



PUR - Pacific Union Recorder

August 1, 1901 True Missionary Work

God has a special work for His servants to do in the preparation of a people to stand in the great day of the Lord. This work is to commence in our own hearts. We need the faith that works by love and purifies the soul. <PUR, August 1, 1901 par. 1>

"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. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." <PUR, August 1, 1901 par. 2>

We are to ask ourselves the question, "How is it with my soul?" A healthy soul in a healthy body makes a man or woman more precious than gold or silver, even as the Lord said, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." <PUR, August 1, 1901 par. 3>

Grand and ennobling truths have been given us. By the precious economy of grace, the exhibition of divine love, God strives to produce love in human beings. As we look unto Jesus, beholding the glorious spectacle of the love and tenderness of God, there springs up in our hearts a desire to engage in active service for the Master. The riches of the grace of Christ are without limit. They are sufficient to fill every heart with wisdom and sanctified judgment, creating an atmosphere of grace, real and enjoyable. <PUR, August 1, 1901 par. 4>

Christ's work is to take the things of God and show them to men. Heaven is brought into the home by our eating the bread of life, receiving and practising Christ's words. Thus we are to eat the flesh and drink the blood of the Son of God. "The flesh profiteth nothing," He said, "the words that I speak unto you, they are spirit and they are life." The Word of God is life, eternal life, to the receiver. As the human elements in the soul are softened and subdued by the lessons of Christ, the great love wherewith He hath loved us fills the mind with gratitude, which finds expression in thanksgiving and praise. His Word is to be an active element in the family circle. When its influence is diffused through the household, it not only reveals Christ in the home, but its bright rays extend to the neighborhood. When the heart is imbued with the Holy Spirit, the gratitude which springs up must find expression. Loving sympathy is manifested in word and action. <PUR, August 1, 1901 par. 5>

One who believes in Jesus Christ as a personal Saviour is to be a co-worker with Him, bound up with His heart of infinite love, cooperating with Him in works of self-denial and benevolence. Christ has withdrawn Himself from the earth, but His followers are still left in the world. And they are to give in word and action, and in their unselfish benevolence, a representation of Christ's love. They are to be the means, by practising self-denial and bearing the cross, of implanting the principles of love in the hearts of those who are unacquainted with the Saviour by experimental knowledge. <PUR, August 1, 1901 par. 6>

Upon all who believe, God has placed the burden of raising up churches. The express purpose of the church is to educate men and women to use their intrusted capabilities for the benefit of the world, to employ the means God has lent, for His glory. He has made human beings His stewards. They are to employ His intrusted talents in building up His work and enlarging His kingdom. Our churches, large and small, are not to be treated in such a way that they will be helplessly dependent upon ministerial aid. The members are to be so established in the faith that they will have an intelligent knowledge of true missionary work. They are to follow Christ's example, ministering to those around them. Faithfully they are to fulfil the vows made at their baptism, the vow that they will practise the lessons taught in the life of Christ. They are to work together to keep alive in the church the principles of self-denial and self-sacrifice, which Christ, His divinity clothed with humanity, followed in His work as a missionary. It is imparting the knowledge of Christ's love and tenderness that gives efficiency to all missionary operations. <PUR, August 1, 1901 par. 7>

The Lord Jesus desires the members of His church to be an army of workers, laboring for Him according to their varied capabilities, and carrying out the principles of self-denial and self-sacrifice, preserving that love for God which drew them away from the world, and which will draw them together. The work is to be one grand, harmonious whole in Christ Jesus. The faith which works by love and purifies the soul is the holy, uplifting, sanctifying agency which is to soften and subdue jarring human nature. <PUR, August 1, 1901 par. 8>

With grace in their hearts, believers are to work the works of Christ, placing themselves, soul, body, and spirit on His side, as His human hand, to impart His love to those who are out of the fold. Believers are to associate together in Christian fellowship, regarding one another as brothers and sisters in the Lord. They are to love one another as Christ loved them. They are to be lights for God, shining in the church and in the world, receiving grace for grace, as they impart to others. Thus they are constantly kept in spiritual nearness to God. They reflect the image of Christ. <PUR, August 1, 1901 par. 9>

Let not our ministers expend so much time and energy in laboring for those who know the truth. Let them instead seek for those outside the fold. When our churches fulfil the duty resting upon them, they will be living, working agencies for the Master. Then we shall see the missionary work, in all its branches, evangelical and medical, broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea. Our ministers are displeasing God by the feebleness of their efforts to let the truth shine forth to the world. Nothing so strengthens the churches as to see the work progressing in other portions of the vineyard. When the ministers understand the great blessing to be derived from laboring for those who know not the truth, they will leave the churches, after impressing upon them the importance of devising plans and methods whereby they can do within their borders the same kind of work that the ministers of the gospel are doing in the regions beyond. <PUR, August 1, 1901 par. 10>

