February 6, 1893 par. 2>

"When you recall the prayer of Christ, that his disciples may be one as he was one with the Father, can you not see how intently all heaven is beholding the spirit you manifest toward one another? Are those who claim to be saved by the righteousness of Christ, seeking with all their entrusted capabilities to answer the Saviour's prayer? Will they grieve the Holy Spirit of God by indulging their own unconsecrated feelings, struggling for supremacy, and standing as far apart as possible? . . . The solemn, important hours intervening between us and the judgment are not to be employed in warfare with believers." <GCDB, February 6, 1893 par. 3>

"The solemn, important hours intervening between us and the judgment are not to be employed in warfare with believers; this is Satan's work; he began it in heaven, and he has with unabated energy kept it up ever since his fall. 'But if ye bite and devour one another, take heed that ye be not consumed one of another.' Let there not be in any of you an evil heart of unbelief. The time has come when the cry of the faithful watchman is to be heard, calling to his fellow-watchman, 'What of the night?' to be answered, 'The morning cometh, and also the night.'" <GCDB, February 6, 1893 par. 4>

"Would it not be well for us individually to examine closely our own position before God in the light of his holy word, and see our own special peril?" <GCDB, February 6, 1893 par. 5>

"God does not separate from his people, but his people separate themselves from God by their own course of action. And I know of no sins greater in the sight of God than those of cherishing jealousy and hatred toward brethren, and turning the weapons of warfare against them." <GCDB, February 6, 1893 par. 6>

"I point my brethren to Calvary. I ask you, What is the price of man? It is the only begotten Son of the infinite God. It is the price of all the heavenly treasures." <GCDB, February 6, 1893 par. 7>

<169>
"Evil is ever warring against good. And since we know that the conflict with the prince of darkness is constant, and must be severe, let us be united in the warfare." <GCDB, February 6, 1893 par. 8>

"Cease to war against those of your own faith. Let no one help Satan in his work. We have all that we can do in another direction." <GCDB, February 6, 1893 par. 9>

"A passive piety will not answer for this time; let the passiveness be manifested where it is needed, *in patience, kindness, and forbearance*. But we must bear a decided message of warning to the world. The Prince of Peace thus proclaimed his work, 'I came not to send peace on earth, but a sword.' Evil must be assailed; falsehood and error must be made to appear in their true character; sin must be denounced; and the testimony of every believer in the truth *must be as one*. All your little differences which arouse the combative spirit among brethren, are devices of Satan to divert minds from the great and fearful issue before us." <GCDB, February 6, 1893 par. 10>

"The true peace will come among God's people when through united zeal and earnest prayer the false peace, that exists to a large degree, is disturbed. . . . Those who are under the influence of the spirit of God will not be fanatical, but calm, steadfast, free from extravagance. But let all who have had the light of truth shining clear and distinct upon

their pathway, *be careful* how they cry, Peace and safety. *Be careful* how you make the first move to suppress the messages of truth. *Be careful* what influence you exert at this time. Those who profess to believe the special truths for this time need to be converted and sanctified by the truth. As Christians we are made depositaries of sacred truth, and we are not to keep the truth in the outer court, but bring it into the sanctuary of the soul. Then the church will possess divine vitality throughout. The weak shall be as David, and David as the angel of the Lord." <GCDB, February 6, 1893 par. 11>

"One question will be all absorbing,--Who shall approach the nearest to the likeness of Christ?" <GCDB, February 6, 1893 par. 12>

"Who shall do most to win souls to righteousness? *When this is the ambition of believers*, contention is at an end; *the prayer of Christ is answered.*" <GCDB, February 6, 1893 par. 13>

"When the Holy Spirit was poured out upon the early church, 'The whole multitude of them that believed were of one heart and of one soul.' *The Spirit of Christ made them one.* This is the fruit of abiding in Christ. But if dissension, envy, jealousy, and strife are the fruit we bear, it is not possible that we are abiding in Christ." <GCDB, February 6, 1893 par. 14>

"Jesus longs to bestow the heavenly endowment in large measure upon his people. . . . How great and widespread must be the power of the prince of evil which can be subdued only by the mighty power of the Spirit. Disloyalty to God, transgression in every form, has spread over our world. *Those who would preserve their allegiance to God, who are active in his service*, become the mark of every shaft and weapon of hell." <GCDB, February 6, 1893 par. 15>

"If those who have had great light have not corresponding faith and obedience, they soon become leavened with the prevailing apostasy; another spirit controls them. While they have been exalted to heaven in point of opportunities and privileges, they are in a worse condition than the most zealous advocates of error." <GCDB, February 6, 1893 par. 16>

"There are many who have thus been preparing themselves for moral inefficiency in the great crisis." <GCDB, February 6, 1893 par. 17>

February 7, 1893 Extracts From Testimonies

"The sins of Israel must go to judgment beforehand. Every sin must be confessed at the sanctuary, *then the work will move*, it must be done *now*. The latter rain is coming on those that are pure--all, then, will receive it as formerly. None receive the latter rain but those who do all they can. Christ will help us. All could be overcomers by the grace of God through the blood of Jesus. All heaven is interested in the work. Angels are interested." <GCDB, February 7, 1893 par. 1>

"God can make them a host against their enemies. *Ye give up too quick. Ye let go too soon*, that arm! The arm of God is mighty. Satan works in different ways to steal the mind off from God. Victory, victory! We must have it over every wrong. A solemn sinking into God. Get ready. Set thine house in order." <GCDB, February 7, 1893 par. 2>

February 7, 1893 Extracts From Testimonies

"They are wavering and undecided. Others who have not had so great light, who have never identified themselves with the truth, will under the influence of the Spirit respond to the light when it shines upon them. Truth that has lost its power upon those who have long slighted its precious teaching, appears beautiful and attractive to those who are ready to walk in the light." <GCDB, February 7, 1893 par. 1>

February 7, 1893 Extracts From Testimonies

"The false ideas that were largely developed at Minneapolis have not been entirely uprooted from some minds. Those who have not made thorough work of repentance under the light God has been pleased to give to his people since that time, will not see things clearly, and will be ready to call the messages God sends, a delusion." <GCDB, February 7, 1893 par. 1>

"We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most terrible feature of unchristlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it." <GCDB, February 7, 1893 par. 2>

February 11, 1893 "No greater contempt ..."

"No greater contempt can be shown to the Creator than the contempt manifested for the day which he has sanctified and blessed." <GCDB, February 11, 1893 par. 1>

February 11, 1893 "And as Satan ..."

"And as Satan with his human agents pushes the warfare against God by leading man to trample on the Sabbath, the few who do honor God should be aroused to greater zeal and earnestness in his defense." <GCDB, February 11, 1893 par. 1>

February 13, 1893 Extract From "Life of Christ"

"Jesus did not repress [suppress] one word of truth. But in his intercourse with the people he exercised the greatest tact and thoughtful attention. He was never rude; never needlessly spoke a severe word; never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity, but tears were in his eyes as he uttered his scathing rebukes." [I tell you, nothing short of that same spirit dwelling in our hearts will enable us to follow that example in the plain message which we have to give.] "He wept over Jerusalem, the city he loved, who refused to receive him, the way, the truth, and the life. They had rejected him, the Saviour, but he regarded them with pitying tenderness and sorrow so deep that it broke his heart. His life was one of self-denial and constant care for others. He never made truth cruel, but manifested a wonderful tenderness for humanity. Every soul was precious in his eyes. He always bore himself with divine dignity, yet he stooped with the tenderest compassion and regard to every member of the family of God. In all he saw fallen souls whom it was his mission to save." <GCDB, February 13, 1893 par. 1>

February 17, 1893 Extracts From a Letter Dated Sept. 16, 1892

"I am much perplexed in regard to many matters concerning the education of men and women to become medical missionaries. I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls. This double ministration will give the laborer together with God access to homes, and will enable him to reach the higher classes of society. An intelligent knowledge of how to treat the sick upon hygienic principles will gain the confidence of many who otherwise would not be reached with the truth." <GCDB, February 17, 1893 par. 1>

"As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth." <GCDB, February 17, 1893 par. 2>

"I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer, 'If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the world.' I would advise young men and women to give heed to this matter. Perilous times are before us as a people. The whole world will be involved in perplexity and distress; diseases of every kind will be upon the human family, and such ignorance as now prevails concerning the laws of health would result in great suffering and the loss of many lives that might be saved." <GCDB, February 17, 1893 par. 3>

"While Satan is doing his utmost to take advantage of men's ignorance, and to lay the foundation of disease through improper treatment of the body, it is best for those who claim to be the sons and daughters of God to avail themselves while they can, of the opportunities now presented to gain a knowledge of the human system, and how it may be preserved in health." <GCDB, February 17, 1893 par. 4>

"If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits." <GCDB, February 17, 1893 par. 5>

"In almost every church there are young men and women who might receive education, either as nurses or physicians. They will never have a more favorable opportunity than now. I would urge that this subject be considered prayerfully, that special efforts be made to select those youths that give promise of usefulness and moral strength. Let these receive education at our Sanitarium at Battle Creek, to go out as missionaries wherever the Lord may call them to labor." <GCDB, February 17, 1893 par. 6>

"Workers are needed now. The very many who might work, but who do not seek to obtain knowledge that they may impart it are not the ones who will receive the benediction from him who has purchased man at an infinite cost: 'Well done, good and faithful servant.'" -- *Extracts from a letter from Sister White, dated Sept. 16, 1892.* <GCDB, February 17, 1893 par. 7>

February 20, 1893 Extract From a Communication From Sister White

"O what a vast number of people have never been warned, and until there is a company of workers, instructed to labor, not in a fitful manner, but after Christ's order, who will not fail or be discouraged, but little can be done. But very little has been done in educating and training of workers, for the reason there are not the kind of educators in this missionary field. Is it all right that such a superabundance of opportunities and privileges should be provided for the work in America, while there is such a destitution of the right kind of workers here in this field? Where are God's missionaries? Where are the men who will go without the camp and bear the reproach which Jesus has borne for them?

. . . <GCDB, February 20, 1893 par. 1>

"There is home missionary work that is to be done, and we hear the plea, so long as there is so much sin and such need of labor in our own country, why manifest such zeal for foreign countries? I answer, our field is the world, wickedness abounds to an alarming extent everywhere; the Saviour directed the disciples to begin their work in Jerusalem, and then pass on through Judea and Samaria, and unto the uttermost part of the earth. Only a small proportion of the people accepted the doctrines; but the messengers bore the message rapidly from place to place. Passing from country to country, lifting the standard of the gospel in all the near and far off places of the earth. But there was a preparatory work; the Saviour's promise was, 'But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be <294> witnesses unto me.' Those who will not follow their own wills and desires, but seek counsel of the Lord, will not be dull scholars, for the Lord will teach them. <GCDB, February 20, 1893 par. 2>

"Although thousands at home neglect this great salvation, and prove themselves unworthy of eternal life, let zealous efforts be put forth, for those who are in midnight darkness. God will speak to the unenlightened. This light is to shine amid the moral darkness. 'I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth.' While there are so many to be sought for, so many that are in gross darkness, shall we not cry aloud and spare not? How much more is needed, how much wise well-planned efforts to send the truth by publications and the living preacher?" <GCDB, February 20, 1893 par. 3>

February 27, 1893 Dear Brethren of the General Conference

General Conference Proceedings.

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Eleventh Meeting.

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"George's Terrace, St. Kilda Road, Melbourne, Dec. 23rd 1892.

"Dear Brethren of the General Conference:--

"I am rejoiced to report to you the goodness, the mercy, and the blessing of the Lord bestowed upon me. I am still compassed with infirmities, but I am improving. The great Restorer is working in my behalf, and I praise his holy name. My limbs are gaining in strength, and although I suffer pain, it is not nearly as severe as it has been during the past ten months. I am now so far restored that by taking hold of the balusters I can walk up and down stairs without assistance. All through my long affliction I have been most signally blessed of God. In the most severe conflicts with intense pain, I realized the assurance, "My grace is sufficient for you." At times when it seemed that I could not endure the pain, when unable to sleep, I looked to Jesus by faith, and his presence was with me, every shade of darkness rolled away, a hallowed light enshrouded me, the very room was filled with the light of his divine presence. <GCDB, February 27, 1893 par. 1>

"I have felt that I could welcome suffering if this precious grace was to accompany it. I know the Lord is good and gracious and full of mercy and compassion and tender, pitying love. In my helplessness and suffering, his praise has filled my soul and been upon my lips. My meditation has been so comforting and so strengthening as I have thought how much worse condition I should be in without the sustaining grace of God. My eyesight is continued to me, my memory has been preserved, my mind has <408> never been more clear and active in seeing the beauty and preciousness of truth. <GCDB, February 27, 1893 par. 2>

"What rich blessings are there! With the Psalmist I could say, 'How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand. When I awake, I am still with thee,' These last words express my feelings and experience. When I awake, the first thought and expression of my heart is, 'Praise the Lord! I love thee, O Lord; thou knowest that I love thee. Precious Saviour, thou hast bought me with the price of thine own blood. Thou hast considered me of value, or thou wouldst not have paid an infinite price for my salvation. Thou, my Redeemer, hast given thy life for me, and thou shalt not have died for me in vain. I will give that life to thee to co-operate with thee in the saving of my soul.' <GCDB, February 27, 1893 par. 3>

"Since the first few weeks of my affliction, I have had no doubts in regard to my duty in coming to this distant field; and more than this, my confidence in my heavenly Father's plan in my affliction has been greatly increased. I cannot now see all the purpose of God, but I am confident it was a part of his plan that I should be thus afflicted, and I am content and perfectly at ease in the matter. With the writings that shall go in this mail, I have since leaving America written twenty hundred pages of letter paper. I could not have done all this writing if the Lord had not strengthened and blessed me in large measure. Never once has that right hand failed me. My arm and shoulder have been full of suffering, hard to bear, but the hand has been able to hold the pen and trace words that have come to me from the Spirit of the Lord. <GCDB, February 27, 1893 par. 4>

"I have had a most precious experience, and I testify to my fellow-laborers in the cause of God, 'The Lord is good, and greatly to be praised.' I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which he bestows his supreme regard. While he extends to all the world his invitation to come to him and be saved, he commissions his angels to render divine help to every soul that cometh to him in repentance and contrition, and he comes personally by his Holy Spirit into the midst of his church. 'If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning.' 'Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.' <GCDB, February 27, 1893 par. 5>

"Ministers and all the church, let this be our language, from hearts that respond to the great goodness and love of God to us as a people and to us individually, 'Let Israel hope in the Lord from henceforth forever.' 'Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good; sing praises unto his name; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods.' Consider, my brethren and sisters, that the Lord has a people, a chosen people, his church, to be his own, his own fortress, which he holds in a sin-stricken, revolted world; and he intended that no authority should be known in it, no laws be acknowledged by it, but his own. <GCDB, February 27, 1893 par. 6>

"Satan has a large confederacy, his church. Christ calls them the synagogue of Satan because the members are the children of sin. The members of Satan's church have been constantly working to cast off the divine law, and confuse the distinction between good and evil. Satan is working with great power in and through the children of disobedience, to exalt treason and apostasy as truth and loyalty. And at this time the power of his satanic inspiration is moving the living agencies to carry out the great rebellion against God that commenced in heaven. <GCDB, February 27, 1893 par. 7>

"At this time the church is to put on her beautiful garments,--'Christ our righteousness.' There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. The beauty of holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God, and recognize his law, the foundation of his government in heaven and throughout his earthly dominions. His authority should be kept distinct and plain before the world; and no laws are to be acknowledged that come in collision with the laws of Jehovah. If in defiance of God's arrangements the world be allowed to influence our decisions or our actions, the purpose of God is defeated. However specious the pretext, if the church waver here, there is written against her in the books of heaven a betrayal of the most sacred trusts, and treachery to the kingdom of Christ. The church is firmly and decidedly to hold her principles before the whole heavenly universe and the kingdoms of the world; steadfast fidelity in maintaining the honor and sacredness of the law of God, will attract the notice and admiration of even the world, and many will by the good works which they shall behold be led to glorify our Father in heaven. The loyal and true bear the credentials of heaven, not of earthly potentates. All men shall know who are the disciples of Christ, chosen and faithful, and shall know them when crowned and glorified as those who honored God and whom he has honored, bringing them into possession of an eternal weight of glory. <GCDB, February 27, 1893 par. 8>

"The language of the Psalmist may be adopted by the commandment keeping people of God: 'Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart when I shall have learned

thy righteous judgments.' 'Thy hands have made me and fashioned me; give me understanding; that I may learn thy commandments.' <GCDB, February 27, 1893 par. 9>

"The Lord has provided his church with capabilities and blessings, that they may present to the world an image of his own sufficiency, and that his church may be complete in him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven, and to be kept under the sole guardianship of his grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character. <GCDB, February 27, 1893 par. 10>

"The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth.' 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.' <GCDB, February 27, 1893 par. 11>

"God has in training a people chosen, elect, precious. They were once the children of disobedience, disloyal to God. But now "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who <409> hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. The Lord Jesus is making experiments on human hearts through the exhibition of his mercy and abundant grace. He is effecting transformations so amazing that Satan with all his triumphant boasting, with all his confederacy of evil united against God and the laws of his government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven. <GCDB, February 27, 1893 par. 12>

"To his church, Christ has given ample facilities, that he may receive a large revenue of glory from his redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is his depository, in which the wealth of his mercy, his love, his grace, is to appear in full and final display. The declaration in his intercessory prayer, that the Father's love is as great towards us as toward himself, the only begotten Son, and that they shall be with him where he is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of his Holy Spirit, rich, full, and abundant, is to his church as an encompassing wall of fire, which the powers of hell shall not prevail against it. In their untainted purity and spotless perfection Christ looks upon his people as the reward of all his suffering, his humiliation, and his love, and the supplement of his glory,--Christ the great center from which radiates all glory. 'Blessed are they which are called to the marriage supper of the Lamb.' Ellen G. White." <GCDB, February 27, 1893 par. 13>

February 28, 1893 Testimony Dated Jan. 9, 1893

George's Terrace, St. Kilda Road, Melbourne, Jan. 9, '93.

The time of peril is now upon us. It can no longer be spoken of as in the future. And the power of every mind, sanctified to the Master's work, is to be employed, not to hedge up the way before the messages God sends to his people, but to labor unitedly in preparing a people to stand in the great day of God. It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith. There is danger that this course of action will produce the very result assumed; and to a great degree the guilt will rest upon those who are watching for evil. Had our brethren been free from prejudice, and walking in humility, they would have been ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them counsellors, men of sound judgment. <GCDB, February 28, 1893 par. 1>

The opposition in our own ranks has imposed upon the Lord's messengers a laborious and soul trying task; for they have had to meet difficulties and obstacles which need not have existed. While this labor had to be performed among our own people, to make them willing that God should work in the day of his power, the light of the glory of God has

not been shining in clear concentrated rays to the world. Thousands who are now in the darkness of error, might have been added to our numbers. All the time and thought and labor required to counteract the influence of our brethren who oppose the message has been just so much taken from the world of the swift coming judgments of God. The Spirit of God has been present in power among his people, but it could not be bestowed upon them, because they did not open their hearts to receive it. <GCDB, February 28, 1893 par. 2>

It is not the opposition of the world that we have to fear; but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insured harmony of action; but coldness and distrust have brought disunion that has shorn us of our strength. <GCDB, February 28, 1893 par. 3>

The Lord designed that the messages of warning and instruction given through the Spirit to his people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis, tended to make of no effect the light God had given to his people through the Testimonies. "Great Controversy," Vol. 4 has not had the circulation that it should have had, because some of those who occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God. <GCDB, February 28, 1893 par. 4>

The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who know the truth, but do not practice its principles. If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. What account will be rendered to God for thus retarding the work? <GCDB, February 28, 1893 par. 5>

While the angels were holding the four winds that they should not blow, giving opportunity for every one who had light to let it shine to the world, there have been influences among us to cry peace and safety. Many did not understand that we had not time or strength or influence to be lost through dilatory action. While men slept, Satan has been stealing a march upon us, working up the advantages given him to have things after his own order. <GCDB, February 28, 1893 par. 6>

The Lord has revealed to us that the Laodicean message applies to the church at this time, and yet how few make a practical application of it to themselves. God has wrought for us; we have no complaint to make of heaven, for the richest blessings have been proffered us, but our people have been very reluctant to accept them. Those who have been so stubborn and rebellious that they would not humble themselves to receive the light of God sent in mercy to their souls, became so destitute of the Holy Spirit that the Lord could not use them. Unless they are converted, these men will never enter the mansions of the blest. Some have been preaching the word whose labors have been painted with impurity and licentiousness. They have done far more harm than good. Unless they shall turn from their evil ways, they will perish with <420> the wicked. Others have carried the truth in a very indifferent manner; they have had no real burden of the work; they have gone backward rather than forward. It is high time for these to retrace their steps; for they have lost their first love. The Lord's injunction to them is:-- <GCDB, February 28, 1893 par. 7>

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." <GCDB, February 28, 1893 par. 8>

A great work is before us. There are a few who carry the heavy burden of responsibility. They feel that God has committed to our American churches a solemn trust in the messages of truth to be given to the world. From all nations the Macedonian cry is heard, "Come over and help us." God in his providence has opened fields before us, and if the human agents co-operate with the divine agencies, many souls may be partakers of a pure and saving faith. For years the appeal has been made, but the Lord's professed people have been sleeping over their allotted work, and it remains almost untouched. God has sent message after message to arouse our churches to do something, and to do it now. But to the call of God, "Whom shall I send?" there have been few voices to respond, "Here am I, send me." Through this neglect, many souls will lose the opportunity the Lord desired to give them. <GCDB, February 28, 1893 par. 9>

"A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his Lord these things. Then the master of the house being angry said to his servant, 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. And 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. For I say unto you, that none of those which were bidden shall taste of my supper."