All can labor for the salvation of those who are out of the ark of safety. When church members stand pledged to the service of God, pledged to do missionary work; when they take hold of the work unselfishly, because they love the souls for whom Christ died, and are desirous of uniting with the Great Missionary, He will come very near to them to instruct them. Life is full of opportunities for the practical missionary. Every man, woman, and child can sow each day the seeds of kind words and unselfish deeds. The world is not a playground where we are to amuse ourselves; it is a school in which we are to study earnestly and thoroughly the lessons given in the Word of God. There we may learn how to receive and how to impart. There we may learn how to seek for souls in the highways and byways of life. If those who engage so earnestly in the games of this world would strive as earnestly for the crown of life which fadeth not away, what victories they would gain! They would become true missionaries, and would see how much could be done to relieve suffering humanity. What a blessing this would be! What we need is practical education. When ministers and people practise the lessons Christ has given in His Word, they will become Christ-like in character.

Mrs. E. G. White.

<PUR, August 1, 1901 par. 11>

August 1, 1901 Walla Walla College

"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."--*Unpublished Testimonies*. <PUR, August 1, 1901 par. 1>

The Common Branches.

"If teachers were receiving light and wisdom from the divine Teacher, the *common, essential* branches of education would be more thoroughly taught, and the Word of God would be honored and esteemed as the bread sent down from heaven, which sustains all spiritual life, binding the human agent with Christ in God."--*Special Testimonies on Education*, pp. 164, 165. <PUR, August 1, 1901 par. 2>

"The common branches of education should be fully and prayerfully taught." <PUR, August 1, 1901 par. 3>

"Children should be educated to *read, write, to understand figures*, to keep their own accounts, when very young. They may go forward, advancing step by step in this knowledge. <PUR, August 1, 1901 par. 4>

"The education given in our schools is one-sided. Students should be given an education that will fit them for successful business life. The *common branches of education should be fully and thoroughly taught*. Bookkeeping should be looked upon as of equal importance with *grammar*. This line of study is one of the most important for us in practical life; but few leave our schools with a knowledge of *how to keep books correctly*." <PUR, August 1, 1901 par. 5>

August 29, 1901 Medical Missionary Work

We have been instructed by the Lord that the medical missionary work is to be to the third angel's message as the right hand to the body. The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. It is to prepare the way for the reception of the truth for this time. A body without hands is crippled and inefficient. In giving honor to the body, honor should also be given to the helping hands, which are agencies of such great importance. The body which treats indifferently the right hand, refusing it aid, will accomplish but little. <PUR, August 29, 1901 par. 1>

In Australia we found that the medical missionary work opened the way for the truth to go with power. I have now come to America to see if my words will have more power than my letters have had in leading my brethren to a proper appreciation of medical missionary work. <PUR, August 29, 1901 par. 2>

All through California, as well as in other parts of America, work must be done that has not yet been accomplished. The medical missionary work must be recognized. Those who go forth as ministers of the gospel should be intelligent upon this subject. Those ministers who, after many years' experience have no true appreciation of the medical missionary work, should not be appointed to preside over our churches; for they are not walking in the light of the truth for this time. Ministers who have not heeded the light God has given upon health reform should not be placed in charge of workers who love the truth and appreciate health and temperance reform in all its bearings; for what help can such be to the church or to workers? <PUR, August 29, 1901 par. 3>

In new fields no work is so successful as medical missionary work. It is the pioneer work. It is the gospel practised, the compassion of Christ revealed. God grant that the importance of this work shall be understood, and that new fields may immediately be entered. Then will the work of the ministry be after the Lord's order. The sick will be healed, and poor, suffering humanity will be blessed. <PUR, August 29, 1901 par. 4>

Let each worker put into practise what he knows regarding the treatment of disease. Thus suffering may be relieved, and opportunities will be found to break the bread of life to starving souls. <PUR, August 29, 1901 par. 5>

Read the Scriptures carefully, and you will find that Christ spent the larger part of His ministry in restoring the suffering and afflicted to health. Thus He threw back upon Satan the reproach of the evil which the enemy of all good had originated. Satan is the destroyer; Christ, the restorer; and in our work as His colaborers we shall have success if we work in practical lines. Ministers, do not confine your work merely to sermonizing. Do practical work. Seek to restore the sick to health. This is true ministry. Let Christ's work be your example. Like Him, be "found going about doing good."

Mrs. E. G. White.

<PUR, August 29, 1901 par. 6>

August 29, 1901 Extract From Unpublished Testimony

"Those who lead out for others to follow must be sure that they are not leading the people to a low standard, by their own want of the power of true godliness. Jesus will not excuse, in those who should be patterns of piety, a cold, loveless religion. He wants you to cultivate a great deal more love and humility. Pray much, and believe much, and frame your conversation so that you will lead the minds of others to devotion, to spirituality, away from criticism, away from severity, and to love and respect one another, to true courtesy. Express affection. Express sympathy, and draw close to the bleeding side of Jesus."--Unpublished Testimony of July 6, 1886.

<PUR, August 29, 1901 par. 1>

September 12, 1901 The Need of Aggressive Labor

There are many fields of labor which have not yet been entered; but there is not self-sacrificing help enough to fill the places where the people are all ready to listen to the truth and many to receive it. The new fields must be entered, and many will have to go with the expectation of bearing their own expenses. Some of our ministers feel but little disposition to take upon them the burden of the work of God, and labor with the disinterested benevolence which characterized the life of our Lord. <PUR, September 12, 1901 par. 1>

God's ministers should go out, knowing in whom they trust. There is power in Christ and His salvation to make them free men; and unless they are free in Him, they can not build up His church and gather in souls. Those who are not prepared to do this work would better first seek God for themselves until they receive power from on high. <PUR, September 12, 1901 par. 2>

God is grieved as He sees the lack of self-denial in His servants. Angels stand amazed at this lack of self-denial and perseverance. The life of Christ should be studied more. He is the example. Can the ministers of today expect to endure less than the Waldenses and other reformers have endured to carry the truth to those who are lost in deception and sin? <PUR, September 12, 1901 par. 3>

The proclamation of the last message of mercy is intrusted to God's ministers, and He is displeased with those who fail to throw their whole energies into this all-important work. All heaven is grieved as it sees the great lack of devotion to the cause of God. It is time that the watchmen on the walls of Zion understand the responsibility and sacredness of their mission. There is a woe upon them if they fail to perform the work which they themselves acknowledge God has given into their hands. <PUR, September 12, 1901 par. 4>

When they are unfaithful in their work, they endanger the cause of truth, and expose it to the ridicule of the enemy. Souls are everywhere perishing because those who have been appointed as shepherds of the flock are not all laborers together with God. They are neglecting the very work that should be done. <PUR, September 12, 1901 par. 5>

Why are those set apart for the work of the ministry placed on committees and boards? Why are they called upon to attend so many business meetings at a great distance from their fields of labor? Why are not business matters placed in the hands of business men? The ministers have not been set apart to do this work. The finances of the cause should be properly managed. Managing ability is to be brought into the work. But ministers are set apart for another line of work. <PUR, September 12, 1901 par. 6>

Ministers are not to be called hither and thither to attend board meetings to decide common business questions. This has been done in the past, but it is not the work in which the Lord wishes them to engage. Let men who have not been set apart to the sacred work of the ministry take the management of financial matters. Too many financial burdens have been placed upon the ministers. When this is done, the great gospel commission is neglected. God looks upon this as a dishonor to His name. <PUR, September 12, 1901 par. 7>

The Lord's great vineyard demands from His servants that which it has not yet received,--earnest, persevering labor for souls. The ministry is becoming weak and feeble, and under its tame service the churches also are becoming weak. The ministers have but little to show in the conversion of souls as a result of their labors. These things are depriving God of the glory which belongs to Him. The truth is not carried into the barren places of the earth. God calls for workers who will be producers as well as consumers. <PUR, September 12, 1901 par. 8>

There is a world to be warned. Ministers should be engaged in earnest work to open new fields, and in personal labor for souls, and not hovering over the churches which have already received great light and many advantages.

Sept. 9, 1901. Ellen G. White. <PUR, September 12, 1901 par. 9>

September 26, 1901 The Southern California Conference

During the Los Angeles camp-meeting many important questions came forward for consideration. Some of them were very perplexing. And because similar questions will arise in other young conferences and missions on the Pacific Coast and elsewhere, I will speak of them through the "Recorder." <PUR, September 26, 1901 par. 1>

At the last General Conference the work of organizing union conferences was well begun. This work, carried forward till a thorough and efficient organization is perfected, will prove a great blessing. <PUR, September 26, 1901 par. 2>

At the Oakland camp-meeting it was proposed to divide the large California Conference into two conferences. This is a matter of great importance. In many ways it will be for the advancement of the work. Workers in the southern part of California should not be obliged to wait for the action of committeemen hundreds of miles away before proceeding with conference work which all who are on the ground regard as essential. <PUR, September 26, 1901 par. 3>

And in the management of sanitarium and restaurant work also men of sound judgment should be selected to take the local management, that the work may go forward without unnecessary delay. But the brethren in this new conference should not move forward without taking counsel with their brethren in the sister conferences on the Pacific Coast. The light given me is that the very best talent should be placed on the general boards, and that the brethren in southern California should ask counsel from these boards when considering the establishment of large interests, such as the starting of a sanitarium, a food factory, or a school. These are interests too large to be left to the decision of a local board of a newly-formed conference. Mistakes or errors of judgment in these undertakings in California will mean more to the cause elsewhere than many suppose. <PUR, September 26, 1901 par. 4>