<GCDB, February 28, 1893 par. 10>

When the message of God is brought to them, many will thus excuse themselves. But the work must be pressed wherever there is an opening. Men and money are needed to carry it forward. Still there is opportunity for us to share the Saviour's self-denial and sacrifice for the salvation of souls. The necessities of the work now demand far 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 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. <GCDB, February 28, 1893 par. 11>

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 have now the opportunity to be honest with God; delay not. For your soul's sake, no longer rob God in tithes and offerings. <GCDB, February 28, 1893 par. 12>

The Lord calls for every talent and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom he has sent. As in the apostles' time, many souls will turn unto the Lord. The earth will be lighted with the glory of the angel from heaven. <GCDB, February 28, 1893 par. 13>

If the world is to be convinced of sin as transgressors of God's law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber; for the Lord is waiting to bless his people who will recognize the blessing when it comes, and diffuse it in clear, strong rays of light. "Then will I sprinkle clean water upon you, and ye shall be clean. . . . And I will put my spirit within you, and cause you to walk in my statutes." If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon his people. The heavenly agencies have long been waiting for the human agents, the members of the church, to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power. <GCDB, February 28, 1893 par. 14>

At the same time there will be a power stirring everything from beneath. The working of evil angels will be manifest in deceptions, delusions, in calamities, and in casualties and crimes of no ordinary character. While God employs the angels of mercy to work through his human agents, Satan sets his agencies in operation, laying under tribute all the powers that submit to his control. There will be lords many and gods many. The cry will be heard, "Lo, here is Christ" and "Lo, he is there." The deep plotting of Satan will reveal its workings everywhere, for the purpose of distracting attention from present duty. The appearance of a false christ will awaken delusive hopes in the minds of those who will allow themselves to be deceived. The church members that are awake will arise to the emergency, and manifestations of satanic power are to be presented in their true light before the people. There will be signs and wonders in the world of nature. The powers of earth and hell will manifest a terrifying, destructive activity. But the eye of faith will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that will surely come to God's people. <GCDB, February 28, 1893 par. 15>

Let all who believe the truth for this time put away their differences; put away envy and evil speaking and evil thinking. Press together, press together. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." <GCDB, February 28, 1893 par. 16>

Work, O work, keeping eternity in view. Bear in mind that every power must be sanctified. In yourselves you are powerless to do anything good. Christ declares, "without me ye can do nothing." Becoming partakers of the divine nature, you can do all things. Through Christ you can have power with God and with man. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us and bless us; and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations." Our God is waiting to be gracious. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Will the church give to the world the light of the knowledge of Jesus Christ? <421> Shall the light shine forth to all nations, kindreds, tongues and peoples? <GCDB, February 28, 1893 par. 17>

There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him.

For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call upon him, in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher; and how shall they preach except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." "For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth." <GCDB, February 28, 1893 par. 18>

"But when he saw the multitudes, he was moved with compassion because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Our work is plainly laid down in the word of God. Christian is to be united to Christian, church to church, the human instrumentality co-operating with the divine, every agency to be subordinate to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God.

Ellen G. White. <GCDB, February 28, 1893 par. 19>

March 7, 1893 "We have not time ..."

"We have not time to confer with flesh and blood. The power of Satan is apparently in the supremacy. He is seeking to convert all things in the world to his purpose: to imbue human beings with his own spirit and nature. The conflict will be terrible. The minds and hearts of men seem surcharged with hostility against divine revelation. The passions are stirred with envy against purity and holiness, and devotion to God and his requirements. The will is set like granite against all that is called God, or that is worshiped." <GCDB, March 7, 1893 par. 1>

March 26, 1893 "I saw in Europe ..."

"I saw in Europe just as things were moving to accomplish their desires, there would seemingly be slacking up *once* or *twice*, thus the hearts of the wicked would be relieved and hardened, but the work would not settle down (only seem to), for the minds of kings and rulers were intent upon overthrowing each other, and the minds of the people to get the ascendancy." <GCDB, March 26, 1893 par. 1>

February 12, 1897 Extracts From Testimonies

"If the Lord is in the midst of your councils, beholding your order and love and fear, and your trembling at his word, then you are prepared to do his work unselfishly." <GCDB, February 12, 1897 par. 1>

"Man's way is to devise and scheme. God implants a principle." <GCDB, February 12, 1897 par. 2>

"Circumstances cannot work reforms. Christianity proposes a reformation in the heart. What Christ works within will be worked out under the dictation of a converted intellect. The plan of beginning at the outside and trying to work inward, has always failed and always will fail." <GCDB, February 12, 1897 par. 3>

"God's way is to give man something he has not." <GCDB, February 12, 1897 par. 4>

"God's way is to *make* man something that *he* is not;" <GCDB, February 12, 1897 par. 5>

"Man's way is to get an easy place, and indulge appetite and selfish ambition. God's way is to <4> work in power. He gives the grace if the sick man realizes that he needs it. Man is too often satisfied to treat himself according to the methods of quackery, and then vindicate the manner of his working as right." <GCDB, February 12, 1897 par. 6>

"Day by day men are revealing whether the kingdom of God is within them. If Christ rules in their hearts they are gaining strength *of principle*, power, ability to stand as faithful sentinels, true reformers; for there can be no reformation unless there is a thorough co-operation with Jesus Christ. Through the grace of Christ men are to use their God-given faculties to reform themselves. By this self-denying action, which the Lord of heaven looks upon with approval, they gain victories over their own hereditary and cultivated tendencies; then, like Daniel, they make impressions upon others that will never be effaced. The influence will be carried to all parts of the earth." <GCDB, February 12, 1897 par. 7>

"Many of the men who have acted as councilors in board and council meetings need to be weeded out." <GCDB, February 12, 1897 par. 8>

"Other men should take their places, for their voice is not the voice of God. Their plans and devices are not in the order of God. The same men have been kept in office as directors of boards, until under their own management and their own ways, common fire is used in the place of sacred fire of God's own kindling. These men are no more called Israel but supplanters." <GCDB, February 12, 1897 par. 9>

"Changes should have been made *long ago*. God would have the church roll away her reproach." <GCDB, February 12, 1897 par. 10>

"The same men are not to compose your board year by year; changes should have been made long ago. God would have the church roll away her reproach; but as long as men who have felt fully competent to work without accepting counsel of God are kept in office year by year, this cannot be done. This state of things is leavening every branch of the work, because men do not feel their need of the guidance of the Holy Spirit." <GCDB, February 12, 1897 par. 11>

February 15, 1897 Extracts From the Testimonies

"Day by day men are revealing whether the kingdom of God is in them. If Christ rules in their hearts, they are gaining strength of *principle*, power, ability to stand as faithful sentinels, true reformers; for there can be no reform unless there is a thorough co-operation with Jesus Christ. Through the grace of Christ men are to use their God-given faculties *to reform themselves* [not to reform others, but to reform themselves]; by this self-denying, action, which the Lord of heaven looks upon with approval, they gain victories over their own hereditary and cultivated tendencies. *Then*, like Daniel, they make impressions upon other hearts that will never be effaced. The influence will be carried to all parts of the world." <GCDB, February 15, 1897 par. 1>

I read of one whose "example has done much to unsettle confidence in the Testimonies." <GCDB, February 15, 1897 par. 2>

"He himself has walked directly contrary to the light which God has given." <GCDB, February 15, 1897 par. 3>

"The reproofs and warnings from the Lord have been evaded and interpreted and made void by the devices of men." <GCDB, February 15, 1897 par. 4>

"Why did you frame flimsy excuses?" "O, how ashamed should those be who have turned away from the counsel of God, and have tried to cover up the impression God would have made." <GCDB, February 15, 1897 par. 5>

They put their own construction upon them, saying that they did not mean to do so." <GCDB, February 15, 1897 par. 6>

February 17, 1897 Political Controversy

(*Special Testimony.*)

In the meantime when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples, first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. <GCDB, February 17, 1897 par. 1>

There were a great number who wanted to hear Jesus. They were attracted to him; for his teachings were simple and plain. Searching truths were spoken. Our Saviour presented before the people of that time the character of their sins. His plain words aroused the consciences of the hearers, but Satan's counterworking agencies were seeking for a place for their theories, to attract minds from the plainly spoken truth. As the great Teacher would speak impressive truth, the scribes and Pharisees, under pretense of being interested, would assemble around the disciples and Christ, and divert the minds of the disciples by starting questions to create controversy. They pretended that they wanted to know the truth. <GCDB, February 17, 1897 par. 2>

Christ was interrupted on this occasion as on many similar occasions. And he wished his disciples to listen to the words he had to say, and not allow anything to attract and hold their attention. Therefore he warned them, "Beware of the leaven of the Pharisee, which is hypocrisy." They feigned a desire to get as close as possible to the inner circle. As the Lord Jesus presented truth in contrast to error, the Pharisees pretended to be desirous of understanding the truth, yet they were trying to lead his mind in other channels. Hypocrisy is like leaven, or yeast. Leaven may be hidden in the flour, and its presence <59> is not known until it produces its effect. By insinuating itself, it soon pervades the whole mass. Hypocrisy works secretly, and if indulged, it will fill the mind with pride and vanity. There are deceptions practiced now similar to those practiced by the Pharisees. When the Saviour gave this caution, it was to warn all who believe in him to be on guard. Watch against imbibing this spirit, and becoming like those who tried to ensnare the Saviour. <GCDB, February 17, 1897 par. 3>

A man who had a dispute with his brother, supposing that the brother would not do him justice, presented the case to Jesus, saying, "Master, speak to my brother, that he divide the inheritance with me." Jesus said, "Man, who made me a judge or a divider over you?" Jesus could have told this man just what was right. He knew the right in this case, but the brothers were in a quarrel because both were covetous. Jesus virtually said, It is not my business to settle controversies of this kind. He came for another purpose--to preach the gospel, and so to arouse men to a sense of eternal realities, that they might not lose eternity from their reckoning. So it is not the work of a minister to settle the temporal affairs of the

people. Christ gives men an example, that his work and that of his followers is to persuade souls to be reconciled to God. Many things will arise to divert the mind from God and the truth for this time; but we are not to enter into the controversies that are coming to the front. They are started in the councils of hell, and the children of God are not to turn aside to the right hand or to the left. Let them press on their way, looking unto Jesus, the author and finisher of our faith. <GCDB, February 17, 1897 par. 4>

The Lord Jesus is disappointed in his people. He is the Captain, they are to file under his banner. They have no time, wisdom, or strength to spend in taking sides with political parties. Men are being stirred with an intense activity from beneath, and the sons and daughters of God are not to give their influence to this political strife. But what kind of a spirit takes hold upon our people, when those who believe we are now under the third angel's message, the last message of mercy to the world, brothers in the same faith, appear wearing the badges of opposing political parties, proclaiming opposite sentiments and declaring their divided opinions. <GCDB, February 17, 1897 par. 5>

Watchmen upon the walls of Zion, the people are asking you, What of the night? Can you tell them with assurance and authority, The morning cometh, and also the night? God is our Father, Christ is our Saviour. (See 2 Pet. 1:16-21.) <GCDB, February 17, 1897 par. 6>

There is danger, decided danger, for all who shall link themselves up with the political parties of the world. There is fraud on both sides. God has not laid upon any of our people the burden of linking up with either party. We are under Christ's banner, and every one who names the name of Christ is to depart from all iniquity. Sorrow and trial will come. The faith of every one is being tested. But our Lord is truth, he is love, and his scepter stretcheth over the universe. Surprises await every one. We know not what political crisis will come next. But in regard to the political agitators, the word of the Lord to us is, "Go not ye after them." True wisdom will not lead us to follow the example of the foolish rich man of the parable. True wisdom is revealed in seeking first the kingdom of God and his righteousness.

Ellen G. White. <GCDB, February 17, 1897 par. 7>

February 18, 1897 God in Nature.

Men are naturally disposed to measure divine things by their perverted conceptions: they dwell upon infinite benevolence, but try to disbelieve in infinite justice. They grasp human assertions that the judgment executed against sin is contrary to right ideas of God's benevolent character, and they put his word into the background, and men's opinions in the front. Spiritual things are spiritually discerned. Those who have no vital connection with God are swayed this way and that, ever grasping the opinions of learned men who sit in judgment upon God and his works and ways. Weak, finite minds weigh God's Word with men's balances. The wisdom of these so-called great men is foolishness with God. They are blinded by the god of this world. Those only who are willing to be accounted fools in the eyes of these very worldly-wise men, will have the wisdom which is divine. God will not dwell with those who reject his truth; for all who disregard truth, disregard its Author. <GCDB, February 18, 1897 par. 1>

Of every house that has not Jesus for an abiding guest he says when he withdraws his presence, "Your house is left unto you desolate." How can those who are destitute of divine enlightenment have correct ideas of God's plans and ways? They either deny him altogether, and ignore his existence, or they circumscribe his power by their own finite, worldly-wise views and opinions. <GCDB, February 18, 1897 par. 2>

That which I have seen of eternal things, and that which I have seen of the weakness of men, as God has presented the matter before me, has deeply impressed my mind, and influenced my life and character. I see nothing wherein man should be exalted or praised or glorified. I see no reason why the opinions of learned men, and the so-called great men should be trusted in and exalted. Those who are connected with the infinite God are the only ones who make a proper use of their knowledge or of the talents entrusted to them by the omniscient Creator. No man can ever truly excel in knowledge and influence unless he is connected with the God of wisdom and power. <GCDB, February 18, 1897 par. 3>

The real evidence of a living God is not merely in theory; it is in the conviction which God has written in our hearts, illuminated and explained by his words. It is the living power in his created works, seen by a sanctified eye. The precious faith inspired of God gives strength and nobility of character. The natural powers are enlarged because of holy obedience. All the philosophies of human nature have led to confusion and shame when God has not been recognized as all in all. The life which we live by faith on the Son of God is a series of triumphs not always seen and understood by the interested parties, but with results reaching far into the future, where we shall see and know as we are known. <GCDB, February 18, 1897 par. 4>

The most profound intellects of the world, when enlightened by God's Word, become bewildered and lost while trying to investigate the matters of science and revelation. The Creator and his works are beyond his finite

comprehension, and they conclude that because they cannot explain the works and ways of God from natural causes, the Bible history is not reliable. Many are so intent upon excluding God from the exercise of sovereign will and power in the established order of the universe, that they demean man, the noblest of his creatures. The theories and speculations of philosophy would make us believe that man has come by slow degrees, not merely from a savage state, but from the very lowest form of the brute creation. They destroy man's dignity because they will not admit God's miraculous power. <GCDB, February 18, 1897 par. 5>

God has illuminated human intellects, and poured a flood of light on the world through discoveries in art and science. But those who view these from a merely human standpoint will most assuredly come to wrong conclusions. The thorns of error, skepticism, and infidelity are disguised by being covered with the garments of philosophy and science. Satan has devised this ingenious manner of winning souls away from the living God, away from the truth and religion. He exalts nature above nature's Creator. <GCDB, February 18, 1897 par. 6>

The only safety for the people now is to feel the importance of combining religious culture with general education, that we may escape the curse of unsanctified knowledge. Every effort should be made in the education of youth to impress their minds with the loveliness and power of the truth as it is in Jesus. When the veil shall be removed which separates time from eternity, then will come to many minds the clear perception of the policy of human wisdom in comparison with the sure word of prophecy. All true science leads to harmony with, and obedience to God. When that which has seemed incomprehensible is seen in the light shining from the throne of God, it will fill the soul with the greatest astonishment that it was never seen and comprehended before. <GCDB, February 18, 1897 par. 7>

Christ and the Father are continually working through the laws of nature. Those who dwell on the laws of matter and the laws of nature, in following their own limited, finite understanding, lose sight of, if they do not deny, the continual and direct agency of God. Many express themselves in a manner which would convey the idea that nature is distinct from the God of nature, having in and of itself its own limits and its own powers wherewith to work. There is with many a marked distinction between natural and supernatural. The natural is ascribed to ordinary causes, unconnected with the interference with God. Vital power is attributed to matter, and nature is made a deity. Matter is supposed to be placed in certain relations, and left to act from fixed laws, with which God himself cannot interfere; that nature is endowed with certain properties and placed subject to laws, and left to itself to obey these laws, and perform the work originally commanded. This is false science; there is nothing in the Word of God to sustain it. God does not annul his laws, but he is continually working through them, using them as his instruments. They are not self-working. <GCDB, February 18, 1897 par. 8>

God is perpetually at work in nature. She is his servant, directed as he pleases. Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all his works according to his will. It is not by an original power inherent in nature that year by year the earth produces its bounties, and the world keeps up its continual march around the sun. <74> The hand of infinite power is perpetually at work guiding this planet. It is God's power momentarily exercised that keeps it in position in its rotations. The God of heaven is constantly at work. It is by his power that vegetation is caused to flourish, that every leaf appears and every flower blooms. It is not as the result of a mechanism, that, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. Every breath, every throb of the heart, is the continual evidence of the power of an ever-present God. It is God that maketh the sun to rise in the heavens. He openeth the windows of heaven and giveth rain. He maketh the grass to grow upon the mountains. "He giveth snow like wool, and scattereth the hoarfrost like ashes." "When he uttereth his voice, there is a multitude of waters in the heavens, he maketh lightnings with rain, and bringeth forth the wind out of his treasures." Although the Lord has ceased his work in creating, he is constantly employed in upholding and using as his servants the things which he has made. Said Christ, "My Father worketh hitherto, and I work." <GCDB, February 18, 1897 par. 9>

Men of the greatest intellect cannot understand the mysteries of Jehovah as revealed in nature. Divine inspiration asks many questions which the most profound scholar cannot answer. These questions were not asked, supposing that we could answer them, but to call our attention to the deep mysteries of God, and to make men know that their wisdom is limited, that in the common things of daily life there are mysteries past the comprehension of finite minds; that the judgment and purposes of God are past finding out, is wisdom unsearchable. If he reveals himself to man, it is by shrouding himself in the thick cloud of mystery. God's purpose is to conceal more of himself than he makes known to man. Could men fully understand the ways and works of God, they would not then believe him to be the infinite One. He is not to be comprehended by man in his wisdom, and reasons, and purposes. "His ways are past finding out." His love can never be explained upon natural principles. If this could be done, we would not feel that we could trust him with the interests of our souls. Skeptics refuse to believe, because with their finite minds they cannot comprehend the infinite power by which God reveals himself to men. Even the mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. Yet because human science cannot in its research

explain the ways and works of the Creator, men will doubt the existence of God, and ascribe infinite power to nature. God's existence, his character, his law, are facts that all the reasoning of men of the highest attainments cannot controvert. They deny the claims of God, and neglect the interest of their souls, because they cannot understand his ways and works. Yet God is ever seeking to instruct finite men that they may exercise faith in him and trust themselves wholly in his hands. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us, teach the lesson that nothing is beneath the notice of the infinite God, nothing too small for his attention. <GCDB, February 18, 1897 par. 10>

God is to be acknowledged more from what he does not reveal of himself, than from that which is open to our limited comprehension. If men could comprehend the unsearchable wisdom of God, and could explain that which he has done or can do, they would no longer give him reverence, or fear his power. In divine revelation God has given to men mysteries that are incomprehensible, to command their faith. This must be so. If the ways and works of God could be explained by finite minds, he would not stand as supreme. Men may be ever searching, ever inquiring, ever learning, and yet there is an infinity beyond. The light is shining, ever shining with increasing brightness upon our pathway, if we but walk in its divine rays. But there is no darkness so dense, so impenetrable, as that which follows the rejection of heaven's light, through whatever source it may come. <GCDB, February 18, 1897 par. 11>

Can men comprehend God?--No. They may speculate in regard to his way and works, but only as finite beings can. The question is asked by the Lord through his prophet, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then, will ye liken God? or what likeness will ye compare unto him? . . . Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. <GCDB, February 18, 1897 par. 12>

"To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth 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; <75> 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 be faint." <GCDB, February 18, 1897 par. 13>

February 18, 1897 Extracts From Testimonies

The Creator of man has arranged the living machinery of our bodies. Every function is wonderfully and wisely made. And God has pledged himself to keep this machinery in healthful action, if the human agent will obey his laws, and cooperate with God. Every law governing the human machinery is to be considered just as truly divine in origin, in character, and in importance, as the Word of God. Every careless, inattentive action, any abuse put upon the Lord's wonderful mechanism, by disregarding his specified laws in the human habitation, is a violation of God's law. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful. <GCDB, February 18, 1897 par. 1>

Those who perceive the evidence of God's love, who understand something of the wisdom and beneficence of his laws, and the blessings that result from obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it as it really is--an inestimable blessing.-- <GCDB, February 18, 1897 par. 2>

It is just as much sin to violate the laws of our being as to break one of the ten commandments; for we cannot do

either without breaking God's law. <GCDB, February 18, 1897 par. 3>

February 18, 1897 "Organization is a good thing ..."

Organization is a good thing. I have the word of the Lord plain and decisive that all who see the necessity of organization must themselves become an example by being organized, and carrying out to the letter the principles of organization in their life practice. <GCDB, February 18, 1897 par. 1>

Organization, carried out in the life *as God means that it shall be*, brings to every soul who is engaged in the work of God his submission to the divine will. It leads them to give themselves to God, to be worked by his Holy Spirit. Any who suppose that it does not mean this, are no longer to stand in responsible positions, having voice to control in the great closing work of these last days. <GCDB, February 18, 1897 par. 2>

February 22, 1897 A Letter to the Conference.

*[Read at the opening meeting.]

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Sunnyside, Cooranbong, N.S.W., Jan. 10, 1897.

Greeting to the Conference: I am praying for you, that the enemy will be defeated. The Lord would have his people labor for unity, and to answer the prayer of Christ. Here is our greatest hindrance. When we read, "The whole multitude of them that believed were of one heart and one mind," we understand that the agency of the Holy Spirit was doing its work on human hearts. Until the Holy Spirit is accepted and allowed to do its office work upon the heart, each individual will strive to become a center of influence for himself. But we know in our experience, that harmonious subordination to the Spirit of God is rest, and peace, and joy. Then think of the positive necessity of coming under this molding, transforming power, in order to enjoy heaven in this life, and eternal blessing in the future life. <GCDB, February 22, 1897 par. 1>

We are never to get above the simplicity of the work. It is a power in its simplicity. A consistent life, a fervent zeal, a meek and quiet spirit, mingled with a heart overflowing with love for perishing souls, is Bible religion. We cannot but speak the things which we have seen and heard. The Lord help us all to follow Jesus. He will teach us the art of overcoming obstacles, of supplanting rivals, and winning hearts. I am sure we need Jesus at every step. <GCDB, February 22, 1897 par. 2>

I am sure Satan with his hellish agencies, is striving his best to dishearten and discourage; but we must not be discouraged, neither must we fail. We must suffer loss and be spoken against; and have false witness borne against us, and take it patiently, for Christ's sake. One thing is sure--God is true. We may lean heavily upon him, and we shall not become confused amid the Babel of voices. We must put the armor on, and keep it on. Then what?--Fight manfully the battles of the Lord, and having done all, stand ready for another conflict. We must keep in harmony, taking the whole armor of God. We must have increased faith, and move forward, carrying this banner of truth--the commandments of God and the faith of Jesus. We must not think that we are the generals, but that we are under the mighty General of armies. O let us pray as never before. Let us believe with heart and soul the words of John, "Behold the Lamb of God, which taketh away the sin of the world." It is a poor time when in the fierce conflict, to show one particle of cowardice. We have a General who never lost a battle. Have faith in God, and we shall gain the victory. <GCDB, February 22, 1897 par. 3>

Our Saviour is the Restorer. How he longs to gather his children together as a hen gathers her brood under her wings. "O that his people had hearkened unto him, and Israel had walked in his ways." It is blinding unbelief and self-sufficiency that will not permit those that are in error to know him. Then they would not crucify to themselves the Lord of glory, and put him to an open shame. We must cultivate faith. We must believe at every step, and talk courage and hope. Light, precious light, is for the people of God who will see it.

In love,

E. G. White. <GCDB, February 22, 1897 par. 4>

February 25, 1897 "Thousands might be getting ..."

"Thousands might be getting a practical education in the work by personal labor. Scores of men should be prepared to spring into action should <148> an emergency occur which demanded their help." <GCDB, February 25, 1897 par. 1>

February 26, 1897

"Prayer for the Sick:"--

In this matter of praying for the sick, I could not move in exactly the same lines as my brethren. I have been considering many things that have been presented to me in the past in reference to this subject. <GCDB, February 26, 1897 par. 1>

Suppose that twenty men and women should present themselves as subjects for prayer at some of our camp-meetings. This would not be unlikely, for those who are suffering will do anything in their power to obtain relief, and to regain strength and health. Of these twenty, few have regarded the light on the subject of purity and health reform. They have neglected to practice right principles in eating and drinking, and in taking care of their bodies, and some of these who are married have formed gross habits, and indulged in unholy practices while of those who are unmarried some have been reckless of life and health, since in clear rays the light has shone upon them; but they have not had respect unto the light, nor have they walked circumspectly; yet they solicit the prayers of God's people, and call for the elders of the church. Should they regain the blessing of health, many of them would pursue the same course of heedless transgression of nature's laws, unless enlightened and thoroughly transformed. They solicit the prayers of God' people, and call for the elders of the church. But little is known of their home or private life. Sin has brought many of them where they are,--to a state of feebleness of mind and debility of body. Shall prayer be offered to the God of heaven for his healing to come upon them, then and there, without specifying any condition? I say, No, decidedly no. What then shall be done? Present their cases before Him who knows every individual by name. <GCDB, February 26, 1897 par. 2>

Present these thoughts to the persons who come asking for your prayers: We are human, we cannot read the heart, or know the secrets of your life. These are known only to yourself and God. If you now repent of your sin, if any of you can see that in any instance you have walked contrary to the light given you of God, and have neglected to give honor to the body, the temple of God; but by wrong habits have degraded the body which is Christ's property, make confession of these things to God. Unless you are wrought upon by the Spirit of God in a special manner to confess your sins of a private nature to man, do not breathe them to any soul. Christ is your Redeemer, he will take no advantage of your humiliating confessions. If you have sin of a private character, confess it to Christ, who is the only mediator between God and man. "If any man sin we have an advocate with the Father, Jesus Christ the Righteous." If you have sinned by withholding from God his own in tithes and offerings, confess your guilt to God and to the church, and heed the injunction that he has given you,--"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 to you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." <GCDB, February 26, 1897 par. 3>

Praying for the sick is a most solemn thing, and we should not enter upon this work in any careless, hasty way. Examination should be made as to whether those who would be blessed with health have indulged in evil speaking, alienation, and dissension. Have they sowed discord among the brethren and sisters in the church? If these things have been committed, they should be confessed before God and the church. When wrongs have been confessed, the subjects for prayer may be <169> presented before God in earnestness and faith, as the Spirit of God may move upon you. <GCDB, February 26, 1897 par. 4>

But it is not always safe to ask for unconditional healing. Let your prayer include this thought: "Lord, thou knowest every secret of the soul. Thou art acquainted with these persons; for Jesus, their Advocate, gave his life for them. He loves them better than we possibly can. If, therefore it is for thy glory, and the good of these afflicted ones to raise them up to health, we ask in the name of Jesus, that health may be given them at this time." In a petition of this kind no lack of faith is manifested. There are cases that are clear, and the Lord works with his divine power decidedly, in their restoration. The will of God is evidence too plainly to be misunderstood. <GCDB, February 26, 1897 par. 5>

The Lord "doth not afflict willingly nor grieve the children of men." "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame: he remembereth that we are dust." He knows our heart, for he reads every secret of the soul. He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. Many will be laid away to sleep in Jesus before the fiery ordeal of the time of trouble shall come upon our world. This is another reason why we should say after our earnest petition: "Nevertheless not my will, but thine, O Lord, be done." Such a petition will never be registered in heaven as a faithless prayer. <GCDB, February 26, 1897 par. 6>

The apostle was bidden to write, "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" From this we can see that every one is not to be raised up, and if they are not raised to health, they should not be judged as unworthy of eternal life. If Jesus, the world's

Redeemer, prayed, "O my Father, if it be possible let this cup pass from me," and added, "Nevertheless not as I will, but as thou wilt," how very appropriate it is for finite mortals to make the same surrender to the wisdom and will of God.

<GCDB, February 26, 1897 par. 7>

In praying for the sick, we are to pray that if it is God's will that they may be raised to health; but if not that he will give them his grace to comfort, his presence to sustain them in their suffering. Many who should set their house in order, neglect to do it when they have hope that they will be raised to health in answer to prayer. Buoyed up by a false hope, they do not feel the need of giving words of exhortation and counsel to their children, parents, or friends, and it is a great misfortune. Accepting the assurance that they would be healed when prayed for, they dare not make a reference as to how their property shall be disposed of, how their family is to be cared for, or express any wish concerning matters of which they would speak if they thought they would be removed by death. In this way disasters are brought upon the family and friends; for many things that should be understood, are left unmentioned, because they fear expression on these points would be a denial of their faith. Believing they will be raised to health by prayer, they fail to use hygienic measures which are within their power to use, fearing it would be a denial of their faith. <GCDB, February 26, 1897 par. 8>

I thank the Lord that it is our privilege to co-operate with him in the work of restoration, availing ourselves of all the possible advantages in the recovery of health. It is no denial of our faith to place ourselves in the condition most favorable for recovery. <GCDB, February 26, 1897 par. 9>

March 1, 1897 Extracts From Recent Testimonies

The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God. <GCDB, March 1, 1897 par. 1>

To his church God has committed the work of diffusing light and bearing the message of his love. <GCDB, March 1, 1897 par. 2>

God has given every man a work to do in connection with his kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. The work of the gospel is not to depend solely upon the ministers; every soul should take an active part in advancing the cause of God. <GCDB, March 1, 1897 par. 3>

The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth. <GCDB, March 1, 1897 par. 4>

Why do not the overseers of the church have councils to devise ways whereby young men and women may be trained to put to use their entrusted talents? <GCDB, March 1, 1897 par. 5>

The home missionary work, this home field, has been shamefully neglected, and it is time that divine resources and remedies were presented, that this state of evil may be healed. <GCDB, March 1, 1897 par. 6>

Our sisters, the youth, the middle-aged, and those of advanced years, may act a part in the closing work for this time. <GCDB, March 1, 1897 par. 7>

We are years behind. <GCDB, March 1, 1897 par. 8>

Not one-hundredth part has been done by the members of the church that God requires of them. <GCDB, March 1, 1897 par. 9>

Let the church awake; let every member take up his individual work, and vindicate the name of the Lord by which he is called. <GCDB, March 1, 1897 par. 10>

March 1, 1897 Testimony Dated Jan. 11, 1897

I was awakened at 11:30 last night, and commenced writing. We were in meeting where important instruction in many lines was being given. Among those assembled were physicians, editors, publishers, ministers, and a large number of other persons. We were considering many things in regard to health reform. The matters of exercise, and reformatory methods in regard to the foods we eat were under discussion. Some were advocating a flesh-meat diet. Speaking in support of this diet, they said that without it they were weak in physical strength. <GCDB, March 1, 1897 par. 1>

But the words of our Teacher to us were, "As a man thinketh, so is he." The flesh of dead animals was not the original food for man. Man was permitted to eat it after the flood because all vegetation had been destroyed. But the curse pronounced upon man and the earth and every living thing has made strange and wonderful changes. Since the flood, the human race has been shortening its period of existence. Physical, mental, and moral degeneracy is rapidly increasing in these latter days. <GCDB, March 1, 1897 par. 2>

The educational work in the medical missionary line is a great advance step toward awakening man to his moral responsibilities. Had the ministers taken hold of this work in accordance with the light that God has given them in various lines, there would have been a most decided reformation in eating, in drinking, and in dressing. <GCDB, March 1,

1897 par. 3>

But there are those who have stood directly in the way of the advance of health reform. They have held the people back by their indifference or depreciatory remarks, and their supposed pleasantries and jokes. <GCDB, March 1, 1897 par. 4>

They themselves, and a large number of others have been sufferers, even unto death, but all have not yet learned wisdom. <GCDB, March 1, 1897 par. 5>

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The Lord would vindicate the word he has given to his servants. Had all united to walk in the light from the time the light was first given on this subject, there would have been an army of sensible argument's employed to vindicate the work of God. But it has been by the most aggressive warfare that any advance has been made. <GCDB, March 1, 1897 par. 6>

The souls and bodies of the people have been fast becoming corrupted, a mass of disease. <GCDB, March 1, 1897 par. 7>

The souls and bodies of the people have been fast becoming corrupted, a mass of disease. This would not have been the case if those who claimed to believe the truth had lived out its sacred principles in their lives. <GCDB, March 1, 1897 par. 8>

But these were unwilling to deny self, unwilling to yield their mind and will to the will of God; they were determined to have their own way, and they have realized in their sufferings the sure results of such a course. God has claims upon all who are engaged in his service. He desires that every power and endowment shall be under the divine control, and that they shall be as healthy, as careful, strictly temperate habits can make them. <GCDB, March 1, 1897 par. 9>

We are under obligations to God to make an unreserved consecration of ourselves to him, body and soul, with all the faculties appreciated as God's entrusted gifts, to be employed in his service. <GCDB, March 1, 1897 par. 10>

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All our energies and capabilities are to be constantly strengthened and improved during this period of probationary time. But those who have occupied positions of influence have not appreciated the work which has been so long neglected. They have not become interested and diligent students of the building which God has made for his habitation. <GCDB, March 1, 1897 par. 11>

They consider it far more important to become learners upon subjects of less consequence to the human agent. Thousands upon thousands know nothing of the body, and how to care for it. David declared, "I am fearfully and wonderfully made." And when God has given us such a habitation, why should not every apartment be critically examined? The chambers of the mind and the heart apartments are most important. Why should men and women continue in ignorance, and live in the basement of the house [Somebody has called this (the abdominal cavity) the basement of the house. Here (referring to the head) is the upper room, where we ought to live] enjoying sensual and debasing pleasures? <GCDB, March 1, 1897 par. 12>

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Eating merely to please the appetite is a transgression of nature's laws. Often this intemperance is felt at once in the form of headaches and indigestion and colic. A load has been placed upon the stomach that it cannot care for, and a feeling of oppression comes. The head is confused, the stomach is in rebellion. But these results do not always follow overeating. In some cases the stomach is paralyzed. No sensation of pain is felt, but the digestive organs lose their vital force. The foundation of the human machinery is gradually undermined, and life is rendered very unpleasant. <GCDB, March 1, 1897 par. 13>

By indulging in a wrong course of action in eating and drinking, thousands upon thousands are ruining their health. And not only is their health ruined, but their morals are corrupted, because diseased blood flows through their veins.

<GCDB, March 1, 1897 par. 14>

Great care should be taken when the change is made from a flesh-meat diet to a vegetarian diet, to supply the table with wisely prepared, well-cooked articles of food. <GCDB, March 1, 1897 par. 15>

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Great care should be taken when the change is made from a flesh-meat diet to a vegetarian diet, to supply the table with wisely prepared, well-cooked articles of food. So much porridge-eating is a mistake. <GCDB, March 1, 1897 par. 16>

The dry food that requires masticating is far preferable. The health food preparations are a blessing in this respect. Good brown bread and rolls, prepared in a simple manner yet with painstaking effort, will be healthful. <GCDB, March 1, 1897 par. 17>

Good brown bread and rolls, prepared in a simple manner yet with painstaking effort, will be healthful. Bread should never have the slightest taint of sourness.

(To be continued.) <GCDB, March 1, 1897 par. 18>

March 2, 1897 Testimony Dated Jan. 11, 1897

Bread should never have the slightest taint of sourness. It should be cooked until it is most thoroughly done. Thus all softness and stickiness will be avoided. <GCDB, March 2, 1897 par. 1>

For those who can use them, good vegetables, prepared in a healthful manner, are better than soft mushes or porridge. Fruits used with thoroughly cooked bread, two or three days old, which is more healthful than fresh bread, with slow and thorough mastication, will furnish all that the system requires. <GCDB, March 2, 1897 par. 2>

"As a man thinketh, so is he." If the appetite is allowed to rule, then the mind will be brought under its control. When the stomach is educated to discard that which will prove only an injury to it, the simplest kinds of food will satisfy the hunger. <GCDB, March 2, 1897 par. 3>

It is not well to take a great variety of foods at one meal. When fruit and bread, together with a variety of other foods that do not agree, are crowded into the stomach at one meal, what can we expect but that a disturbance will be created? <GCDB, March 2, 1897 par. 4>

The mixing largely of white or brown flour bread with milk in the place of water, is not a healthful preparation. If the bread thus cooked is allowed to stand over and is then broken open, there will be frequently seen long strings like cobwebs; and this, in warm weather, soon causes fermentation to take place in the stomach. <GCDB, March 2, 1897 par. 5> <195>

Milk should not be used in place of water in bread-making. All this is extra expense, and is not wholesome. The taste may be educated so that it will prefer bread prepared in this way, but the more simple it is made, the better it will satisfy the hunger, and the more natural will be the appetite to enjoy the plainest diet. <GCDB, March 2, 1897 par. 6>

Every housekeeper should feel it her duty to educate herself to make good, sweet bread, and in the most inexpensive manner; and the family should refuse to have upon the table bread that is heavy and sour; for it is injurious. <GCDB, March 2, 1897 par. 7>

There are a large number of poor families who buy the common baker's bread, which is often sour, and is not healthful for the stomach. In every line of cooking, the question that should be considered is, How shall the food be prepared in the most natural and inexpensive manner? And there should be a careful study that the fragments of food left over from the table be not wasted. Study how that in some way these fragments of food shall not be lost. This skill, economy and tact is a fortune. In the warmer part of the season prepare less food. Use more dry substances. There are many poor families who, although they have scarcely enough to eat, can often be enlightened as to why so many jots and tittles are wasted. <GCDB, March 2, 1897 par. 8>

The meat diet is the serious question. Shall human beings subsist on the flesh of dead animals? The answer, from the light that God has given, is, No; decidedly no. Health reform institutions should educate on this question. Physicians who claim to understand the human organism ought not to encourage their patients to subsist on the flesh of dead animals. They should point out the increase of disease in the animal kingdom. The testimony of examiners is, that very few animals are free from disease, and that the practice of eating largely of meat is contracting diseases of all kinds,--cancers, tumors, scrofula, tuberculosis, and numbers of other like affections. If man would subsist upon the food which God has so abundantly provided, without having it first pass into the animal organism and become sinew and muscle, and then take it second-hand by eating of the corpse, his health would be much better insured. <GCDB, March 2, 1897 par. 9>

The ministers in our land should become intelligent upon health reform. They need to become acquainted with the science of physiology. They will be intelligent in regard to the laws that govern physical life, and their bearings upon the health of mind and soul. They will be able to speak correctly upon this subject. In their obedience to physical laws, they are to hold forth the word of life to the people, and lead up higher and still higher in the work of reform. <GCDB, March 2, 1897 par. 10>

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' 'Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas, they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.' All who claim to be teachers should urge, both by precept and example, the necessity of abstaining from fleshly lusts, which war against the soul. <GCDB, March 2, 1897 par. 11>

"What shall arouse those who claim to be walking in the light that is shining upon the people of God in these last days? A lethargy of unconscious sensualism through indulgence of perverted appetite, a constant submitting of soul and body and spirit to moral defilement, is upon the people. Under the marriage vow, which our Creator has instituted, appetite has been perverted and indulged. And these lustful appetites, with their destroying power, has been transmitted from parents to children, and so intensified that their names are recorded in the books of heaven as transgressors of God's law. Upon their very countenances is imparted the sin of Sodom. And continuance in these sins will bring the sure and terrible results. They will suddenly be destroyed, and that without remedy. They will receive the sentence, 'He that is unjust, let him be unjust <196> still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the

gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.' <GCDB, March 2, 1897 par. 12>

"This is the final judgment. Let the senses of all be aroused: for many whose names now appear on the church books are not the children of God. In the books of heaven it is recorded of them. 'Thou art weighed in the balances, and art found wanting.' Let every church in our land arouse to the importance of studying the Word of God, and with much earnest prayer, not stand afar off, but 'draw nigh to God.' The promise is, 'He will draw nigh to you.' Then you may keep life in your souls, and obtain a sound experience. Then you will not be of that class of whom it is written, 'And because iniquity shall abound, the love of many shall wax cold.' <GCDB, March 2, 1897 par. 13>

"Let the Lord Jesus come into your houses and into your hearts. Every talent entrusted to us is to be used and approved in accordance with the will of the Giver. Days, months, and years are added to our existence that we may improve our opportunities and advantages for working out our own individual salvation, and promoting the well-being of others by our unselfish life. Thus may we build up the kingdom of Christ, and make manifest the glory of God. <GCDB, March 2, 1897 par. 14>

"Human exertion, physical and intellectual ability, will be taxed to the utmost to keep the feet of the youth in the path where we can trace the footprints of Jesus. The young have not had all the attention that they should have had in order to develop their talents. The arrangements made in the missionary line of work are far in the rear. Councils have been corrupted, and board meetings have been conducted by inefficient members who felt not the necessity of having the constraining power of the Holy Spirit upon the youth, to help them to choose the illumination from above. The youth need sanctified example, an acknowledgment of Omnipotence in the grand work of becoming home and foreign missionaries. They need to behold in the cross of Christ the only true power to sustain the human agent in his continuous struggle against temptation, amid disappointments and reverses. How many of the General Conference have said, 'Go,' but have left many to make brick without straw, have given them no facilities or help. <GCDB, March 2, 1897 par. 15>

"The malarious, poisonous atmosphere which surrounds the souls of those who are dead in trespasses and sins, is causing us to become like the inhabitants of the Noachian world, who, because they chose to follow the imaginations of their own corrupt minds, and dishonor God by their wicked inventions, became corrupt in body and soul, and hated the God who made them. God sent them a message that they should not live, but should be destroyed because of their wicked works. And whole families today are in need of being terribly alarmed. They have been, and still are, corrupting their way before God. They are so steeped in licentiousness that they do not discern the difference between the pure affection given them of God, the attributes of human nature, and the destructive lusts which by indulgence and wicked inventions, make them as sinful as were those before the flood, and the inhabitants of Sodom. <GCDB, March 2, 1897 par. 16>