The question in the minds of some is, Should not the Southern California Conference have the power to act independently? The following is the instruction given me with reference to this question:-- <PUR, September 26, 1901 par. 5>

The formation of a conference in southern California does not mean that this conference is to stand alone in its working, isolated from other parts of the union conference. It is not to be a separate entity. Those in that part of the field should not suppose themselves competent to carry forward large enterprises without asking advice and counsel from their brethren. They can not work in a restless and independent spirit and have the approval of God. <PUR, September 26, 1901 par. 6>

If the brethren in the newly-made conference understood what is involved in the establishment and conducting of a sanitarium and a food factory, they would not desire the conference to take this work so fully in its own hands. This work does not concern merely Los Angeles and the rest of southern California. It concerns all California, and goes beyond California to the conferences around and to the parent sanitarium in Battle Creek. In starting a health-food factory, we should remember that its work will affect the entire health-food work. <PUR, September 26, 1901 par. 7>

The formation of the Southern California Conference was a wise move. The matter now to be proved is, Will the men who have been chosen to direct in this conference carry the work forward wisely? If they show that they think they are able to stand alone, plan alone, and work alone, they give evidence that they do not measure their capabilities as God measures them. <PUR, September 26, 1901 par. 8>

It is not God's design that the Southern California Conference shall carry large and important responsibilities, which affect the whole field, without the counsel of the Union Conference Committee and the aid of most trustworthy business men. The movements made to advance the work on the Pacific Coast must be carefully scrutinized, and the work closely knit together. The Southern California Conference is to harmonize with the other conferences on the Pacific Coast. They may have made mistakes, but from these mistakes the new conference may learn wisdom. <PUR, September 26, 1901 par. 9>

Some conferences have tried to establish sanitariums on an independent basis, entirely separate from all other branches of the medical work, but this experiment has always been a failure. Those who take up a new work for the Master of the vineyard are to receive help from those who have had an experience in this work both in failure and success. This is to be distinctly understood. The workers in one part of the field are never to think that they can stand as an independent whole. <PUR, September 26, 1901 par. 10>

Those who desire complete independence for the Southern California Conference are seeking for something different from what was intended in the separation of that conference from the northern conference. In all the work done there is to be harmonious action. Those who have charge of the work in southern California are to make solid, intelligent advancement. But they are never to work in a way which says to their brethren: "We want none of your counsel. We are capable of showing what we can do. We will show that we shall prosper if left to ourselves." <PUR, September 26, 1901 par. 11>

My brethren, you are never to look upon the separation of the conference in this light. This is not the way in which God works. The work done in one part of His vineyard is to be done with reference to the work in others parts of His vineyard. <PUR, September 26, 1901 par. 12>

Never attempt to build a sanitarium or a school until you have studied the lesson which Christ gave in regard to building a tower. "Which of you," He says, "intending to build a tower, sitteth not down first, and counteth the cost; whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." The folly of beginning a work without counting the cost is a reproach to God. Let those who are considering the establishment of a sanitarium first sit down and find out what means they can command. Then let them limit their outlay to their means. <PUR, September 26, 1901 par. 13>

Do not rush. This will hinder the work. Before purchasing a site, find out what the wealthy men of the place will do to help the enterprise. If these men are approached wisely, they will be quite willing to help. Do not think that you must give the impression that you have a full treasury from which to draw. Do not think that strength lies in making a display, so that the world will think us a great and influential people. <PUR, September 26, 1901 par. 14>

From the beginning of the work on the sanitarium,--from the selection of the site and the laying of the corner-stone,--let everything be done with modesty, without boasting or display. <PUR, September 26, 1901 par. 15>

In the erection of the Boulder Sanitarium a great mistake was made in this respect. There were wealthy men in Boulder who would have helped in the erection of the sanitarium had they been asked. But a course was followed which gave the impression that Seventh-day Adventists are a rich people, able to erect costly structures. <PUR, September 26, 1901 par. 16>

The Lord has been greatly dishonored because men have followed the inclination of the natural heart. The work of these men stands today as a witness against pride of display. Because of their extravagance the work in new fields has been crippled. Foreign missionary fields have been robbed of that which belonged to them. <PUR, September 26, 1901 par. 17>

How does God wish us to work?--In self-denial and self-sacrifice. Not a thread of selfishness is to be woven into the pattern. As those who have been placed in positions of trust establish new enterprises, they are to remember the poverty-stricken fields needing help. The work in the dark places of the earth is to be established. God is not pleased when the appeals for help made by those who are working in these fields are not answered, when years elapse before His truth is properly represented. <PUR, September 26, 1901 par. 18>

Let us seek counsel from God. It is the Lord's money which the wealthy men of the world have, and we should not hesitate to ask them to impart of the Lord's goods for the establishment of sanitariums, which are a benefit to all classes of people. It is the privilege of God's servants to go to these men and solicit their aid for the advancement of the work. As you in southern California do this, tell those to whom you go of the missionary work being done throughout America. Tell them of the sanitarium in Battle Creek. Do not be afraid to tell them that you need money to establish in California certain lines of missionary work, and that it is in their power to help. <PUR, September 26, 1901 par. 19>

Tell them that Christ gave His life on Calvary's cross to save to the uttermost all who come to Him, and that He has commissioned His disciples to carry on His work, saying: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." <PUR, September 26, 1901 par. 20>

Preach a crucified and risen Saviour. If your heart is guided by the Holy Spirit, your words will make a deep impression on minds. Hope will be aroused; courage and faith will be awakened. God gave His only-begotten Son to save sinners. Then will He not exercise His mighty power for the advancement of His work? <PUR, September 26, 1901 par. 21>

I beseech you not to allow human wisdom to come in and spoil the work of God. You need all the sanctified wisdom you can possibly obtain from wise and understanding counselors. And besides this, you need wisdom from above. Look beyond human beings to the divine Counselor. Pray, oh, pray, with heart and voice that God will lead, so that mistakes shall not be made! <PUR, September 26, 1901 par. 22>

I urge you again, my brethren in southern California, to remember that we are all parts of one great whole. It is not safe for those who so earnestly desire to work on independent lines to be left alone in the work. If God has ever spoken by me, I tell you that at the beginning of your work in this new conference, you must humble your hearts before the Lord and build on the solid Rock. God calls for unity of purpose and action. <PUR, September 26, 1901 par. 23>

The end is near. Satan is working with an intensity of effort. Let none of us work blindly, making our efforts of none effect by striving with one another. In order to have strength to meet the increasing power of those who are opposed to God, we must drink deeply of the water of life. God desires His people to constantly gain new power; but we are not all doing this. Christ speaks to us the words He spoke to His disciples, "Watch and pray, lest ye enter into temptation." <PUR, September 26, 1901 par. 24>

Paul writes: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. . . . Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." <PUR, September 26, 1901 par. 25>

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."
Ellen G. White.

<PUR, September 26, 1901 par. 26>

October 10, 1901 Tithes.

I have been shown that many are robbing the Lord in tithes, and as the result His work is being hindered. <PUR, October 10, 1901 par. 1>

How can the beneficent Father continue to make us His stewards, if we grasp all that is placed in our care, selfishly claiming it as our own? All that we have comes from God. He gives to us, that we may be His helping hand to bless others. He requires that we return to Him the tithe. He says it is holy unto the Lord. <PUR, October 10, 1901 par. 2>

God will bear long. He will test and prove all; but the curse will surely follow the selfish transgressor. God knows the heart. Every thought and every purpose is open to His eye. He says, "Them that honor Me I will honor." He knows

whom to bless, and who deserves the curse. He makes no mistakes. Angels are keeping a record of all our works. When we rob God of the tithe, we also rob ourselves: for we lose the heavenly treasure. We deprive ourselves of the blessing of God, which is promised to those who deal honestly with Him. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." God's ministers should not fail to warn the people, showing from the Bible the result of withholding the tithe. <PUR, October 10, 1901 par. 3>

When men realize that they are not their own, that they are bought with a price, and are therefore the Lord's property, and all they have is simply intrusted to them as His stewards, they will, with cheerful heart, render to God the things that are His, and there will be no occasion to urge or beg for the tithe. All will realize that they are not proprietors, but stewards, and will know that they must give an account of their Lord's money. <PUR, October 10, 1901 par. 4>

But few feel remorse of soul because they are daily robbing God. There must be deeper convictions on this subject. The conscience must be aroused, and the matter receive earnest attention; for an account must be rendered to God in the last day, and His claims must be settled. <PUR, October 10, 1901 par. 5>

The tithe should be consecrated to God. His requirements come first. We are not doing His will if we consecrate to Him what is left after all our wants have been supplied. Before any part of our income is consumed, we should take out and present to Him that portion which He claims as His. When this is done, the remainder will be sanctified and blessed to our own use. But when we withhold that which He says is His, the curse rests upon the whole, and we are recorded in the books of heaven as guilty of robbery. God gives man nine-tenths, but the one-tenth He claims for sacred purposes,—as He has given man six days for his own work, and has reserved the seventh day to Himself. <PUR, October 10, 1901 par. 6>

The tithing system was founded upon a principle which is as enduring as the law of God. It will be a blessing to those who will carry it out to the end of time. Our heavenly Father did not originate the system to enrich Himself, but to be a great blessing to man. <PUR, October 10, 1901 par. 7>

The simplicity of the plan shows the wisdom of God in its arrangement. Everything bearing the divine stamp unites simplicity with utility. Those who return to the Lord the tenth, will find it true that the nine-tenths are worth more to them than the ten-tenths. <PUR, October 10, 1901 par. 8>

God requires no less of His people in these last days than He did of the Jewish nation. He knew the tithing system would be a blessing to all who would heed it. We should be careful not to turn the blessings of God into a curse. <PUR, October 10, 1901 par. 9>

If all the tithes were brought into the storehouse, God's treasury would not be empty. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." When man does his part, God never fails to fulfil His promises.