"In assuming human nature, that he might reach to the very depths of human woe and misery and lift man up, Christ has shown what estimate he places upon the human race. In this work everything was at stake. Satan claimed to be the lawful owner of the fallen race; and with what persistent effort did he seek to overthrow Christ through his subtilty! It was only by the most desperate conflict with the powers of Satan that Christ could accomplish his purpose of restoring the almost obliterated image of God in man, and place his own signature upon his forehead. It was a desperate battle; for Satan had so long worked in league with human intelligencies as to almost completely intercept every ray of light shining from the throne of God upon the human mind. The cross of Calvary alone could destroy the works of the devil. In that wondrous sacrifice all eyes were called to 'behold the Lamb of God, which taketh away the sin of the world.' The love of Christ kindles in the heart of all who continue to behold him. <GCDB, March 2, 1897 par. 17>

"Satan's ear caught the words spoken by John the Baptist,--'Behold the Lamb of God, which taketh away the sin of the world,'--and he determined to unite all the power of his army, and of the human beings with himself, to accomplish the ruin of the race. He would commence with the appetite. He would bring his temptation to bear upon this point, and by a perverted appetite destroy the mental and physical force, and make man appear a revolting, polluted being before his Maker. And Satan has carried out his purpose. <GCDB, March 2, 1897 par. 18>

"All nature makes manifest the work of God. Man is fearfully and wonderfully made, and if man had obeyed the laws of Jehovah in his natural laws, the image of God would have been revealed in him. But by sinning against his own body; by indulging his natural appetite and disturbing the action of the human machinery; by the use of alcoholic drinks, narcotics, and the flesh of diseased animals, man has distorted and crippled the Lord's divine arrangements. Nature does her best to expel the poisonous drug, tobacco, but frequently she is overborne. She <197> gives up her struggle to expel the intruder, and the life is sacrificed in the conflict. Every pernicious drug placed in the human stomach, whether by prescription of physician, or by man himself doing violence to the human organism, injures the whole machinery. Every intemperate indulgence or lustful appetite is at war with natural instinct, and the healthful condition of every nerve and muscle and organ of the wonderful human machinery which through the Creator's power possesses organic life. <GCDB, March 2, 1897 par. 19>

"Nature would do her work wisely and well if the human agent would, in his treatment of the body, co-operate with the divine purpose. But how Satan and his whole confederacy rejoice to see how easily his power of deception and art can persuade man to form an appetite for most unpleasant stimulants and narcotics. And then when nature has been overborne, enfeebled in all her working force, there is the drug medication to come from the physician, to kill the remaining vital force, and leave men miserable wrecks of suffering, of imbecility, of insanity, and of loathsome disease. God is hidden from the human observation by the hellish shadow of Satan. <GCDB, March 2, 1897 par. 20>

"In Luke 4:16-19, Christ announces his mission and work for the world: 'And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' Jesus himself became man's ransom, his liberator from the oppressive power of Satan. 'Ye are not your own,' he says, 'for ye are bought with a price.' We are bought from a power whose slaves we were. And the price our ransom cost was the only begotten Son of God. His blood alone could ransom guilty man. '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.' <GCDB, March 2, 1897 par. 21>

"O, if every one could discern these matters as they have been presented to me, those who are so careless, so indifferent in regard to their character-building; those who plead for indulgence in a flesh-meat diet, would never open their lips in justification of an appetite for the flesh of dead animals. Such a diet contaminates the blood in the veins, and stimulates the lower animal passions. It enfeebles keen perception and vigor of thought to the understanding of God and the truth, and a knowledge of themselves. <GCDB, March 2, 1897 par. 22>

"Christ gave his life a ransom for many. Christ was to come under the cruel power of Satan. Satan hoped if he could once gain the supremacy he would overcome Christ. He had obtained mastery over the human family, and through disobedience to God's holy law, had brought them under his jurisdiction. He unjustly claimed them as his own subjects. But Christ takes the prey from the enemy. Satan was to be overcome by the Son of Man. <GCDB, March 2, 1897 par. 23>

"Christ removed every obstruction that man might return to his allegiance to God. Christ became subject to suffering in behalf of man. And yet man, by his selfish indulgence, is willing to place himself in slippery places, and through unnatural appetite obliterate the moral image of God. Man, who has been endowed with physical, mental, and moral power, has placed himself where he is a weakling. Satan knows that he cannot overcome man unless he can control his will. He can do this by deceiving man so that he will co-operate with him in transgressing the laws of nature in eating and drinking, which is transgression of the law of God. <GCDB, March 2, 1897 par. 24>

Here is where the subject of intemperance grows into importance. Here is where Satan works to so confuse minds by a perverted appetite that man cannot discern sacred things from common. Cheap things are placed on a level with the sacred. Animalism is strengthened, the higher powers weakened. <GCDB, March 2, 1897 par. 25>

"God calls for reform in our churches. Satan is playing the game of life for every soul. He is seeking to brutify humanity whom God values. But when the appetite is held under the control of an intelligent, God-fearing mind, there will be a cultivation of pure, spiritual attributes. There will be a refusal to be led into a slavery that kills both physical, mental, and moral worth, and leaves the human agent, for whom Christ has paid so high a price, crippled, worthless, and tossed about with temptation. <GCDB, March 2, 1897 par. 26>

"Benumb not the faculties that God has given for wise improvement, by intemperate habits. Touch not, taste not, handle not spirituous liquors in any form. But intemperance does not stop there. There are manufactured appetites which the Author of our being has never created, and every departure from the simple natural laws which he has established in our being, is a departure from the law of God. This law embraces the treatment of the entire being. Every nerve and fiber and muscle of the body has been constructed by God, and so arranged as to minister happiness to the human agent. But man has sought out many inventions. He has treated the body as if its laws had no such thing as penalty, and in this sin against the body he has dishonored his Maker. <GCDB, March 2, 1897 par. 27>

Satan has carried out his plans in this respect. Man's appetite has become perverted, his organs and powers enfeebled, crippled, and diseased. And these results which he has through his <198> vicious temptations brought about, he uses to taunt God with. He presents before God the appearance of a human being which God has purchased as his property. And what an unsightly representation he is of his Maker. God is dishonored, because man has corrupted his ways before the Lord. <GCDB, March 2, 1897 par. 28>

"The Creator of man has arranged the living machinery of our bodies. Every function is wonderfully and wisely made. And God has pledged himself to keep this machinery in healthful action, if the human agent will obey his laws and co-operate with God. Every law governing the human machinery is to be considered just as truly divine in origin,

in character and importance, as the work of God. Every careless, inattentive action, any abuse put upon the Lord's wonderful mechanism, by disregarding his specified laws in the human habitation, is a violation of God's law. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful. <GCDB, March 2, 1897 par. 29>

"From the first dawn of reason, the human mind should become intelligent in regard to the physical structure. Here Jehovah has given a specimen of himself; for man was made in the image of God. It is Satan's determined work to destroy the image of God in man. He would make the intelligence of man, his highest, noblest gift, the most destructive agent, to pollute with sin everything he touches. <GCDB, March 2, 1897 par. 30>

"Not only the human, but the brute creation are made to suffer through Satan's attributes brought out through the human agent. One human being becomes Satan's co-partner to tempt, allure, and deceive his fellow-men to vicious practices. And the sure result is diseased bodies, because of the violation of the moral law. 'Because iniquity shall abound, the love of many shall wax cold.' It is Satan's determined purpose to deceive the human family to such an extent that he can bring them as a mass on his side to work with him in making man believe that the law of God is no longer obligatory upon the human race. Then he will find agencies which will multiply his efficiency in leading man to ignore the law of God. When they do this, then he rules them with a rod of iron. <GCDB, March 2, 1897 par. 31>

"The only definition of sin given in God's Word, is transgression of the law. It is not excusable, and has no defense or justification. It will be the final and eternal condemnation of the originator of sin, and all the angels who united with him in the heavenly courts, who joined the confederacy of evil, identifying themselves with the great apostate. When the question comes, 'Why have ye done thus?' every tongue will be silent; the rebellious world will stand speechless before God. Of Satan, God has said, 'Thou wast perfect in all thy ways from the day that thou wast created, until iniquity was found in thee.' <GCDB, March 2, 1897 par. 32>

"Sin entered the world by the defection of one who stood at the head of the holy angels. What was it that wrought so great a change, transforming a royal, honored subject into an apostate? The answer is given, 'Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness.' Had not the Lord made the covering cherub so beautiful, so closely resembling his own image; had not God awarded him special honor; had anything been left undone in the gift of beauty and power and honor, then Satan might have had some excuse. But God declares: 'Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. <GCDB, March 2, 1897 par. 33>

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more.' <GCDB, March 2, 1897 par. 34>

"Why, O why, cannot the world see where they are drifting, and the sure result! The Lord has wrought in sending the living preacher with the word of life. It is the Word of God to a people who through Satan's devices know him not. When the Lord's ministers in sincerity hold forth the word of life, there should be those connected with him to help him in his work. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. <GCDB, March 2, 1897 par. 35>

"Before one book of the New Testament was written, the Holy Spirit came upon the praying apostles, and the testimony of their enemies was, 'Ye have filled all Jerusalem with your doctrine.' <GCDB, March 2, 1897 par. 36>

"The teacher himself must be the living embodiment of truth. His self-denial and charity is his witness that he bears the message of heaven. He has himself eaten of the flesh and drank of the blood of the Son of God, and this is eternal life. Taught by the Spirit, he will not be satisfied with less than the salvation of souls." <GCDB, March 2, 1897 par. 37>

March 3, 1897 Extracts From Testimonies

It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received from the contact of mind with mind, of soul with soul. It is only life that can beget life. <GCDB, March 3, 1897 par. 1>

In the educational system [that is, in the time of Christ] there was no place for that personal experience in which the

soul learns for itself the power of a "Thus <224> saith the Lord," and gains that reliance upon the divine word which alone can bring peace and power with God. Busy with the round of forms, students in these schools found no quiet hours in which to commune with God and hear his voice speaking to their hearts. That which the rabbis regarded as superior education was, in reality, the greatest hindrance to true education. It was opposed to all real development. Under their training, the powers of the youth were repressed, and their minds were cramped and narrowed. <GCDB, March 3, 1897 par. 2>

Teachers, trust in God, and go forward. My grace is sufficient for you, is the assurance of the great Teacher. Catch the inspiration of the words, and never, never talk doubt and unbelief. Be energetic. <GCDB, March 3, 1897 par. 3>

Let me tell you [speaking of the time when the Spirit of God manifested itself in power in Battle Creek College] what I know of this heavenly Guest. That heavenly Visitor would have opened the understanding, would have given wisdom and knowledge in all lines of study, that would have been employed to the glory of God. <GCDB, March 3, 1897 par. 4>

March 4, 1897 Extracts From Testimonies

The ministers in our land should become intelligent upon health reform. They need to become acquainted with the science of physiology. If they will be intelligent in regard to the laws that govern physical life, and their bearings upon the health of mind and soul, then they will be able to speak correctly upon this subject. <GCDB, March 4, 1897 par. 1>

The need of healthful habits is a part of the gospel which must be presented to the people by those who hold forth the word of life. The importance of the health of the body is to be taught as a Bible requirement. <GCDB, March 4, 1897 par. 2>

This is a subject which needs to be presented to the people. The question of health reform is not agitated as it must and will be. <GCDB, March 4, 1897 par. 3>

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The impurities of the body, if not allowed to escape, are taken back into the blood and forced upon the internal organs. Nature makes an effort to free the system, and the effort produces fever and what is termed disease. <GCDB, March 4, 1897 par. 4>

March 18, 1897 Extracts From Testimonies

Let there be in every church, well organized companies of workers to labor in the vicinity of that church. . . . By kindness to the poor, the sick, or the bereaved, we may obtain an influence over them, so that divine truth may find access to their hearts. . . . <GCDB, March 18, 1897 par. 1>

Have you looked after the fatherless and the widow? . . . What have you done for the widows, the distressed, who call upon you to aid them in educating and training their children or grandchildren? . . . have you turned them away with unfeeling, unsympathetic refusals? If so, may the Lord pity your future; for "with what measure ye mete, it shall be measured to you again." Can we be surprised that the Lord withholds his blessing, when his gifts are selfishly perverted and misapplied? . . . <GCDB, March 18, 1897 par. 2>

There are youth in our churches who could be educated to do a work for the Master in visiting the sick, in running on errands of mercy. This work has not been done, because no attention has been given to the matter. Let the missionary meeting be turned to account in teaching the people how to do missionary work. Put work into their hands, and let not the youth be ignored, but let them come in to share in the labor and responsibility. Let them feel that they have a part to act in helping bless others. Even the little children should be taught to do some little errand of love and mercy for those less fortunate than ourselves. . . . He bids us to interest ourselves in every case of suffering or need that shall come to our knowledge. . . . Jesus says, "Ye have the poor with you always, and whensoever ye will ye may do them good." The want and wretchedness in the world are constantly appealing to our compassion and sympathy. . . . 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. How many are there who claim to be followers of Christ, yet who do not follow him in truth. They do not manifest the sympathy and love of Christ by being merciful and compassionate. They do not make the widow's heart sing for joy; they treat the fatherless with coldness, indifference, or contempt. <GCDB, March 18, 1897 par. 3>

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"I was a father to the poor; and the cause which I knew not I searched out." This was an evidence that Job had the righteousness that was after Christ's order. . . . Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. <GCDB, March 18, 1897 par. 4>

How surprised and gladdened will be the hearts of the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, "For I was an hungered, and ye gave me meat. I was thirsty, and ye gave me drink," etc. <GCDB, March 18, 1897 par. 5>

The voice of God is speaking to us in clear, distinct utterances. He would see the works of righteousness in our lives.

Instead of pleasing ourselves, the Lord would have us to do deeds of mercy, manifest tender forethought to those who are pressed down with burdens, cramped with poverty, who are hungry and naked and destitute. <GCDB, March 18, 1897 par. 6>

If we fail in doing works of mercy, in manifesting true love and sympathy, in helping and blessing others, whatever else we may do, we shall fail of pleasing God. <GCDB, March 18, 1897 par. 7>

But to those who regard every Christian duty, and manifest kindness and love to the sorrowing, the poor, the afflicted for Christ's sake, the promises are rich and abundant. Isa. 58:8-11. <GCDB, March 18, 1897 par. 8>

In the judgment every case will be decided by what was done, or what was not done in this life. . . . Jesus will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." <GCDB, March 18, 1897 par. 9>

Our characters may become fragrant with good works, for by practice the living principles of righteousness will pass into the character, and unfold in beauty and purity of life. <GCDB, March 18, 1897 par. 10>

We are commanded to love our neighbor as ourselves. This command is not that we shall simply love those who think and believe exactly as we do. Christ illustrated the meaning of the commandment by the parable of the good Samaritan. But how strangely these precious words are neglected, and how frequently men oppress their fellow men and lift up their souls unto vanity. . . . <GCDB, March 18, 1897 par. 11>

It would be well if every church would read in its assemblies from the Old Testament the lessons which Christ gave to the people. . . . <GCDB, March 18, 1897 par. 12>

The lessons he had taught to Israel in the Old Testament he repeated in the New Testament. He enjoined upon them the exercise of mercy, compassion, and love toward all with whom they came in contact. . . . "When thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow." . . . <GCDB, March 18, 1897 par. 13>

If Israel had carried out the will of God that had been made known unto them, the blessed promise to the pure in heart would have rested upon them. They would have seen God, and by beholding him would have become like him in character. <GCDB, March 18, 1897 par. 14>

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To leave the suffering neighbor unrelieved, is a breach of the law of God. God brought the priest along that way in order that with his own eyes he might see a case that needed mercy and help; but the priest though holding a high office, whose work it was to bestow mercy and to do good, passed by on the other side. His character was exhibited in its true nature before the angels of God. For a pretense he could make long prayers. <GCDB, March 18, 1897 par. 15>

Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform. Through misunderstanding and perverted ideas many souls are deceived. <GCDB, March 18, 1897 par. 16>

Those who teach the truth to others, and who should be shepherds to the flock, will be held accountable for their willing ignorance and disregard of Nature's laws. <GCDB, March 18, 1897 par. 17>

This is not a matter to be trifled with, to be passed off with a jest. As we approach the close of this earth's history, selfishness and violence and crime prevail as in the days of Noah, when the Old World perished in the waters of the flood. As Bible believers, we need to take our position for righteousness and truth. <GCDB, March 18, 1897 par. 18>

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"The Lord does not give light on health reform that it may be disregarded by those who are in positions of influence and authority. The Lord means what he says." <GCDB, March 18, 1897 par. 19>

"And he is honored in what he says." <GCDB, March 18, 1897 par. 20>

The ministers in our country should become intelligent on health reform. They ought to become acquainted with the science of physiology. None can understand the subject thoroughly unless they understand something about physiology, and this is a subject which everybody ought to understand. It has not received the attention in our schools that it ought to have received. The philosopher remarked years ago that the deepest study of mankind is man. How much we neglect this study. <GCDB, March 18, 1897 par. 21>

"Thus they will become intelligent in regard to the laws that govern the physical health, and their bearing upon the health of mind and soul." <GCDB, March 18, 1897 par. 22>

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"They will then be able to speak correctly upon this subject." <GCDB, March 18, 1897 par. 23>

"In their obedience to physical laws, they are to hold forth the word of life to the people, and to lead up higher and still higher in the work of reform." <GCDB, March 18, 1897 par. 24>

The lethargy of unconscious sensualism through indulgence of perverted appetite; the constant submitting of the soul and body and spirit to moral defilement, is upon the people. <GCDB, March 18, 1897 par. 25>

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Men are taking sides according to their choice; those that are feeding on the Word of God will show this by their

practice. They are on the Lord's side, seeking by precept and example to reform the world. All that have refused to be taught of God hold to the traditions of men; they at last pass over on the side of the enemy against God and are written antichrist. <GCDB, March 18, 1897 par. 26>
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Guilt rests upon us as a people who have had much light, because we have not appreciated the importance of the light given upon health reform. <GCDB, March 18, 1897 par. 27>

February 17, 1899 "It should be the aim ..." and "At the same time ..."

"It should be the aim of our schools to provide the best instruction and training for Bible workers. Our conferences should see that the schools are provided with teachers who are thorough Bible teachers, and who have a deep Christian experience. The best ministerial talent should be brought into our schools, and the salaries of these teachers should be paid from the tithes." <GCDB, February 17, 1899 par. 1>

"At the same time the churches have a part to act. They should see that those who ought to receive its benefits attend the school. They should assist worthy persons who have not the means to obtain an education." <GCDB, February 17, 1899 par. 2>

February 17, 1899 "If education had been carried ..."