Mrs. E. G. White. <PUR, October 10, 1901 par. 10>

October 24, 1901 Offerings

God asks not only the tithe, but says we are to come to Him with tithes and offerings. Some will say that this was one of the rigorous laws binding upon the Hebrews: But it was not a burden to the willing heart that loved God. It is only when the selfish nature is made stronger by withholding that which God has given us that we might bless others, that we value earthly treasures above souls, above the blessings that are for the unselfish. <PUR, October 24, 1901 par. 1>

There are even more urgent necessities upon the Israel of God in these last days than were upon ancient Israel, for there is a great and important work to be accomplished in a very short time. God designed that the spirit of sacrifice should broaden and deepen for the closing work. <PUR, October 24, 1901 par. 2>

As followers of Christ we do not realize our true position. We do not have correct views of our responsibilities. We are stewards of our Lord, and the interests and prosperity of His cause should receive our first and best attention. In the balances of the sanctuary our gifts are not estimated according to the amount given, but according to the self-denial, prompted by love for Christ, that the gift has cost. <PUR, October 24, 1901 par. 3>

God would not have a forced benevolence, but one that is purely voluntary. "The Lord loveth a cheerful giver." The very best proof of our love for our dear Redeemer is to make offerings of our time, strength, and means to bring other souls to Him. We are to love God with all our soul, heart, mind, and strength, and our neighbor as ourselves. <PUR, October 24, 1901 par. 4>

Many have felt that the lot of the Israel of God was hard, because they were required to give the tithe and also make liberal offerings. An all-wise God knew what was best when He gave to His people the plan of systematic offerings. They found that when they tried to increase their possessions, by withholding from God their tithes and offerings, the

effort was sure to be a failure. <PUR, October 24, 1901 par. 5>

When we humbly use what God has given us for the honor of the Giver, we may feel at all times the peace and assurance that God's hand is over us for good; for the treasure which is used to advance the cause of God, and which is given to the needy in Christ's name, is given to Christ, and He lays it up for us in heaven. Then we grow rich. There is no danger of loss nor poverty when one has everlasting riches in heaven's bank. Covetousness is idolatry; and it was to aid us in keeping the commandments that God originated the plan for tithes and offerings. <PUR, October 24, 1901 par. 6>

Free-will offerings of self-denial, made in faith and love to the Redeemer, will bring back blessings. Every act of liberality on the part of His saints is recorded in the books of heaven. We are to become like God. He gave all to save us. <PUR, October 24, 1901 par. 7>

In God's system of offerings He would impress upon the minds of His people that the Lord is the great Proprietor. He must have the first place in their minds. He would have them know their dependence on Him. David well understood from whom came all his bounties. Would that those of this day who rejoice in a Saviour's love, could realize that their silver and gold, their time and strength, are the Lord's and should be used to promote His glory, not grudgingly retained to gratify self. <PUR, October 24, 1901 par. 8>

God knows, and all who have had the experience know, that there is an elevated and permanent happiness in giving willingly and freely to bless others, which those who spend all on self-gratification, or hoard for greed of gain, can never experience. It is to bless us, to make us happy and rich, that God asks us to adopt His plan of giving. The spirit of liberality is the spirit of heaven. Selfishness is the spirit of Satan. <PUR, October 24, 1901 par. 9>

Can Christians of today feel God would have them give less than He asked of the Hebrews? Can those living right in the close of time be satisfied with their offerings, when not half so large as were those of the Jews? Christ's sacrificing love is revealed upon the cross. He gave all He had, even giving Himself, that man might be saved. The principle here illustrated is to give, give. <PUR, October 24, 1901 par. 10>

God in His wise plan has made the advancement of His cause dependent upon the personal efforts and free-will offerings of the people. By giving man the opportunity of becoming a copartner in the great plan of redemption, the Lord has placed a signal honor upon him, greater than has been conferred upon the angels. They would gladly do the work that God, in His love, has made it possible for man to do. <PUR, October 24, 1901 par. 11>

Some say: "We are tired of giving. It is the old cry, 'Give, give.'" If we are tired of giving, we should be tired of receiving; for this is why God gives to us, that we may be channels through which His gifts may reach others, and we have the reward. As soon as we wish in our hearts that there would be no more calls to give, we virtually desire that the cause of God shall make no further progress, and that the gospel of the kingdom shall not be preached in all the world for a witness unto all nations, that the end may come. <PUR, October 24, 1901 par. 12>

As we near the end, the gospel will go with greater and yet greater rapidity. And opportunities will be given us to give more and more of the means of which the Lord had made us His stewards. In this God would have us act as His collaborators. What a blessing, to be a worker and an heir with the world's Redeemer! If we suffer with Him, the promise is, we shall also reign with Him. As we hear the calls and demands being more and more urgently made for means to enter the many doors that are opening, we may know that the Lord's coming is nearing. Who would delay it by withholding for selfish gratification the means God has placed in our hands for this very work?

Mrs. E. G. White.

<PUR, October 24, 1901 par. 13>

November 7, 1901 Suggestions To Workers

God calls for human instrumentalities through which to work out His divine purpose. Every man should know his post of duty. The Lord desires him to be His collaborer, and has given him instruction, simple, clear, and easy to be understood. No one is excusable for remaining in ignorance. Each should stand in his place, working unselfishly, earnestly, devotedly, with an eye single to the glory of God. <PUR, November 7, 1901 par. 1>

The Lord has a work for each one of us to do. From Him we are to find out what and where it is. We are not to grope along in darkness and uncertainty. Christ says: "I am the light of the world. He that followeth Me shall not walk in darkness." <PUR, November 7, 1901 par. 2>

Let God's workmen feel that every hour they are in need of divine guidance. Those who have not been looking to Jesus, inquiring, "Is this the way of the Lord?" should do so at once. Every day we should realize that God has given us a part in His great work, and that He expects us to act intelligently. We are not to try to get up something new and

singular, in order to create a sensation. We are to be content to give the instruction that Christ has given. Christ, not man, is to be our Pattern and Confidant. In our simplicity lies our power and safety. <PUR, November 7, 1901 par. 3>

In order that no one need make a mistake in his life-work, God has placed before us the perfect example of Christ. Those who minister in His stead are to be united in the bonds of sympathy and kindness, ever manifesting tender compassion for those who need help. They must show that they have the love of Jesus for those who are out of the way. They must put far from them every selfish consideration. As they study the life of Christ, they will learn lessons that will give hope, strength, comfort, and encouragement. <PUR, November 7, 1901 par. 4>

Let every soul endeavor to speak words that will be a strength and an inspiration to those who hear. We profess to be following Christ. We claim to be Christians. Does the love of God continually flow from us to others? Do we in word and action confess our Redeemer? We are altogether too indifferent in regard to one another. We forget to give words of hope and cheer, words that will rest the weary and strengthen the weak. <PUR, November 7, 1901 par. 5>

Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life nor in the life to come. "There remaineth therefore a rest to the people of God. . . . Let us labor therefore to enter into that rest, lest any man fail after the same example of unbelief." The rest here spoken of is the rest of grace, obtained by following the prescription. "Labor diligently." <PUR, November 7, 1901 par. 6>

Those who learn of Jesus, His meekness and lowliness, find rest in practising His lessons. It is not in indolence and selfish ease that rest is obtained. Only from earnest labor come peace and joy in the Holy Spirit, happiness on earth and glory hereafter. <PUR, November 7, 1901 par. 7>

We should labor for those who are loitering away their lives, accomplishing only half of what they might. We must strive to arouse them to a sense of their responsibility. We should pray for and exhort one another, and so much the more as we see the day approaching, to be earnest and active in good works. Let the voice of the faithful sentinel be heard, "Not slothful in business, fervent in spirit, serving the Lord." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <PUR, November 7, 1901 par. 8>

The present is our time for work. Let the Lord's servants, in whatever work for the Master they may be engaged, put all diligence into their efforts. Pray for grace to overcome shiftlessness in both temporal and spiritual matters. Rise above indolence. True faith in God and love for souls gives a genuine motive for faithfulness in work and a cure for selfishness, love of ease. <PUR, November 7, 1901 par. 9>

Let every child of God make Him their Counselor, and firmly believe that He is at their right hand to help them, trusting the promise, "I will guide thee with Mine eye." So many mistakes would not be made if all would make God their dependence, believing that He who never makes a mistake will prepare their way before them. We must believe in Christ as a personal, sympathizing Saviour, who doeth all things well. Our path, however rugged it may be, is marked out for us by the Lord; but He will walk with us, for we are to be colaborers with Him, guided by the Holy Spirit. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and to the left."

Mrs. E. G. White.