"If education had been carried on in accordance with the mind and will of God, the dark shadow of heavy debt would not today be hanging over our institutions." "Shun the incurring of debt as you would shun leprosy." "Owe no man anything." <GCDB, February 17, 1899 par. 1>

February 20, 1899 Extracts From Testimonies

"The conviction is gaining ground that Seventh-day Adventists are giving the trumpet an uncertain sound; that they are following in the path of worldlings." <GCDB, February 20, 1899 par. 1>

"The proclamation of the third angel's message--the commandments of God and the testimony of Jesus--is the burden of our work." <GCDB, February 20, 1899 par. 2>

"The mustard-seed has grown to a great tree." <GCDB, February 20, 1899 par. 3>

"There must be a well-balanced, symmetrical development of the work in all its parts." <GCDB, February 20, 1899 par. 4>

"What is the secret of our prosperity?--We have moved under the order of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard-seed has grown to a great tree. The system of organization has proved a grand success." <GCDB, February 20, 1899 par. 5>

"An army in battle would become confused and weakened unless all worked in concord." <GCDB, February 20, 1899 par. 6>

"If soldiers should act out their own impulsive ideas, without reference to each other's position and work, they could not do the work of an organized body. So the soldiers of Christ must act in harmony." <GCDB, February 20, 1899 par. 7>

"They must not stand apart. A spirit to act independently and alone must not be cherished. If they do this, the Lord's people, in the place of being in perfect harmony, of one mind, one purpose, and consecrated to one grand object, will find their efforts fruitless, their time and capabilities wasted. Union is strength. A <38> few converted souls acting in harmony, acting for one grand purpose, under one head, will achieve victories at every encounter." <GCDB, February 20, 1899 par. 8>

"I am very sorrowful when I see things that I can not indorse, and I feel pained over the matter. I begin to be afraid. Some have entertained ideas, and without waiting to bring these before a council of brethren, have agitated strange theories. They have brought before some of the people, ideas in regard to organization that ought never to have had expression. I supposed that the question of organization was settled forever with those who believed the Testimonies. Now if they believe these matters, why do they work contrary to them? <GCDB, February 20, 1899 par. 9>

Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, and will proclaim as new and wonderful things; while in some respects the message is truth, yet it will be mingled with men's inventions, and will teach for doctrine the commandments of men. If there ever was a time when we should watch and pray in real earnest, it is now. There may be supposable things that appear as good things, and yet they need to be carefully considered with much prayer; for they are specious devices of the enemy, to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from the path which leads to holiness and heaven. But the eye of faith may discern that it is diverging from the right path, though almost imperceptibly. At first it may be thought positively right, but after a little while it is seen to be widely divergent from the path of safety,--from the path

that leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way." <GCDB, February 20, 1899 par. 10>

"We sought the Lord with earnest prayer, that we might understand his will, and light was given by his Spirit, that there must be order and thorough discipline in the church, that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth." <GCDB, February 20, 1899 par. 11>

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom 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." <GCDB, February 20, 1899 par. 12>

"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 plans 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 those things that God has ordained for our prosperity and success." <GCDB, February 20, 1899 par. 13>

"You must never, never seek to lift one pin, remove one landmark, that the Lord has given to his people as truth." <GCDB, February 20, 1899 par. 14>

"There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could do more work." <GCDB, February 20, 1899 par. 15>

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositaries of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage he has entrusted to us to beautify the truth of holiness of character, and to send the message of warning and of comfort, of hope and of love, to those who are in the darkness of error and sin." <GCDB, February 20, 1899 par. 16>

February 23, 1899 Extracts From Testimonies

"I have been deeply stirred during the night season. I was in a meeting where were present men to whom had been entrusted large responsibilities. I can not now write as fully as I would like to, because I have not the strength, but I have words to say that I dare not leave unsaid. One stood in our midst, and said: "There is a large work to be done, in lines that the Lord has laid out before you,--a work that has yet scarcely been touched. I have sent my message to you; and what have you done for the Southern field,--for the colored people? What have you done with the means solicited for that field? You have robbed this destitute field of the means that God designed should come into it." <GCDB, February 23, 1899 par. 1>
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"The money brought in in response to the appeals made in behalf of the Southern field was just as much set apart for that work as is the tithe for the support of the ministers." <GCDB, February 23, 1899 par. 2>

"Mismanagement, wrong methods, ill-advised, movements have brought a reproach upon the work and cause of God, and these matters need to be adjusted. The book work needs to be cleansed of every artful intrigue. Those who have stood at the head of this unjust dealing will never be clean in the sight of God until they restore that which they have taken away. They are held responsible for the work that might have been done, but is not." <GCDB, February 23, 1899 par. 3>

"The use of means in lines that will make a good showing is right, but not until you have done the work the Lord has appointed you to do in the field that has been so manifestly neglected. The Lord says, Their suffering, their poverty, their degradation, has come up before me. I have heard their cries. I have seen their neglect. I have called your attention to the field. But the means you should have used to advance the work there, you have appropriated to more pleasing work, to more promising fields,--fields that have not such necessities and will reveal no better results." <GCDB, February 23, 1899 par. 4>

"There need be no dearth of means today for the advancement of the work, but the Lord has no pleasure in his people, because pride and selfishness have expelled mercy, and the love of God and for their fellow-men from their hearts. Wrong actions are clothed with a pretense of righteousness,--that which the Lord calls dissembling, false weights, unjust balances, and fraud." <GCDB, February 23, 1899 par. 5>

"There have been dishonesty, fraud, the turning away of a man from his rights, and disregarding the principles of the

commandments of God. You have had men, schemes, and devising of plans with the idea that you could as a board have power to do anything that would serve the conference, and bring in a revenue. But it was more grievous in the sight of God, because you there were covering the dishonest practises, saying The temple of the Lord, the temple of the Lord, the temple of the Lord are we. Yes; but that temple was just as much in need of cleansing as the temple courts in the days when Christ was upon the earth. The Lord hates the mixture he saw in the earthly temple. Unholy bartering in the temple courts brought forth the righteous indignation of an insulted God." <GCDB, February 23, 1899 par. 6>

"Wrong actions are clothed with a pretense of righteousness and fraud. This is the iniquity of the people of God. They have not restored the pledge, or brought back that which they have taken away. Truth has fallen in the street, and equity can not enter. The deepest humility should be felt by those who have the privilege of enlightenment and education in missionary lines." <GCDB, February 23, 1899 par. 7>

"The Lord God of heaven, by whom all actions are weighed in the golden balances of the sanctuary, looks upon the thousands of colored people, our neighbors, who, in their destitution, are spreading their cases before the Giver of all mercies and blessings. These people are perishing in their sins. As a people they are ignorant, many knowing nothing of purity and godliness and elevation. But among them are men and women of quick perceptions, excellent talents, and these will be revealed when once the Spirit of God shall turn their attention to the Word." <GCDB, February 23, 1899 par. 8>

February 24, 1899 Extracts From Testimonies

"This condition of things has been created in our conferences and churches. <GCDB, February 24, 1899 par. 1>

"The evil is not with one man, or with two; it is the whole that needs the cleansing and setting in order." <GCDB, February 24, 1899 par. 2>

"It has been some years since I have considered the General Conference as the voice of God." <GCDB, February 24, 1899 par. 3>

"In order to save money, camp-meetings have been held over and over in the same place. They should have been held in new places, that the standard of truth might be lifted, and the message proclaimed, The Lord is coming, and the end of all things is at hand. But unconsecrated hearts and unsanctified counsel have used the means necessary to do this, in other directions, to gratify selfish ambitions. God is not pleased. There is a dearth of means, and there will be a dearth of means just as surely as those who are connected with the work of God neglect to humble their hearts before God. They must fall on the Rock, and be broken, or that Rock will fall on them, and grind them to powder." <GCDB, February 24, 1899 par. 4>

"This evil has been done in united action. Men do not well to try to shield themselves, and fasten their guilt upon one or two. Their hearts must change." <GCDB, February 24, 1899 par. 5>

"Every page of that dark history is written in the books of heaven, to react upon every soul who has engaged in these schemes, unless they shall repent with that repentance that needeth not to be repented of. The Lord can not tolerate any such transactions as those that have been professedly done in his name. He abhors all such satanic principles. What shall be done in the future? That is the question now. <GCDB, February 24, 1899 par. 6>

"What shall be done in the future? Lest you offend God, place no responsibility upon any man who has become leavened by connection with this work, unless he shows that he has a sense of the evil practises, and separates them from the institution,--unless he condemns all that savors of injustice, overbearing, or lording it over God's heritage. There has been a betrayal of sacred trusts. The work of God has been abused, and covered up with men's unsanctified attributes, and God says, 'Shall I not judge for these things?' It is for such working as these that Christ says, 'I came not to send peace, but a sword.' May God grant that never again shall this policy exist in our institutions; that no events, or combination of events, shall lead men to repeat the past. There is a work to be done that has not yet been done. The temple courts are not yet cleaned as they must be before the work which Christ did after the cleaning of the temple can be done. Then all the sick were brought to him, and he laid his hands upon them, and healed them all." <GCDB, February 24, 1899 par. 7>

"The opinion of those handling sacred things has been that God did not expect them to be too liberal in business deal. The income must be brought into the work and the cause of God; therefore scheming and artful presentation and false representation have been made." <GCDB, February 24, 1899 par. 8>

"And if it is never revealed in this time of probation, the future will show accounts standing in the books of heaven that reveal dishonesty, sharpness in business deal." <GCDB, February 24, 1899 par. 9>

"These can never be washed away by the blood of the Lamb, until full repentance and restitution show a conversion of the soul from the sinful practises to righteousness." <GCDB, February 24, 1899 par. 10>

February 27, 1899 Extracts From Testimonies

"As the Lord's workman, you are to open your plans to one another. These plans must be carefully and prayerfully considered, because those who do not this the Lord will leave to stumble in their own supposed wisdom and superior greatness." <GCDB, February 27, 1899 par. 1>

"He has brought before some of the people ideas in regard to organization <92> that ought never to have had expression. I supposed that the question of organization was settled forever with those who believed the Testimonies given through Sister White. Now if they believe these matters, why do they work contrary to them? Why should not my brethren be prudent enough to place these matters before me, or at least to inquire if I had any light upon these subjects? . . . O, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential. --*MS., Jan. 14, 1894.* <GCDB, February 27, 1899 par. 2>

"I learn that it is proposed by some of our brethren to do away with the organization of some at least of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it."--*Unpublished Testimony.* <GCDB, February 27, 1899 par. 3>

February 28, 1899 Extracts From Testimonies

"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." <GCDB, February 28, 1899 par. 1>

"The work that lies next to our church-members is to become interested in our youth." <GCDB, February 28, 1899 par. 2>
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"Through a vital connection with God, men and women may quickly gain a knowledge of that great text-book, the word of God, and go forth to impart what they have received." <GCDB, February 28, 1899 par. 3>

"Let workers enter the field without going through many preliminaries. Teach them that they are to walk humbly with God, and to begin labor just where they see it is needed. Thus our working force may be greatly increased." "A great work is being done in medical missionary lines, and its necessities are constantly being felt; but this work need not absorb the funds required in other lines. The medical missionary work, if rightly managed, may be made largely self-sustaining. Let our conferences and churches see that our youth are educated in the Scriptures; for the gospel is the power of God unto salvation." <GCDB, February 28, 1899 par. 4>

"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." <GCDB, February 28, 1899 par. 5>

March 2, 1899 Extracts From "Home Missionary Work" and the Testimonies

"Think of the necessities of our mission fields throughout the field. The London mission is in distress and need of help. There is a most solemn and important work to be done in that vast city. We have able workmen there, but God designs that they shall have advantages to do the same work that Christ did when he was a minister to this world. So in Scandinavia and in the Central European fields. Means are required to advance the work in its different lines. There is altogether too much spasmodic work. In India and in many other countries, much hard labor is required, in order for the people to understand the minister, or the minister to understand the people. In those countries where there are the fewest impediments, where the people speak our own language, be sure that the needed facilities are provided. In England and Australia the truth can be carried by those who speak English. Then let these countries have educational advantages, and means to advance the work, and train the workers to carry the truth into darker heathen nations. God requires that every institution in America shall assist in providing these facilities." <GCDB, March 2, 1899 par. 1>

"By building up the institutions in the English-speaking countries, they will have several plants constantly increasing in usefulness and facilities. Thus the work may be done far more rapidly. The Lord has sent to these places his servants who have had experience, and who can carry forward their several branches of the work. To withhold means from them is to neglect the Lord's direct requirements. Not one hundredth part of the work has been done that would have been accomplished if the workers in America had imparted to others of their great mercies." <GCDB, March 2, 1899 par. 2>

"They would have seen prosperity in England; they would have sympathized with the workers who are struggling with difficulties there, and would have had the heart to say, 'All ye are brethren.' The strengthening of the work in English-speaking countries would have placed them where they would have had twenty-fold more influence than they have had to plant the standard of truth in many places." <GCDB, March 2, 1899 par. 3>

"God requires things to be set in order. He calls for men of decided fidelity. He has no use in an emergency for two-sided men. He wants men who will lay their hand upon a work, and say, This is not according to the will of God. It is this miserable thing in dealing with wrongs that God has condemned. The work that will meet the mind of the Spirit of God has not yet begun in Battle Creek. When the work of seeking God with all the heart commences, there will be many confessions made that are now buried. I do not at present feel it my duty to confess for those who ought to make, not a general, but a plain, definite confession, and so cleanse the Lord's institutions from the defilement that has come upon them. <GCDB, March 2, 1899 par. 4>

... Unless there is a thorough reformation and turning unto the Lord, he will surely turn his face from his institution, the publishing house." <GCDB, March 2, 1899 par. 5>

"It is these things that turned the face of God from the Review and Herald Office." <GCDB, March 2, 1899 par. 6>

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"Take no false panacea for wounds and bruises. Go to Jesus. Tell him that you must be cleansed and restored. There is not one beyond hope if you will come just as you are. You may put on counterfeit garments of righteousness. You may smile, and say that all these little difficulties are made up of little or nothing. But God says to you in Battle Creek, 'Except ye repent, ye shall all likewise perish.'" <GCDB, March 2, 1899 par. 9>

"Reformation has not yet begun in Battle Creek. Changes in places and positions have been made, but the hearts of those who have not been molded after the divine similitude, are not changed. They see not, nor understand, over what they have stumbled. God would have the office of publication kept pure and clean by righteous principles." "Then he will advance his work through consecrated workers." <GCDB, March 2, 1899 par. 10>

March 2, 1899 The Work for This Time.

We are standing on the threshold of great and solemn events. Prophecies are fulfilling. The last great conflict will be short, but terrible. Old controversies will be revived. New controversies will arise. The last warnings must be given to the world. There is a special power in the presentation of the truth at the present time; but how long will it continue?-- Only a little while. If ever there was a crisis, it is now. <GCDB, March 2, 1899 par. 1>

Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work, or treat it as of little importance. The truth is to be proclaimed to the world, that they may see the light. <GCDB, March 2, 1899 par. 2>

This is our work. The light that we have upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. All in regard to this matter is not yet understood, and will not be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world. The Lord's command to his servants is, "Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." <GCDB, March 2, 1899 par. 3>

There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of our faith that has made us what we are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defence of our principles, in full view of the world. <GCDB, March 2, 1899 par. 4>

It is essential that men be raised up to open the living oracles of God to all nations, tongues, and peoples. Men of all ranks and capacities, with various gifts, are to stand in their God-given armor, to co-operate harmoniously for a common result. They are to unite in the work of bringing the truth to all nations and peoples, each worker fulfilling his own special appointment. <GCDB, March 2, 1899 par. 5>

There is a wide field of action, and in their plans and devising, all need to consider the result. Everything is to move according to the divine plan. The whole body must be fitly joined together, that each member may promote the designs of Him who gave his life for the life of the world. <GCDB, March 2, 1899 par. 6>

As the work advances, dangers arise that need to be guarded against. As new enterprises are entered upon, there is a tendency to make some one line all-absorbing; that which should have the first place becomes a secondary consideration. The church needs fresh power and vitality; but there is great danger of taking on new lines of work that will waste their energies instead of bringing life into the church. <GCDB, March 2, 1899 par. 7>

The Work for the Outcasts.

Of late a great interest has been aroused for the poor and outcast classes; a great work has been entered upon for the uplifting of the fallen and degraded. This in itself is a good work. We should ever have the spirit of Christ, and we are to do the same class of work that he did for suffering humanity. The Lord has a work to be done for the outcasts. There is no question but that it is the duty of some to labor among them, and try to save the souls that are perishing. This will have its place in connection with the proclamation of the third angel's message and the reception of Bible truth. But there is danger of loading down every one with this class of work, because of the intensity with which it is carried on. There is danger of leading men to center their energies in this line, when God has called them to another work. <GCDB, March 2, 1899 par. 8>

The great question of our duty to humanity is a serious one, and much of the grace of God is needed in deciding how to work so as to accomplish the greatest amount of good. Not all are called to begin their work by laboring among the lowest classes. God does not require his workmen to obtain their education and training in order to devote themselves exclusively to these classes. <GCDB, March 2, 1899 par. 9>

The working of God is manifest in a way which will establish confidence that the work is of his devising, and that sound principles underlie every action. But I have had instruction from God that there is danger of planning for the outcasts in a way which will lead to spasmodic and excitable movements. These will produce no real beneficial results. A class will be encouraged to do a kind of work which will amount to the least in strengthening all parts of the work by harmonious action. <GCDB, March 2, 1899 par. 10>

The gospel invitation is to be given to the rich and the poor, the high and the low, and we must devise means for carrying the truth into new places, and to all classes of people. The Lord bids us: Go out into the highways and hedges, and compel them to come in, that my house may be filled. He says: Begin in the highways; thoroughly work the highways; prepare a company who in unity with you can go forth to do the very work that Christ did in seeking and saving the lost. <GCDB, March 2, 1899 par. 11>

Christ preached the gospel to the poor; but he did not confine his labors to this class. He worked for all who would hear his word,--not only the publican and the outcast, but the rich and cultivated Pharisee, the Jewish nobleman, the centurion, and the Roman ruler. This is the kind of work I have ever seen should be done. We are not to strain every spiritual sinew and nerve to work for the lowest classes, and make that work the all in all. There are others whom we must bring to the Master, souls 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. <GCDB, March 2, 1899 par. 12>

The work for the poorer classes has no limit. It can never be got through with, and it must be treated as a part of the great whole. To give our first attention to this work, while there are vast portions of the Lord's vineyard open to culture and yet untouched, is to begin in the wrong place. As the right arm is to the body, so is the medical missionary work to the third angel's message. But the right arm is not to become the whole body. The work of seeking the outcasts is important, but it is not to become the great burden of our mission. <GCDB, March 2, 1899 par. 13>

The Gospel Wagon.

In our efforts to reach the people, there is danger of adopting methods that will not produce the best results. Plans may be followed which seem to excite much interest for the time; but the effect proves that the work is not abiding. The use of the gospel wagon may accomplish some good; but in most cases the after-results will be disappointing. People will be attracted by the music, and will listen to the addresses and appeals that are made. But the workers pass rapidly from place to place, and there is not time for persons to become established in the faith. The impressions made are soon effaced. Little seed has been sown that springs up and bears fruit. When the season is ended, there will be few sheaves to be gathered. Experience will show that the results are not proportionate to the expenditure. The work is too much like that of carrying a torch through a district in the night. The places where the torch-bearer goes are light; but not many tapers are kindled from his torch, and when he has gone his way, the darkness is almost as great as before. <GCDB, March 2, 1899 par. 14>

In this manner of working there is danger of depending too much on outward display to attract the people. The mission of Christ was not conducted in this way. Outward display is not to characterize our work. We must not give the impression that we link amusement with the solemn work for this time. If the workers have a real love for souls, they may find more effective methods of labor. Other plans could be devised which would be less expensive, and would have a much better after-influence. <GCDB, March 2, 1899 par. 15>

And this method of working will not have the best effect upon the workers themselves. Outward attraction and display encourage sensational ideas by which some of the workers may be spoiled for any effective service. <GCDB, March 2, 1899 par. 16>

In this manner of life they are likely to obtain a shifting, changeable experience. Plans should be followed by which each working force may know what kind of work it is doing, and may be able to gather up the sheaves. Expend your money in a work in which each worker may be able to see something of the results, and know that God was with him. We want to have daily an individual experience in the things of God. And each laborer should be learning to build up the work, so that it shall be solid and abiding. <GCDB, March 2, 1899 par. 17>

Camp-Meetings.

In contrast with the use of the gospel wagon, another work has been presented to my sight. Tents were being taken to different places during suitable seasons of the year. Camp-meetings were being held in many localities. These were conducted by able, God-fearing men, assisted by suitable helpers. Children's meetings were held, and revival meetings, to bring the people to take their stand for the truth. <GCDB, March 2, 1899 par. 18>

In many places it is next to impossible to find entrance to any house of worship. Prejudice, envy, jealousy are so strong that often we can find no place in which to speak to the people the word of life. If camp-meetings can be held in different places, those who wish to hear can have the opportunity. Souls that are starving for the bread of life will be fed. <GCDB, March 2, 1899 par. 19>

Instead of having mammoth camp-meetings in a few localities, more good would often be done by having small meetings in many places. Let these be held in cities and towns where the message of present truth has not been presented. Help those who are interested to attend, if necessary providing them with food and lodging. And let the meeting continue two or three weeks. <GCDB, March 2, 1899 par. 20>

This should be followed up by a tent-meeting and Bible work. Experienced laborers with their assistants should remain in the field to search out all who are interested. They should work as if searching for the lost sheep. Many who come to the camp-meeting merely to hear or see some new thing, will be impressed by the truth, and some will take their stand to obey. <GCDB, March 2, 1899 par. 21>

All this will require consecrated, self-sacrificing labor. At a camp-meeting it may sometimes be difficult to hold the principal speakers for several weeks to develop the interest that has been awakened. It may be impossible for all our people to remain till the close of the meeting, and it may involve considerable expense to retain the ground, and keep standing a sufficient number of family tents to maintain the appearance of a camp-meeting. It may be at a sacrifice that families remain camping on the grounds to assist the ministers and Bible workers in visiting and Bible study with those who come on the ground, and in visiting the people at their homes, telling them of the blessing received at the meetings, and inviting them to come. No doubt it will be difficult to secure a sufficient number of workers to carry forward the work successfully after the meeting. But the result will justify the effort. It is by such earnest, energetic efforts as these that some of our camp-meetings have been instrumental in raising up strong working churches; and it is by just such earnest work that the third angel's message must be carried to the people of our cities. <GCDB, March 2, 1899 par. 22>

In these meetings we should not at first present doctrinal subjects, of which the hearers have no understanding. Hold the attention of the people by presenting the truth as it is in Jesus. The very first and most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin-pardoning Saviour. Keep before the people the cross of Calvary. What caused the death of Christ?--The transgression of the law. Show that Christ died to give men an opportunity to become loyal subjects of his kingdom. <GCDB, March 2, 1899 par. 23>

Let the truth be presented, not in long, labored discourses, but in short talks, right to the point. Educate, educate, in regard to thorough, whole-souled service. Thorough consecration, much prayer, an intense earnestness, will make an impression; for angels of God will be present to move upon the hearts of the hearers. <GCDB, March 2, 1899 par. 24>

Let there be singing and instrumental music. Musical instruments were used in religious services in ancient times. The worshipers praised God upon the harp and cymbal, and music should have its place in our services. It will add to the interest. <GCDB, March 2, 1899 par. 25>

Let there be personal labor for the unconverted. Invite all who are not satisfied that they are prepared for Christ's coming, and all who feel burdened and heavy laden, to come apart by themselves. Let those who are spiritual converse with these souls. Pray with them and for them. And do not let the work stop here. Visit them at their homes. Let much time be spent in prayer and close searching of the word. Let all obtain the real facts of faith in their own souls through belief that the Holy Spirit will teach them because they have a real hungering and thirsting after righteousness. <GCDB, March 2, 1899 par. 26>

In this way the right kind of education is given to the people in religious <129> exercises, and there is presented also the discipline of organization and order. <GCDB, March 2, 1899 par. 27>

Meeting-Houses and Church Schools.

When a company of believers is raised up, careful provision should be made for the permanence and stability of the work. A house of worship will be needed, and a school where Bible instruction may be given to the children. The workers should not leave their field of labor until a meeting-house has been built, and a school room and teacher provided. Here is a channel in which the means invested in gospel wagons might be used to secure far greater and more permanent results for good. All this has been presented before me as a panoramic view. I saw workmen building humble houses of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. In the basement of the church, above ground, a school room was prepared for the children. Teachers were selected to go to this place. The numbers in the school were not large, but it was a happy beginning. I heard the songs of children and of parents: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Praise ye the Lord; praise the Lord, O my soul! While I live will I praise the Lord. I will sing praises unto my God while I have any being. <GCDB, March 2, 1899 par. 28>

The establishing of churches, the erection of meeting-houses and school buildings, was extended from city to city, and the tithe was increasing to carry forward the work. There was a plant; not only in one place, but in many places, and the Lord was working to increase his forces. Something was being established that would publish the truth. That is the work to be done, not only in Australia, but in the cities of America as well. <GCDB, March 2, 1899 par. 29>

In this work all classes will be reached. When the Holy Spirit works among us, souls who are unready for Christ's appearing are convicted. Many come to our meetings and are converted who for years have not attended meetings in any church. The simplicity of the truth reaches their hearts. The tobacco devotees sacrifice their idol, and the liquor drinker his liquor. They could not do this if they did not by faith grasp the promises of God for the forgiveness of their sins. The truth as it is in the word comes before high and low, rich and poor, and those who receive the message become workers with us and with God, and a strong force is raised up to labor harmoniously. This is our work. It is not [to be] neglected in any of our camp-meeting labor. It is a part of every gospel mission. Instead of setting every talent to work for the lowest outcasts, we should seek in every place to raise up a company of believers who will unite with us in uplifting the standard of truth, and working for rich and poor. Then as churches are established there will be an increase of helpers to labor for the destitute and the outcasts. <GCDB, March 2, 1899 par. 30>

The Relation of the Ministry to the Medical Missionary Work.

Both home and foreign missions should be conducted in connection with the ministry of the word. The medical missionary work is not to be carried forward as something apart from the work of the gospel ministry. The Lord's people are to be one. There is to be no separation in his work. Time and means are being absorbed in a work which is carried forward too earnestly in one direction. The Lord has not appointed this. He sent out his twelve apostles and afterward the seventy to preach the word to the people, and he gave them power to heal the sick and to cast out devils in his name. The two lines of work must not be separated. Satan will invent every possible scheme to separate those whom God is seeking to make one. We must not be misled by his devices. The medical missionary work is to be connected with the work of the third angel's message, as the hand is connected with the body; and the education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry. <GCDB, March 2, 1899 par. 31>

There are in the ministry men of faith and experience, men who can say: "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." These men are to instruct others. The plan of calling workers away from their fields of labor to attend ministerial institutes is not as a rule the best for this time. Let men be trained by actual labor, under the instruction of experienced workers. <GCDB, March 2, 1899 par. 32>

The medical missionary work is not to take men from the ministry, but to place them in the field. Wherever camp-meetings are held, young men who have received an education in medical missionary lines should feel it their duty to act a part. They should be encouraged to speak, not only on these special lines, but also upon the points of present truth, giving the reasons why we are Seventh-day Adventists. These young men, given an opportunity to work with older ministers, will receive much help and blessing. <GCDB, March 2, 1899 par. 33>

In following up the interest after a camp-meeting, helpers are needed in various lines, and these occasions should be as a training-school for workers. Let young men work in connection with experienced laborers who will pray with and for them, and patiently instruct them. <GCDB, March 2, 1899 par. 34>

There must be no belittling of the gospel ministry. No enterprise should be so conducted as to cause the ministry of

the word to be looked upon as an inferior matter. It is not so. Those who ignore the ministry are ignoring Christ. The highest of all work is the ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister. <GCDB, March 2, 1899 par. 35>

Let not our young men be deterred from entering the ministry. There is danger that through glowing representations some will be drawn out of the path where God bids them walk. Some have been encouraged to take a course of study in medical lines who ought to be preparing themselves to enter the ministry. The Lord calls for more men to labor in his vineyard. The words were spoken, "Strengthen the outposts: have faithful sentinels in every part of the world." God calls for you, young men. He calls for whole armies of young men who are large-hearted and large-minded, and who have a deep love for Christ and the truth. <GCDB, March 2, 1899 par. 36>

The measure of capacity or learning is of infinitely less consequence than the spirit with which the work is done. It is not great and learned men that the ministry needs, it is not eloquent sermonizers. God calls for men who will give themselves to him to be imbued with his Spirit. The cause of Christ and humanity demands sanctified, self-sacrificing men, those who can go forth without the camp, bearing the reproach. Let them be strong, valiant men, fit for worthy enterprises, and let them make a covenant with God by sacrifice. <GCDB, March 2, 1899 par. 37>

The ministry is no place for idlers. God's servants are to make full proof of their ministry. They will not be sluggards, but as expositors of his word they will put forth their utmost energies to be faithful. They should never cease to be learners. They are to keep their own souls all alive to the sacredness of the work and to the great responsibilities of their calling, that they may at no time or place bring to God a maimed sacrifice, an offering which cost them neither study nor prayer. The Lord has need of men of intense spiritual life. Every worker may receive an endowment of strength from on high, and may go forward with faith and hope in the path where God bids him walk. The [word] of God abideth in the young, consecrated laborer. He is quick, earnest, powerful, and he has in the counsel of God an unfailing source of supply. <GCDB, March 2, 1899 par. 38>

God has called this people to give to the world the message of Christ's soon coming. We are to give to men the last call to the gospel feast, the last invitation to the marriage supper of the Lamb. Thousands of places that have not heard the call are yet to hear it. Many who have not given the message are yet to proclaim it. Again I appeal to our young men: Has not God called upon you to sound this message? <GCDB, March 2, 1899 par. 39>

The Effective Use of Means in Missionary Fields.

It is the very essence of all right faith to do the right thing at the right time. God is the great Master-worker, and by his providence he prepares the way for his work to be accomplished. He provides opportunities, opens up lines of influence and channels for working. If his people are watching the indications of his providence, and stand ready to cooperate with him, they will see a great work accomplished. Their efforts, rightly directed, will produce a hundred-fold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working. <GCDB, March 2, 1899 par. 40>

Our work is reformative, and it is God's purpose that the excellence of the work in all educational lines shall be an object-lesson to the people for the consummation of the last great work to save the perishing. In entering new fields, it is important that the work be so established that a correct representation of the truth shall be given. <GCDB, March 2, 1899 par. 41>

In all our plans for missionary operations these principles should be considered. Certain countries have advantages that mark them as centers of education and influence. In the English-speaking nations it is comparatively easy to find access to the people, and there are many advantages for establishing institutions and carrying forward our work. In 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 there are great difficulties to be encountered at every step of the work. In America, England, and Australia, many of these impediments do not exist. America has many institutions to give character to our work. Similar facilities should have been furnished for England and Australia. 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 hundred fold. <GCDB, March 2, 1899 par. 42>

The duty of providing facilities for this work the Lord has in great measure laid upon the churches and institutions in

America. These churches and institutions were built up by the labors and sacrifices of the Lord's servants. Large donations have been made to establish the institutions in Battle Creek, and in other places. Now God calls upon them to use some of the means in their hands to forward his work in other lands. It all belongs to God, every dollar is his, and he is not pleased with their neglect to do the work which so much needs to be done. <GCDB, March 2, 1899 par. 43>

By building up the institutions in the English-speaking countries, they would have several plants constantly increasing in usefulness and facilities. Thus the great work for this time might be far more rapidly accomplished. <GCDB, March 2, 1899 par. 44>

The Situation in Australia.

When the General Conference sent me and my helpers to Australia, our people should have understood the situation, and should have provided us with means and facilities for establishing the work in this country. For seven years we have labored here; but except the publishing house in Melbourne, we have no institution that can give character to the work. In our school work something has been done; but we have not yet the means for erecting our main hall, which will contain the chapel and recitation-rooms. We have not means for the necessary improvement of the land and equipment of the buildings. <GCDB, March 2, 1899 par. 45>

The health work is in still greater need. We should have a sanitarium in some location near Sydney, with branches in Newcastle and in some city in Queensland. But we have made scarcely a beginning. The building at Summer Hill, which we are now using as a sanitarium, is in a good location; but it is not at all adapted for a health institution, and it has to be managed in a way that can not make a correct impression upon the minds of those who patronize it. We might have a much larger number of patients if we only had a suitable building. Wealthy men come to our sanitarium, look at the miserably constructed bath-rooms, and say, "I can never consent to take treatment in such a place," and in disappointment they leave the institution. But the place is the best we could provide with the means at our command. We have to pay a high rent, and this eats up the funds which we might otherwise use for needed facilities. <GCDB, March 2, 1899 par. 46>

Little help will be given us by the doctors in this country. There is occasionally one who appreciates the principles, and speaks well of our work; but the physicians generally do not want sanitariums established, and they will make it as hard for us as possible. The hospitals here are numerous, but the nursing is not on the best lines, and in some of them patients are roughly handled. We should have an institution which is a commendable example of right arrangements and right methods as well as of right principles. A good sanitarium here would count more in giving efficiency to our work than it could possibly do in America. But time is passing, and we have nothing to do with. <GCDB, March 2, 1899 par. 47>

In connection with the sanitarium in Sydney, a hospital is needed at Cooranbong. This would furnish a retreat for convalescents, and for a large class of <130> patients who need the benefit of country air and surroundings. And nothing could be a more effective help in medical missionary lines. There is no physician at Cooranbong, or in all the surrounding districts. In sickness the people have to send to Newcastle, twenty miles away, for a doctor, at the expense of \$25 for a visit. The people are poor, and we are constantly called upon to give advice and treatment to the sick, and to minister to the needy and suffering in many ways. This work helpers connected with the hospital would be able to do. <GCDB, March 2, 1899 par. 48>

The hospital is needed at once. Dr. Kellogg has raised means for furnishing it, and we had hoped to erect it ourselves; but as yet we have not been able to accomplish this. <GCDB, March 2, 1899 par. 49>

Here we are in this new world, with only a very few churches, mostly composed of poor people, who are not prepared to give financial aid to the work. How can we meet the requirements in establishing churches, schools, and conferences, and in building up the medical missionary work? We have been straining every nerve to meet the most pressing demands of the work just now. Help must be furnished for the erection of a house of worship for the company of believers just raised up at Brisbane, and very soon a church must be built at Newcastle. The Health Food Company must have help to erect a building for the work they are about to establish in Cooranbong. The school is struggling to provide sufficient accommodation for its students for another term. And there is the work of helping the poor, lifting up the bowed down and oppressed, clothing the naked, and feeding the hungry, all of whom are just as precious in the sight of the Lord as the same class in America. So the work that we desire to do in erecting our hospital is still undone. Directions have come from Battle Creek to push forward the medical missionary work, to start a health institution, to put this work in the forefront. But we can not make brick without straw. <GCDB, March 2, 1899 par. 50>

The actual state of new enterprises is closely watched in this country. In medical and educational institutions, the value of the work is estimated by the moral, intellectual, and financial forces that are engaged for their advancement. The fact that men of ability are forced to work as we have been compelled to do here, determines in the eyes of the

community the breadth and efficiency of the church that can permit such a state of things to exist. <GCDB, March 2, 1899 par. 51>

It was not the design of God that our work in this country should be so hard and advance so slowly. It is his purpose that there shall be a true pattern in Australia,--a sample of how other fields shall be worked. The work should be symmetrical, and a living witness for the truth. God would have us cherish a noble ambition. He desires that the character of our work shall be in harmony with the great truths we are presenting to the world. Everything that shall be done here should be solidly established, as an object-lesson to be applied to spiritual things. The work should be such as to inspire students and those who are to become missionaries with hope, zeal, and sanctified ambition, and put new life into the elements found in this new world. <GCDB, March 2, 1899 par. 52>

But men, if left to work at cross-purposes with God, will spoil the web. While we have been wading through difficulties, and constantly handicapped for want of means, large institutions in America are continually adding to their already abundant facilities. They are absorbing donations that are sorely needed in missionary fields, and are expending means in lines of work that will not accomplish one hundredth part of what might be accomplished with the same means and facilities in this country. <GCDB, March 2, 1899 par. 53>

Means has been absorbed in various impulsive movements that do no real good. But if for every expenditure you could show good results, that would not change the principles you should work upon. You were helped in raising funds to make a beginning, and now God requires you to restrict your supposed wants, and give of your abundance to start the work in this new world. <GCDB, March 2, 1899 par. 54>

A Contrast.

While I was in Queensland, our present situation was presented to me by the figure of a building in process of erection. The builders were full of earnestness and determination to complete the work, putting into it their very best efforts. But the second time I came to look at the building, it was not half completed, yet the builders had gone to other work. I said, "What does this mean?" The answer was, "We began to build, but were not able to finish. We had no money with which to purchase material, and had to stop building." Again an illustration was presented before me. There were elaborate buildings, abundant facilities, and many plans for new improvements. I asked, "Who owns these buildings?" The answer was, "They are supposed to be the Lord's property." "Well, who owns that building not half yet completed?" "O, that, too, is the Lord's building; but the workers could not complete it; for they had nothing to build with." This represents the comparative situation of the work here and in America,--the great lack in one place and the superabundance in the other. <GCDB, March 2, 1899 par. 1>

My Teacher said, "This is chargeable to the devising of men, but no reflection should be cast upon God. The abundance in one locality was amply sufficient for completing the unfinished building, and providing facilities for carrying on the work in other localities. God is not partial. He does not work in this way. The stewards entrusted with the outlay of his means chose to build up that which was under their own supervision, but the same enterprise in the new world of Australia they leave in the condition represented by the unfinished building. Never should God's stewards show such marked selfishness and partiality. Such policy and principles are wholly worldly. They should find no entrance among God's people. The Lord is dishonored before the world and before the heavenly universe. That house must be built. The sanitarium in Sydney must be put in working order. The Lord never works capriciously. He designed that his work should stand before the world more evenly proportioned." <GCDB, March 2, 1899 par. 55>

At the Brisbane camp-meeting, and during our visit to Rockhampton, our brethren were raising money to carry on the work of building the college hall for the school at Cooranbong,--work which had come to a standstill for want of funds. Our brethren in Queensland are poor, and have large families to support. While they were being drawn upon to raise the amount apportioned to their colony, they were told of the promise made by the General Conference, that for every pound raised in this country, the conference in America would donate a pound. <GCDB, March 2, 1899 par. 56>

In the night season I found myself presenting these matters before our brethren in America. I told them what poverty existed in this country. I dreamed that one of our stewards brought in the amount collected from men, women, and children in Queensland. The promise of our American friends that we should receive pound for pound had encouraged these hard-working people in Brisbane to give to the very utmost of their ability. Then the responsible brethren in America turned to the ones who were so anxiously waiting, to see what they would do. They said: "We thought you understood that we can not now fulfil our promise to duplicate your gifts. Circumstances have made this impossible." I find myself waking up in the night, and crying, "O Lord! pity thy poor people, whose managers do not consider the wants of the cause in this land. They can not see afar off." <GCDB, March 2, 1899 par. 57>

God has waited for you in America to send your gifts where the fields are white for harvest. Should you not have

some thought as to how you could gather from your conferences the means which you promised our school, giving us pound for pound, according to that which we could raise? Shall that agreement be broken when, by strong appeals, the means are gathered in here from those who are sacrificing almost the necessities of life? Have our brethren no thought with reference to all these workers, so crippled and bound about? We can see the great harvest-field, but are almost without facilities for gathering in the sheaves. Shall the cold-hearted, unbrotherly neglect manifested by our American brethren continue? God has bidden us to call, and call again. He says, "Break up this calculating policy. The means is mine, the work is mine." <GCDB, March 2, 1899 par. 58>

Are our brethren afraid that we can not possibly use the means to such advantage as they can use it? Let them try us. <GCDB, March 2, 1899 par. 59>

The Lord's Instruction.

I seemed to be in a meeting where our necessities were being reviewed. We were considering what should be done. One stood up among us, and the word of the Lord was spoken: "Those in America can relieve the situation here, and should have shared with you their abundance years ago. The sanitarium at Battle Creek has been blessed of God. He has imparted to it abundantly, and in its prosperity it might impart to the work he has signified should be done in Australia. The managers there could have done a large work in establishing and equipping a sanitarium in Australia, had they placed themselves in the situation of the workers in this field." I was bidden: "Bear the message clear and definite. God demands of them work which should have been done when I sent my workers to break new ground in Australia. While the aggressive warfare was being carried on, and the light given upon health reform, institutions should have been established to give character to the work. The sanitarium at Battle Creek could and should have given of her abundance to relieve the situation in Australia." The neglect to do this has placed us years behind. <GCDB, March 2, 1899 par. 1>

Of all countries, Australia most resembles America. It is her sister. All classes of people are here. And the truth has not been presented and rejected. There are thousands of honest souls praying for light. God's watchmen are called 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, a message is to enter every field in Australia as fast as possible. There is no time to be lost. <GCDB, March 2, 1899 par. 60>

The Lord says to his people in America: "When I send my servants to establish my work in a new field, and build up the interests essential to give it character, I call upon my people to sustain that work with their prayers and with their means. Because they have neglected to do this, the appearance presented by the health institution in Australia is objectionable. It is not a proper object-lesson; for it is no just representation of the truth. The medical missionary work in that country, which should have been a noble work, is a work of which God is ashamed. The testimony borne by such meager representation brings the most sacred truth into disrepute; it dishonors God. <GCDB, March 2, 1899 par. 61>

"When my servant whom I have called to make known my will was sent to Australia, you in America should have understood that you had a work to do in cooperation with her. Who was it that carried out my directions in laying the foundation of the institutions in America, which have grown to such large proportions? And when my servant was sent to establish the work in a new field, could you not see that he who owns all the gold and silver was calling for your cooperation? You had obtained a standing fully abundant and ample. And when the work was to begin in another field, I would be with my servant to indicate the work; and you should have been ready to aid in lifting up the standard of truth by precept and example in a way that would recommend it to a gainsaying world. My watchmen are to call upon all to come to the gospel feast, to do high service for the Master. Could you not discern that when the same work was entered upon in Australia, it required means? The God of heaven has been dishonored. You have found a place to invest means in various enterprises, as if it was a virtue to leave my work in other lands to struggle in poverty and nakedness. You have not shared your abundant facilities as you might and should have done, even though the sacrifice required might appear large to you. If you have a share in the world's redemption, you must consider the workings of God. In Australia it has required a great sacrifice to establish the medical work even in a meager way, while you have had everything, and yet continue to purchase that which you could do very well without. Place your money where the work of God demands help, that the medical missionary work in that new field may be made a success. The work in Australia should have been placed on such a basis that after a time it might become self-sustaining. <GCDB, March 2, 1899 par. 62>

"Upon whom has the Lord for so many years laid the burden and travail of soul for the work in America? Who has borne the burden and wretchedness of the people who are constantly working at cross-purposes with God? The needs and errors of the laborers in responsible positions have called for a heavy, soul-wearing work. Did you suppose that any amount of wages could be a recompense for this? Nothing that earth can give is sufficient value to recompense the travail and burden of soul, the agony of mind, that have been felt in seeing the people endangering the work of God,

and making it necessary for him to withdraw his prospering hand from the publishing association and from the conference. <GCDB, March 2, 1899 par. 63> "Then the test came upon the sanitarium. God has given them prosperity, not to be a means of self-exaltation, but that they might impart of their substance. When my servants were sent to Australia, you should have understood that God would work through them, and you should have exercised liberality in apportioning means to advance the work.

"The medical missionary work should ere this have been established upon a solid foundation. There should be no withholding of means. The Lord has let his chastening hand fall upon the Review and Herald office, because they would not heed his voice. Self-sufficient managers hedged up the way, that his work should not advance. The Lord now calls upon <131> the Battle Creek Sanitarium to extend their work, and to assist in placing the health institution in Australia upon a proper basis, and make it a signal to exalt the truth." <GCDB, March 2, 1899 par. 65>

The time has come when no physical, mental, or moral power is to be wasted or misapplied. The Lord would have you no longer confine to a few places at home all the great facilities that concern the moral and spiritual advancement of his work. The word of command is: "Go forward. You to whom I have given much are called upon to impart. Place your means where it will help now in giving light to darkened nations and to the islands of the sea." <GCDB, March 2, 1899 par. 66>

Again the word of the Lord came to me, saying: "I have spared your life to do my work; and wherever I send you, go, and I will send my angel with you. In no case should you be feeble in your request for the advantage of means. Wherever I send you, go, and speak my words. I will be thy mind, I will be thy judgment. All the advantages are mine. The means and facilities are mine, and there should be no withholding. But selfishness, a desire to control, has kept the advantages in one place, so that everything is overbalanced. Call for the means God designed you to have long ago. Hold up my banner. Give honor to no human instrumentality, but to God, that my name may be a praise in the earth. The Lord, he is God, and before him there is no other. My work in Australasia has been greatly hindered. Money has been used unwisely in America, in the great centers, so that there is distress for means to build up the work in new places. But go not forth in hesitancy. I will be with you. Ask of my people the means that should have gone to advance the work in the Australasian field, the new world to which I have sent you." <GCDB, March 2, 1899 par. 67>

"Those who stand in responsible places in the work need wisdom in regard to the best methods of proclaiming the last message of mercy to the world. I have a work to be done in Victoria, in New South Wales, in all the Australasian fields. Call for the means which ought to have been flowing there, where there are so few facilities to build up my kingdom, where it will tell the most in magnifying my name." <GCDB, March 2, 1899 par. 68>

Again the light given me is: "The Lord has sent you to take hold of this work. What you have done in America under the direction of God is to be done in planting the standard of truth, and building up the work in Australia. In America they should know that you need to be supplied with the means required for the work. You have been too slow in calling for the help that is essential." <GCDB, March 2, 1899 par. 69>

The work should be established in this country, and it will be; for thus the Lord has said. We might be years in advance if our brethren in America had stood unflinchingly to their duty, to hear and obey the word of the Lord. Let no more time be lost. You who have so many advantages, do your work unselfishly. It is God's work we are doing, and you will not find the work in your hands restricted, if you follow the will and word of God. Share your advantages with us in this field, that the work may stand on a true basis, and have the influence and character it should possess. Your minds may not now be prepared to see the importance of surrendering yourselves to do what ought to have been done when we were appointed to come to this field. You may not be able to see all the particulars involved in this request of God to impart. But the special work has been laid out, and you are called upon to do your God-given duty in our onward march in this country by furnishing us with facilities for our work." <GCDB, March 2, 1899 par. 70>

Christ's dignity and office work are in imposing such conditions as he pleases. His followers are to become more and more a power in the proclamation of the truth as they draw nearer to the perfection of faith and of love for their brethren. God has provided his divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He means that sufficient facilities shall be provided for the working out of his plans in this field. I bid you seek counsel from God. Seek him with the whole heart, and "whatsoever he saith unto you, do." <GCDB, March 2, 1899 par. 71>

"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.

Ellen. G. White. <GCDB, March 2, 1899 par. 72>

March 2, 1899 A Misapplied Message.

A Misapplied Message.

The message, "Sell that ye have, and give alms," is now to be given. But there are many who do not understand the object of this message. It is not the purpose of God that the revenues of the church shall be largely absorbed in the work for the poor and outcast classes. This work might be presented in such a way that every dollar would be drawn from our people, and there would be no resources left for aggressive warfare in new fields. But our brethren in America, who are engaged in medical missionary lines, can, by appealing to the people outside, obtain help, because theirs is not a denominational work. They should not draw their funds largely from our churches. The resources of the church are needed to support the gospel ministry, and to carry forward the work in new fields. <GCDB, March 2, 1899 par. 1>

The special work for this time is not to be restricted under the plea of giving to the poor. A lesson on this point is given in Christ's words to Mary at Simon's feast. In gratitude for her brother's restoration to life, and in full faith in Christ as his Saviour, Mary broke her alabaster box of precious ointment and poured its fragrant contents on the head and feet of her Lord. Indignation was expressed at the supposed waste. Some, even of Christ's own disciples, who ought to have known better, said, "To what purpose is this waste?" They thought that the ointment was thrown away when poured upon his head and his feet. "This ointment might have been sold for much," they said, "and given to the poor." When Jesus understood it, he said unto them, "Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." <GCDB, March 2, 1899 par. 2>

Was anything wasted in breaking their box of ointment as a gift to Jesus?--That gift was no waste. It is true that the ointment might have been sold for bread and clothing; thus a small number of destitute persons might have been fed for a short time; but it would have remained to be seen whether they would have been really benefited. Mary could not have bestowed that gift which to her seemed a faint representation of Christ's boundless love. Mary's act was immortalized; for it showed her love for her Saviour. Christ himself bound up that sacrifice of love with his own sacrifice, the greatest the world has ever seen. <GCDB, March 2, 1899 par. 3>

Mary represents the church, and her act has a lesson for the church in all ages. Christ has not bidden us bestow all our labor and all our gifts upon the poor. We have a work to do in behalf of those who are fulfilling his commission, "Go ye into all the world, and preach the gospel to every creature." <GCDB, March 2, 1899 par. 4>

The increase of the ministry will require an increase of means; for the laborer is worthy of his hire. Bear in mind, my brethren in America, that the Lord requires of you self-sacrifice. The sacrificing is not all to be done by one class. There is altogether too much spasmodic work. When you expend money, consider, "Am I encouraging prodigality?" When you give to the poor and wretched, consider, "Am I helping them, or hurting them?" <GCDB, March 2, 1899 par. 5>

I understand that a plan has been thought of, for the erection of additional buildings in Battle Creek to accommodate the poor. God has not laid the burden of this work upon his people. The churches should not be sapped of their funds for such an enterprise. The special work to be done at this time, no interest must interpose to hinder. <GCDB, March 2, 1899 par. 6>

Think of the necessities of our mission fields throughout the world. The London mission is in distressing need of help. There is a most solemn and important work to be done in that vast city. God designs that his workmen there shall have advantages to do some of the same work which Christ did when he was ministering in this world. So in Scandinavia and in the Central European field, means are required to advance the work in its different lines. <GCDB, March 2, 1899 par. 7>

The Lord has presented to us that the enemy is still seeking with all his power to center the work in Battle Creek, contrary to the word of God. A movement to erect more buildings there, and to gather in more people who might better never see Battle Creek, will bring results for evil that are not now foreseen. <GCDB, March 2, 1899 par. 8>

Not all the institutions now at Battle Creek should have been there. Our people have found excuse after excuse for establishing new enterprises and erecting more buildings; but these excuses are no more valid with God than are those now urged for the enterprise contemplated; that is not the way of the Lord. <GCDB, March 2, 1899 par. 9>

Our churches are barely able to hold their ground against opposing forces. But they are told if they take hold of the work for the poorest classes, the Lord will bless them. But no blessing will come to any enterprise that has against it the Lord's plain. "Thou shalt not." And God has long been warning his people not to center any more responsibilities in Battle Creek. <GCDB, March 2, 1899 par. 10>

The present time is burdened with eternal interests. We are to unfurl the standard of truth before a world perishing in error. God calls for men to rally under Christ's blood-stained banner, give the Bible to the people, multiply camp-meetings in different localities, warn the cities, and send the warning far and near in the highways and byways of the

world. <GCDB, March 2, 1899 par. 11>

Our brethren have not discerned that in helping us to do this work, they would be helping themselves. That which is given to start the work here, will result in strengthening the work in other places. As your gifts free us from continual embarrassment, our labors can be extended; there will be an ingathering of souls, churches will be established, and there will be increasing financial strength. We shall have a sufficiency, not only to carry on the work here, but to impart to other fields. Nothing is gained by withholding the very means that would enable us to work to advantage, extending the knowledge of God and the triumphs of truth in regions beyond. <GCDB, March 2, 1899 par. 12>

However large the income or the possessions of any person, any family, or any institution, let them remember that they are only stewards, holding in trust the Lord's money. All profit, all pay, our time, our talents, our opportunities, are to be accounted for to him who gives them all. The Lord would not have the first thread of selfishness woven into the fabric of his work: he is constantly proving us to see if our work is free from selfishness and pride. Those workers will have the richest reward, who prove that they love God supremely and their neighbors as themselves. <GCDB, March 2, 1899 par. 13>

The spirit of covetousness and selfishness, like threads drawn into the web, has been working in our American institutions, until the spirit that should control them has been lost sight of. This has deprived them of great blessings. <GCDB, March 2, 1899 par. 14>

If the workers in America had imparted to others of their great mercies, they would have seen prosperity in England. They would have sympathized with the workers who are struggling with difficulties there, would have had the heart to say, not only in a word, but in action, "All ye are brethren." The strengthening of the work in English-speaking countries, would have given our laborers a hundred-fold more influence than they have had to plant the standard of truth in many places. <GCDB, March 2, 1899 par. 15>

An Appeal for Help.

Now at the beginning of the year 1899, seeing the work that might have been done in this field, and that is not done, and knowing the will of God in the matter, I appeal to my brethren in America. I can hold my peace no longer. I say to our churches, If you have property in lands or money consecrated to the work of God, we need a portion of it just now. I ask you to send us help without delay. Your gifts need not pass through any conference organization. The more the people in Battle Creek have had to work with, the more they have sought to gather, and the less they have felt the necessity of advancing the work in other English-speaking countries. The more these stewards can gather from the churches, the less they feel like sharing with the workers who have toiled faithfully in other fields. Let your liberalities come to us direct. <GCDB, March 2, 1899 par. 16>

You owe the Lord much, vastly more than you comprehend or can ever compute. Will you recognize this obligation? God will recognize every effort made to help us in lifting the standard of truth in every city and in every suburb. <GCDB, March 2, 1899 par. 17>

One of the most effective aids in bringing the light to the people here will be a well-equipped sanitarium. In this enterprise the boards and managers of our sanitariums in America have a special duty to help us. Let the help be given while there are those of experience here to manage the interests of the work. The Lord who has made you beneficiaries of his grace and recipients of his bounty now calls upon you to withdraw some of the means from the varied channels to which it is constantly flowing. Let it be put where it will make a showing, distinct and decided in this missionary field. <GCDB, March 2, 1899 par. 18>

The Battle Creek sanitarium has received thousands of dollars in donations which should be passed over to institutions in other countries, which are struggling for an existence. And more than this, the profits of the sanitarium should be largely used in helping similar institutions in needy circumstances. I am now directed by the Lord to call upon you to do something for us, and to do it without <132> delay. Some division of your funds must be made for this purpose. <GCDB, March 2, 1899 par. 19>

Is it not just as important that the half-finished building represented to me should have money and facilities to complete it, as it was that the institutions in Battle Creek should be built up? Have not I a right to demand in the name of the Lord that this should be done? Will you not help us to gain a foothold here, that we may stand as co-workers with you in America? <GCDB, March 2, 1899 par. 20>

The enemy will invent every device in his power to prevent the light from shining in new places. He does not want the truth to go forth as a lamp that burneth. Will our brethren consent that he shall any longer succeed in his plans for hindering the work? <GCDB, March 2, 1899 par. 21>

Time is rapidly passing into eternity. Will any one now keep back from God that which is strictly his own? Will any one refuse him that which, though it may be given without merit, can not be denied without ruin? The Lord has given to

every man his work, and the holy angels want us to be doing that work. As you shall watch and pray and work, they stand ready to co-operate with you. When the understanding is worked by the Holy Spirit, then all the affections act harmoniously in compliance with the divine will. Then men will give to God his own, saying, "All things come of thee, and of thine own we freely give thee." May God forgive my brethren that they have not done this. <GCDB, March 2, 1899 par. 22>

The very being who fills all heaven with splendor, and who is worshiped by the heavenly host, came to our earth, humiliating himself as a man, that we might be exalted to share his glory. Shall not we also sacrifice that others may be lifted up? <GCDB, March 2, 1899 par. 23>

I have tried to set things before you; but the attempt falls far short of the reality. Will you refuse my plea? It is not I who appeal to you; it is the Lord Jesus, who has given his life for this people. In my request I obey the will, the requirement of God. Will you improve this opportunity of showing honor to God's work here, and respect for the servants whom he has sent to do his will in guiding souls to heaven? <GCDB, March 2, 1899 par. 24>

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and to all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift!"

Ellen G. White. <GCDB, March 2, 1899 par. 25>

March 5, 1899 "Some with the purest motives..."

"Some with the purest motives make propositions that have no appearance of injustice toward any institution outside of Battle Creek, but the terms in which the propositions are made may mean much more than is apparent to the Pacific Press managers. . . . From the light I have had, the Pacific Press has consented to accept propositions that will open the way for still others, and may bring results which its managers do not now foresee. I write this in order that no hurried motions should be carried through, but that every point may be carefully and prayerfully considered, with its probable result." <GCDB, March 5, 1899 par. 1>

March 6, 1899 Special Testimonies

The True Relation of God and Nature.

Since the fall of man nature can not reveal a perfect knowledge of God; for sin has brought a blight upon it, and has intervened between nature and nature's God. Had man never disobeyed his Creator, had he remained in his state of perfect rectitude, nature would never have been marred by sin, and it would thus have revealed to man the perfection of the character of God. But when man disobeyed God, when he ate of the tree of knowledge, he united with the apostate leader, and separated himself from the knowledge of God. <GCDB, March 6, 1899 par. 1>

When Adam and Eve listened to the voice of the tempter, they sinned against God. The light, the garments of heavenly innocence, departed from these deceived souls, and they drew about themselves the dark robes of ignorance of God. The clear and perfect light of innocence which had hitherto surrounded them had lightened everything which they approached; but deprived of that heavenly light, the posterity of Adam could no longer perfectly trace the character of God in his created works. <GCDB, March 6, 1899 par. 2>

After the fall, the things of nature could not fully teach the lesson of the great and marvelous love of God. Therefore the Father sent his well-beloved Son into the world, and declared him to be a perfect revelation of himself to man. In order that the world might not remain in darkness, in eternal, spiritual night, the God of nature met in Jesus Christ. He was "that true Light, which lighteth every man that cometh into the world." <GCDB, March 6, 1899 par. 3>

The most difficult and humiliating lesson that man has to learn, if he is kept by the power of God, is his own inefficiency, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, so that, of himself, man can not interpret nature without placing it above God. He is in the same position as were the Athenians who erected their altars for the worship of nature, upon which they might well inscribe, "To the unknown God." Nature is not God, and never was God. The voice of nature testifies of God, declaring his glory; but nature itself is not God. As God's created work, it but bears a testimony of his power. <GCDB, March 6, 1899 par. 4>

The ancient philosophers prided themselves upon their superior knowledge, but God has said of them: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." <GCDB, March 6, 1899 par. 5>

Christ came to the world as a personal Saviour. He represented a personal God. He ascended on high as a personal Saviour, and he will come again as he ascended to heaven,--a personal Saviour. We need carefully to consider this; for in their human wisdom, the wise men of the world, knowing not God, foolishly deify nature and the laws of nature. Those who have not a knowledge of God by their acceptance of the revelation God has made of himself in Christ, will obtain only an imperfect knowledge of God in nature. Those who think they can obtain a perfect knowledge of God, aside from the Representative whom the Word declares is the "express image of his person," will need to become fools in their own estimation before they can be wise. This knowledge, so far from giving elevated conceptions of God, so far from elevating the mind, the soul, the heart, and bringing the whole being into conformity to the will of God, will make men idolaters. <GCDB, March 6, 1899 par. 6>

Though it is impossible to gain a perfect knowledge of God from imperfect nature; yet the things of nature, marred though they be, inculcate truths regarding the skilful Master Artist. One omnipotent in power, great in goodness, in mercy, and love, has created the earth; and even in its blighted state, much that is beautiful remains. Nature's voice speaks, saying that there is a God, the Creator of nature. Nature in its imperfections can not fully represent God; it can not reveal the character of God in his moral perfection. <GCDB, March 6, 1899 par. 7>

It was for the purpose of giving to man a perfect representation of the character of God that Jesus came to our earth. He said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by me. . . . Philip saith unto him, Lord, show us the Father, and it sufficeth us." The heavens declare the glory of God, and the firmament showeth his handiwork, but Philip could not accept nature as his God. "Jesus saith unto him, Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." We are to behold the knowledge of the glory of God in the face of Jesus Christ. God has revealed himself in Jesus Christ. In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature. The Father in heaven has a voice and a person which Christ expressed. Those who have a true knowledge of God will not become so infatuated with the laws of matter and the operations of nature as to overlook or to refuse to acknowledge the continual working of God in nature. Deity is the author of nature. The natural world has in itself no inherent power but that which God supplies. How strange, then; that so many make a deity of nature! God furnishes the matter and the properties with which to carry out his plans. Nature is but his agency. <GCDB, March 6, 1899 par. 8>

The hand of God is continually guiding the globe in its continuous march around the sun. The same hand which holds the mountains, and balances them in positions, guides and keeps in order the respective planets. All the wonderful glories in the heavens are but doing their appointed work. Vegetation flourishes because of the agencies employed by the great and mighty God. He sends the dew and the rain and the sunshine, that verdure may spring forth, and spread its green carpet over the earth, that the shrubs and the fruit-trees may bud and blossom and bring forth fruit. It is not to be supposed that a law is set in operation for the seed to work of itself,--that the leaf appears because it must do so of itself. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every green leaf grows, every flower blooms, through the working power of God. <GCDB, March 6, 1899 par. 9>

The physical organism of God is under the supervision of God; but it is not like a clock that is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath; but the being is under the supervision of God. Ye are God's husbandry, ye are God's building. In God we live and move and have our being. Each heart beat, each breath, is the inspiration of that God who breathed into the nostrils of Adam the breath of life,--the inspiration of the ever-present God, the great I AM. <GCDB, March 6, 1899 par. 10>

Idolatry of nature is a farce; it is the invention of men who know not God, and who are trying to keep out of sight a knowledge of the true God. The words of Holy Writ say nothing of the independent laws of nature. They teach us that God is the superintendent as well as the Creator of all things. The divine Being is engaged in upholding the things which he has created. God has laws which he has instituted; but they are only his servants, through which he effects results. It is God who calls everything into order, and keeps all things in motion. <GCDB, March 6, 1899 par. 11>

We may look up, through nature, to nature's God. The beautiful things of nature have been given us for our pleasure. Then let us not turn our blessings into a curse by being led away from God in the worship of the creature rather than the Creator. Let nature's beautiful ministers of love answer the purpose of God, drawing our hearts to him to adore his goodness, his compassion, his inexpressible love, and to be filled with the beauties of his character.

E. G. White.

<GCDB, March 6, 1899 par. 12>

The Need of Reform in Our Educational Work.

"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." "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." These words of inspiration present before those who claim to believe present truth, the work that should now be done in educational lines. <GCDB, March 6, 1899 par. 1>

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many things in regard to the management of schools among Seventh-day Adventists. It is the third angel's message that needs attention in our schools. The work for this time is increasing; for this is a world-wide message. All are to obtain a knowledge that will prepare them to be co-laborers with God in giving this last message to the world. Then let our lessons be appropriate for the day in which we live. . . . More earnest attention <158> must be given to that education which will impart a knowledge of salvation. The urgent necessities that are making themselves felt in this time demand a constant education in the word of God. <GCDB, March 6, 1899 par. 2>

Satan will get up every kind of theory to pervert the truth. The work will go hard; for since the fall of Adam, it has been the fashion of the world to sin. But Christ is on the field of action. The Holy Spirit is at work. Divine agencies are combining with the human in reshaping the character according to the perfect Pattern; and man is to work out that which God works in. Will the human agent do this God-given work? Will we carefully heed all the light that has been given, keeping constantly before us the one object of fitting the students for the kingdom of God? <GCDB, March 6, 1899 par. 3>

A decided reform is needed in the lessons given to the children and youth in our schools. Students need lessons which they have not yet received. We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The cross of Christ is to be the theme, revealing the lessons we must learn and practise in this life, that we may represent Christ in character. The lessons given in the Old and New Testaments should be carefully selected and arranged, so as to be interesting and attractive to the minds of the children. The lessons which Christ has taught are to be the standard. Jesus came to give the highest class of education in lessons adapted to the comprehension of humanity. The excellence of Christ is to be our study through time and eternity. <GCDB, March 6, 1899 par. 4>

The minds of children are easily impressed, and the impressions given should be of the right character. In every department we must move upward. Our Sabbath-schools give the youth instruction in regard to the truth, and then as they go to the day-school, books are placed before them which confuse the mind, and lessons containing falsehoods are given them to learn. These things need close criticism; for if the young are educated from books that contain a perversion of truth, how will the influence of this education be counteracted? The mind will be of the same character as the food upon which it feeds; the harvest, of the same nature as the seed sown. . . . <GCDB, March 6, 1899 par. 5>

It is so easy to drift into worldly plans, methods, and customs, and have no more thought of the time in which we live, or of the great work to be accomplished, than had the people in Noah's day. Our institutions are in constant danger of traveling over the same ground as did the Jews, conforming to customs, practises, and traditions which God has not given. With tenacity and firmness, some cling to old habits and a love of various studies which are not essential, as if the salvation of both teachers and students depended upon those studies which for years have found a place in the schools. By doing this, they turn away from the special light God has given in the word, and give to the students a deficient education. <GCDB, March 6, 1899 par. 6>

Christ taught the people as one having authority, and not as the scribes. There was an uncertain hesitancy in their manner of teaching. Higher education did not come through their instruction; for they dwelt upon an endless round of trivial ceremonies, which were powerless to leave one correct impression upon the mind or character. These foolish religious ceremonies were confirmed by an authority which had not the least significance; for it did not proceed from God. If anything would exclude God from their hearts, it would be these outward observances. <GCDB, March 6, 1899 par. 7>

The teachings of Christ went to their hearts and consciences, showing them that they should be striving for immortality rather than dwelling upon trivialities unworthy of their attention. They were convinced that he spoke the

truth, yet they would not give up their own traditions for the words of Christ, and this was their condemnation. All time devoted to that which does not cause the soul to become more conformed to the likeness of Christ, is so much time lost for eternity, and this we can not afford; for every moment is freighted with eternal interests. <GCDB, March 6, 1899 par. 8>

The Lord has signified that a reform must be made by those who have placed human wisdom in the place of the living oracles. Human wisdom is foolishness; for it misses the whole of God's providence, which looks into eternity. The word must be searched, yea, eaten, in order to purify and prepare men to become members of the royal family, children of the heavenly King. From the first, schools conducted by Seventh-day Adventists should take the word of God as their lesson-book; and in doing this, teachers and students will find hidden treasures, the higher education. . . . <GCDB, March 6, 1899 par. 9>

That which the Lord has spoken concerning the instruction to be given in our schools is to be strictly regarded; for if there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting school buildings. . . . <GCDB, March 6, 1899 par. 10>

The Bible has been brought into our schools to some extent; but teachers and students have depended largely upon books containing ideas and sentiments that are misleading. When the light of truth for these last days came to the world in the proclamation of the first, second, and third angel's message, we were shown that a different order of things must be brought in; but it has taken much time to understand what changes should be made in the lines of study in our schools. <GCDB, March 6, 1899 par. 11>

It is most difficult to practise right principles after having been so long accustomed to the practises of the world; but reforms must be entered into with heart, and soul, and will. Errors may be hoary with age, but age does not make error truth, nor truth error. Altogether too long have the old customs and habits been followed. The Lord would now have every idea that is false put away from teachers and students. Above all other books, the word of God must be our study book, the basis of all our education, irrespective of previous habits and customs. Its living principles, woven into our lives like threads of gold, will be our only safeguard in trials and temptations; its divine instruction the only way to success. Teachers are to bring this instruction into their class work, yoking up with Christ, the great Educator. <GCDB, March 6, 1899 par. 12>

How this can be done has been the question of long-established schools. Efforts have been made; but so many doubtful questions have been asked, so many counsel meetings held, that every difficulty might be discerned, that reformers have been handicapped, and some have ceased to urge reforms. They seem unable to stem the current of criticism and of doubt. But if by faith they had advanced in the right way, following the great Leader, light would have shown along their pathway, removing the difficulties. The approval of God would have made them hopeful, ministering angels would have co-operated with the human agent, bringing light, and grace, and courage, and gladness. . . . <GCDB, March 6, 1899 par. 13>

The work which God requires of his people in faithfully reforming their educational work has not been done. The first attempt to change the old customs and practises has brought severe trials upon those who would walk in the way which God has pointed out; but we must understand that a soldier's life is one of aggressive warfare, or perseverance and endurance. We are not engaged in mimic battles; we have to meet the most powerful adversaries; for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are to find our strength just where the early disciples found their strength. "These all continued with one accord in prayer and supplication. . . . And they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul." <GCDB, March 6, 1899 par. 14>

This is the work that needs to be done. Principals and teachers need to be baptized with the Holy Spirit. . . . All are now to obtain an experience which will establish their whole hope and faith and confidence in Christ, that when conflicts come which tear the soul asunder, they may have a refuge. . . . <GCDB, March 6, 1899 par. 15>

We are living in the closing work of these perilous times, when "truth hath fallen in the street, and equity can not enter:" when "he that departeth from evil maketh himself a prey." The great, grand work of preparing a people to stand in the day of the Lord, is to be accomplished. . . . <GCDB, March 6, 1899 par. 16>

The truth is light and power; and to present it so that impressions should be made upon hearts, should be the work of our schools as well as of our churches, of the teacher as well as the minister. . . . <GCDB, March 6, 1899 par. 17>

God expects his institutions to excel those of the world, for they are his representatives. Men truly connected with God will show to the world that a more than human agent is standing at the helm. Satan has used his most ingenious methods to weave himself in, and thus make of none effect the divine agencies. I tell you, in the fear of God, the standard of true education must not be lowered, but must be lifted higher and still higher, far above where it now stands. <GCDB, March 6, 1899 par. 18>

I call upon our school faculties to be philosophers, to work on a higher plane in educational lines. Our facilities for

education must be purified of all dross. It is not men whom we are to exalt and worship; it is God, the only true and living God. . . . If man lays hold of the divine nature, working upon the plan of addition, adding grace to grace in perfecting a Christian character, God will work upon the plan of multiplication. "Grace and peace be multiplied unto you," he says, "through the knowledge of God and of Jesus our Lord."

E. G. White.

<GCDB, March 6, 1899 par. 19>

The Tree of Life and the Tree of Knowledge.

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. . . . And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." <GCDB, March 6, 1899 par. 1>

It was not the will of God that the sinless pair should know aught of evil. He had freely given them the good, and had withheld the evil. But, contrary to his command, they ate of the forbidden tree. The disobedience to God's express command, opened the flood gates of woe upon our world. The tree of knowledge had been made a test of their obedience and their love to God. Satan could have access to them only at the forbidden tree. Should they attempt to investigate its nature, they would be exposed to his wiles. They were admonished to give careful heed to the warning which God had sent them, and to be content with the instructions which he had seen fit to impart. <GCDB, March 6, 1899 par. 2>

Filled with enmity against God, Satan lurked in the forbidden tree, making it the field for carrying out his plan to ruin the human race. Appearing to Eve in the form of a serpent, he addressed the woman, saying: "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. . . . For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." By partaking of this tree, he declared they would attain to a more exalted sphere of existence, and enter a broader field of knowledge. He himself had eaten of the forbidden fruit, and as a result had acquired the power of speech. He insinuated that the Lord jealously desired to withhold it from them, lest they should be exalted to equality with himself. He said it was because of its wonderful properties for imparting wisdom and power, that he had prohibited them from tasting or even touching it: that God had been seeking to prevent them from reaching a nobler development, and finding greater happiness. Satan claimed to have received great good by eating of the forbidden fruit; but he did not let it appear that by transgression he had become an outcast from heaven. He concealed his own misery, in order to draw others into the same condition. <GCDB, March 6, 1899 par. 3>

Satan is still doing the same work begun in the garden of Eden. He is working vigilantly, that men may accept his assertions as proof against God. He is working against Christ's efforts to restore the moral image of God in man. By every species of deception, he is endeavoring to induce man to eat of the forbidden tree. He thus tempts man to disobedience by leading him to believe that he is entering a wonderful field of knowledge. But this is all a deception. Elated with his ideas of progression, man is setting his feet in the path that leads to degradation and death. Satan, in a deceptive garb, still lurks in the tree of knowledge. The words of God spoken at creation. "But of the tree of the knowledge of good and evil, thou shalt not eat of it," come sounding along the line of ages to us today, for "they are written for our admonition, upon whom the ends of the world are come." "Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve." "If the Lord be God, follow him: but if Baal, then follow him." <GCDB, March 6, 1899 par. 4>

The garden of Eden was not only Adam's dwelling, but his school-room. As in that school, so in the school of earth today, two trees are planted,--the tree of life, which bears the fruit of the true education: the tree of knowledge yielding the fruit of "science falsely so <159> called." All who have a connection with Christ have access to the tree of life, a source of knowledge of which the world is ignorant. After sin entered this world, the heavenly Husbandman transplanted the tree of life to the paradise above; but its branches hang over the wall to the lower world. Through the redemption purchased by the blood of the Son of God, man may now partake of its life-giving fruit. The tree of knowledge has its roots in the earth--it is of the earth, earthy. All who have tasted of the heavenly fruit, the Bread of Life, are to be co-workers with God, pointing others from the tree of knowledge to the tree of life, that they also may

partake of its fruits. <GCDB, March 6, 1899 par. 5>

Jesus Christ is to the world as the tree of life to which Adam and Eve had access in the garden of Eden. When, by disobedience, the fallen pair were deprived of the fruit of this tree, they lost everlasting life. The tree of knowledge became a curse to them, not because of its poisonous qualities, but because of their act of disobedience. It was attractive to them; and in their great desire for it, they partook of it, and lost their purity and their allegiance to God. But Christ presents himself as the Life-giver, the tree of life for the world. By feeding upon his flesh, and drinking his blood, our spiritual life is perfected. <GCDB, March 6, 1899 par. 6>

Shall the education given in our schools be after God's order, or after the wisdom of this world which the Lord pronounces foolishness? Shall the hearts of the students become estranged from God by eating of the tree of knowledge, which hardens the heart into disobedience and administers to vanity and pride? Shall not the education given in our schools be of that character which will give a more decided knowledge of God's word, and which will bring the soul into a vital connection with God, keeping God before the mind's eye, and arousing every better feeling of the soul? This is the kind of education which is as enduring as eternity. <GCDB, March 6, 1899 par. 7>

There are many beliefs which the mind has no right to entertain. Adam believed the lie of Satan, the wily insinuations against the character of God. It is well and essential to obtain a knowledge of the world in which we live; but if we leave eternity out of our reckoning, we shall make a failure from which we can never recover. It will be as the knowledge gained by eating of the fruit of the forbidden tree. All the speculative opinions which, through the devising of Satan, have been brought into educational work, are to be separated from the truth. This was the work of the Redeemer in coming into the world. The opinions and speculations of men had become abundant; they occupied the ground with a multitude of theories which made it difficult to distinguish truth from error. In view of the near coming of him who is the Truth, now of all other times, we are to know the truth, and the truth is to make us free. Obedience to the commandments of God does not bring the soul into bondage. The sayings of Christ have a value above that of silver or gold. <GCDB, March 6, 1899 par. 8>

All who receive Christ in truth will believe him. They will see the necessity of having Christ abiding in the heart by faith. They will escape from the control of their hereditary and cultivated tendencies, their pride, vanity, self-esteem, worldliness, and every sin, and will reveal Christ in their lives. If God's word is eaten as the bread of life, they will become thoroughly aroused to work out their own salvation with fear and trembling, knowing that it is God that worketh in them, both to will and to do his own good pleasure. Men must co-operate with God. By obedience to his laws, they must reveal the respect they have for his word. They will not then disobey the commandments of God, eating of the forbidden tree of knowledge. They will heed the requirements of God. In this they are eating the flesh and drinking the blood of the Son of God, who is represented by the tree of life. <GCDB, March 6, 1899 par. 9>

Age after age curiosity of man has led him to seek for the tree of knowledge; and often he thinks he is plucking fruit most essential, when, like Solomon, he finds it altogether vanity and nothingness, in comparison with that science of true holiness which will open to him the gates of the city of God. Human ambition has been seeking for that kind of knowledge that will bring self-exaltation and glory and supremacy. Thus Adam and Eve were worked upon by Satan, until God's restraint was snapped asunder, and their education under the teacher of lies began in order that they might have the knowledge that God had refused them,--to know the consequences of transgression. The sons of men have had a practical knowledge of evil; but Christ came to the world to show them that he had planted for them the tree of life, the leaves of which are for the healing of the nations. <GCDB, March 6, 1899 par. 10>

Satan is playing the game of life for every soul that is upon the earth. All who will study and obey the directions of God, will have the mind of Christ. Then all passions, all dissensions, will be put away. There will be a cultivation of the higher faculties of the mind. It is essential that we gain a knowledge of God, and of Jesus Christ whom he has sent. False religion and erroneous educational ideas and sentiments are prevalent. Because there is so little study of the word, there is with many scarcely any desire to know what saith the Lord. Errors have come in and usurped the place of truth. The wild branch has been grafted in, and has borne wild grapes. The result has been centuries of darkness and error. Men have introduced human theories, thinking as did our first parents when tempted by Satan to eat of the tree of knowledge, that they would thus become as gods. But these sentiments are not in harmony with the Word. They are false and ruinous theories. The one, the word of God, is the tree of life; the other is the forbidden fruit of the tree of knowledge, and all who pluck and eat of this possess a disorderly imagination. . . . <GCDB, March 6, 1899 par. 11>

We can not, in this day of peril, accept teachers because they have been in school two, three, four, or five years. The question which should decide whether they are qualified for their work should be, Have they, with all their acquisition of knowledge, searched the Bible and dug beneath the surface for truth as for hidden treasures? or have they seized the chaff in the place of the pure wheat, thoroughly winnowed? Are they partakers of the fruit of the tree of life? We can not consent, at this period of time, to expose our youth to the consequences of learning a mixture of truth with error.

The youth who come from school without feeling the importance of making the word of God the first study, the main study, above every science in educational lines, are not qualified in these days of peril to enter upon the work of the teacher. . . . <GCDB, March 6, 1899 par. 12>

The question of how to obtain a knowledge of God is to all a life and death question. Read Christ's prayer to his Father, intended not merely as an important lesson in education for the disciples, but to come down through all time for the benefit of those who should read the inspired writings. "Father," he prayed, "the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is the life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." <GCDB, March 6, 1899 par. 13>

Christ promised his disciples that he would send them the Holy Spirit, who would bring all these things to their remembrance. All those who render obedience to God's commands will be given free access to Eden restored and to the tree of life. He who is the fountain of all knowledge has stated the condition of our fitness to enter the heaven of bliss, in the words, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

E. G. White.

<GCDB, March 6, 1899 par. 13>

The Need of Church Schools.

In all our churches, and wherever there is a company of believers, church schools should be established; and in these schools there should be teachers who have the true missionary spirit; for the children are to be trained to become missionaries. It is essential that teachers be educated to act their important part in instructing 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 upon the same principles as were the schools of the prophets. . . . <GCDB, March 6, 1899 par. 1>

Special talent should be given to the education of the youth. Few have the necessary instruction in religious lines. Few understand distinctly what they must do to be saved. If the instructors themselves have a religious experience, they will be able to communicate to the students that knowledge of the love of God which they have received. These lessons can be given only by those who are themselves truly converted; and this is the noblest missionary work that any man or woman can undertake. Teachers 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?" <GCDB, March 6, 1899 par. 2>

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth the Lord calls upon all who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the word of God as the foundation of all their education. Had the churches in different localities sought counsel of God, they would not need to be thus addressed on this point. <GCDB, March 6, 1899 par. 3>

When the children of Israel were gathered out from among the Egyptians, the Lord said: "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. . . . And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through and smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and thy sons forever." Any one of the children of the Hebrews who was found in the Egyptian habitations was destroyed. The blood upon the lintel of the door symbolized the blood of Christ, which alone saved the first-born of the Hebrews from the curse. <GCDB, March 6, 1899 par. 4>

We have a special work to do in educating and training our children that they may not, either in attending school or in associating with others, be influenced by those of corrupt habits. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate,

saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." <GCDB, March 6, 1899 par. 5>

The education that is generally given in the schools of the world is not that which can be accepted as true education. Educators of youth should be Christians, who are themselves under the discipline of God. They will then have a sense of their responsibility which, as Christians, they will maintain under all circumstances and provocations, never displaying a passionate or an arbitrary spirit. They will reveal sound principles unswerving integrity, pure sentiments. These are the high thoughts which will draw the youth to the higher education. <GCDB, March 6, 1899 par. 6>

Let us view the case correctly. Children are the heritage of the Lord, and are to be so educated that they may be the younger members of the Lord's family, prepared by proper instruction to serve the Lord in their childhood life. Shall the members of the church give means to advance the cause of Christ among others, and let their own children carry on the work and service of Satan? What the Lord Jesus expects in all believers is something besides being occupied and active; this activity should be trained in Christ's lines. God requires wholeness of service. For want of this, all things else are inferior. Children should have a moral fitness to do the work which is due their Redeemer. They should be fitted to witness, in a careless, Christless world, that their Saviour has not died for them in vain. <GCDB, March 6, 1899 par. 7>

God wants every child of tender age to be his child, to be adopted into his family. Young through they may be, the youth may be members of the household of faith, and have the most precious experience. They may have hearts that are tender, and ready to receive lasting impressions. Their hearts may be drawn out in confidence and love for Jesus, and they may live for the Saviour. Christ will make them little missionaries. The whole current of their thoughts may be changed, so that sin will not appear a thing to be enjoyed, but to be hated and shunned. . . . Children who are properly instructed will be witnesses for the truth. <GCDB, March 6, 1899 par. 8>

O, for, a clear conception of what we might accomplish if we would learn of Jesus! The springs of heavenly peace and joy, unsealed in the soul of the teacher by the magic words of inspiration, will become a mighty river of influence, to bless all who connect with him. Do not think that the Bible will become a tiresome book to the children. Under a wise instructor, the Word will become more and more desirable. It will be to them as the bread of life, and will never grow old. There is in it a freshness and a beauty which attract and charm the children and youth. It is like the sun shining upon the earth, giving light and warmth, yet never exhausted. . . . <GCDB, March 6, 1899 par. 9>

We may bring hundreds and thousands of children to Christ if we will work for them. Let all who read these words <160> be melted and subdued. Let us in our educational work embrace far more of the children and youth than we have done, and there will be a whole army of missionaries raised up to work for God. <GCDB, March 6, 1899 par. 10>

I say again, Establish schools for the children wherever there are churches. Where there are those who assemble to worship God, let there be schools for the children. Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life. Schools should have been placed in different localities instead of centering so many large buildings in one vicinity. Various places should have representatives of the truth in their midst, that character might be given to the work of the Lord. We are far behind what the Lord would have us do in this matter. There are places where our schools should have been in operation years ago. Let these now be started under wise directors, that the children and youth may be educated in their own churches. It is a grievous offence to God that there has been so great neglect to make provision for the improvement of the children, when Providence has so abundantly supplied us with facilities with which to work. <GCDB, March 6, 1899 par. 11>

Can we wonder that the children and youth drift into temptation, and become educated in wrong lines, when they are continually associating with other neglected children? These children are not wisely educated to use their minds and muscles to do a helpful work. There is a world to receive the light of truth, and workers must be educated. Schools which will provide for the education of children and youth must be opened in places where they are so much needed. In last days, children's voices will be heard proclaiming the message. As Christ in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children in their simplicity will speak words which will be an astonishment to men who now talk of "higher education." Then let the church carry a burden for the lambs of the flock in its locality, and see how many can be educated and trained to do service for God.

E. G. White.

<GCDB, March 6, 1899 par. 12>

March 7, 1899 Extracts From Testimonies

"Cooranbong, New South Wales, Aug. 2, 1895. C. H. Jones: I beg of you and all the officials at the Pacific Press to

know that every move you make is in the light of the counsel of God." "God has presented to me, which I have presented to you, that the Pacific Press should stand on its own individuality, relying upon God, doing its work in God, as his instrumentality - the human agent working with God, contrite in spirit, meek and lowly in heart, ready to be taught of God, but not subject to any earthly power that shall propose plans and ways that are not after the light God has given. Be on guard. Be on guard, and do not sell your religious liberty to any office, or to any man, or board, or council of men." <GCDB, March 7, 1899 par. 1>

"No proposition should be accepted, no matter whence it may come, unless it is definitely stated in writing, and a copy given to the managers of each institution. Then let several of the leading men together bring the matter before the Lord; spread out the writing before him, and with earnest prayer seek for clear discernment and sharp discrimination to decide whether the plans proposed are for the glory of God and the good of both institutions. From the light I have had, the Pacific Press has consented to accept propositions that will open the way for still others, and that may bring results which its managers do not now foresee. I write this in order that no hurried motion shall be carried through, but that every point may be carefully and prayerfully considered, with its probable results." <GCDB, March 7, 1899 par. 2>

"The greed of the moneyed men increases as it is indulged, and this spirit will rule the church unless its members are followers of Christ. '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.'" "This worldly policy has wrestled for the victory among Seventh-day Adventists, and the principles which should have been kept pure and unadulterated have been overcome, and selfishness has come into the very courts of the Lord." "The Lord has permitted those who did not love the light, who departed from a plain 'Thus saith the Lord,' to walk in the sparks of the fire of their own kindling; but he says, 'They shall lie down in sorrow.'" <GCDB, March 7, 1899 par. 3>

"This condition of things has been created in our conferences, and in our churches, under a religious cloak which has existed in the world. Confederacies have been formed to make their showing stand out as superior, and they have gained the name of having done a large work in their responsible positions of trust. They have flattered themselves that they were doing God service when they were establishing principles of robbery - rules that were not after God's order at all, but which revealed the very attributes of Satan." <GCDB, March 7, 1899 par. 4>

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her [the church who are obeying a "Thus saith the Lord"] was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.' Why is this statement made that 'these are the true sayings of God?' Why is this statement made? - Because it is in contradiction to the statements made by the world that Christ changed the seventh-day Sabbath to the first day of the week. There are thousands upon thousands who bear aloft the standard of the world's sabbath, exalting the image of the papacy created by the man of sin. The church worship the image of the beast, and receive his mark, even as the inhabitants of Babylon worshiped the golden image which Nebuchadnezzar <179> set up in the Plain of Dura. The church of God was captive in Babylon, deeply humiliated. The glory had departed from Israel; the sons and daughters of Judah were captive; and the sacred vessels of the sanctuary had become the property of the spoiler. Their beautiful temple was in ruins, and Ichabod, Ichabod, the glory is departed from Israel,' was heard in songs of lamentation." "The outward ordinances had been allowed to take the place of God; ceremonial observances were worshiped, while Christ, the foundation of all their ceremonial service, was lost sight of." "Saith the Word, 'Blessed are the pure in heart; for they shall see God.' Notwithstanding the external disadvantages, there were those who in their captivity had songs to sing, in the night of discouragement. The Lord permitted them to be broken up until they should find in him their center of attraction." <GCDB, March 7, 1899 par. 5>

"If they would humble their proud hearts, and confess their sins, he would compensate them for the loss sustained." <GCDB, March 7, 1899 par. 6>