<PUR, November 7, 1901 par. 10>

November 7, 1901 What Shall We Eat? No. 2

"I present the Word of the Lord God of Israel, because of transgression the curse of God has come upon the earth itself, upon the cattle, and upon all flesh. Human beings are suffering the results of their own course of action in departing from the commandments of God. The beasts also suffer under the curse. Disease in cattle is making meat-eating a dangerous matter. The Lord's curse is upon the earth, upon man, upon beasts, upon the fish, and as transgression becomes almost universal, the curse will be permitted to become as broad and as deep as the transgression. Disease is contracted by the use of meat. The diseased flesh of these dead carcasses is sold in the market-places, and disease among men is the sure result. The Lord would bring His people into a position where they will not touch or taste the flesh of dead animals. There is no safety in eating of the flesh of dead animals, and in a short time the milk of the cows will also be excluded from the diet of God's commandment-keeping people. In a short time it will not be safe to use anything that comes from the animal creation."--Unpublished Testimony, July 26, 1898. <PUR, November 7, 1901 par. 1>

November 21, 1901 The Need of Church-Schools

Nothing is of greater importance than the proper education of our children and young people. The church should arouse, and manifest a special interest in this work; for now as never before Satan and all his host are determined to enlist the youth under the black banner that leads to ruin and death. <PUR, November 21, 1901 par. 1>

God has appointed the church as a watchman to have a jealous care over the children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. It is sleeping on guard. In this time of peril the fathers and mothers must awake and work as for life, or many of the youth will be forever lost. <PUR, November 21, 1901 par. 2>

Schools should now be started, under godly teachers, that the church may properly educate the young. God is grieved that we have neglected this so long. He would have us repent and turn to Him with all the heart, and redeem the time. While we should put forth earnest effort for the masses of the people all around us, and push the work into foreign fields, yet no amount of labor in this line can excuse us for neglecting the education of our own children and youth. They are to be so educated that they will become workers for God. Both parents and teachers, by precept and example, are to so instil the principles of truth and honesty into the minds and hearts of the young, that they may become men and women true as steel to God and His cause. <PUR, November 21, 1901 par. 3>

There is great need of educating the youth in the principles of health and temperance. The proper care and development of the physical powers can not be impressed too soon or too thoroughly on their minds. We are far, far behind our duty in instructing the children in this subject. We do not half realize the terrible danger that surrounds our young people. Many will forever perish, unless their feet are firmly planted on the rock of Christian temperance. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." <PUR, November 21, 1901 par. 4>

If, in the past, our youth had been properly educated in the principles of true health reform, so many would not today be reaping the harvest of wicked, careless sowing. They were not taught the truth of the words: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." <PUR, November 21, 1901 par. 5>

Parents and teachers do not estimate the magnitude of the work given them in training the young. The experience of the children of Israel was written for us "upon whom the ends of the world are come." As in their day, so now the Lord would have the children gathered out from those who are teaching and practising evil. He desires us to gather them into our own schools, where the Word of God can be made the foundation of all their education. <PUR, November 21, 1901 par. 6>

If ever we are to work in earnest, it is now. The enemy is pressing in from all sides, like a flood. Only the power of God can keep and save our children from being swept away by this tide of evil. The responsibility resting on parents, teachers, the members of the church, is greater than words can express. <PUR, November 21, 1901 par. 7>

To train the young to become true soldiers of the Lord Jesus Christ is the most noble work ever given to mortal man. Only the most devout and consecrated persons are to be selected as church-school teachers. Only those who love the children, and can see in them souls to be saved for the Master, should have charge of this work. Teachers who study the Word of God as it should be studied will know something of the value of the souls under their care. <PUR, November 21, 1901 par. 8>

Children who are receiving a true Christian education will be witnessing for Christ. And in the closing work of this earth's history many of these children and youth will astonish the people by their witness to the truth in words of simplicity, yet spoken with spirit and power. They have been taught the fear of the Lord, and their hearts have been softened by a careful and prayerful study of the Bible. And in the near future many will receive the Spirit of God and act a part in proclaiming the truth to the world, that at that time can not be done by the older members of the church. <PUR, November 21, 1901 par. 9>

The Lord would use the church-school to aid the parents to educate and prepare their children for this time. Then let the church take hold of the church-school work in earnest, and make it what the Lord desires it to be to the children and youth.

Mrs. E. G. White.

<PUR, November 21, 1901 par. 10>

December 5, 1901 True Independence

The sacred, solemn work that God has given to His people calls for whole-hearted, thoroughly-converted men, men whose lives are interwoven with the life of Christ. It calls for those who are willing to seek wisdom of God, and to

receive counsel from their brethren of experience, that they may not mar His work. The greatest need of today, that the truth may advance rapidly, is unity and harmony among God's people. <PUR, December 5, 1901 par. 1>

Some are deceived as to what constitutes true independence. Obstinacy is often confounded with independence. The yielding of self, surrendering all to the will of God, being clothed with humility, possessing that love which is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, can not be obtained unless Christ rules the life. But every worker who will truly humble himself will be used by the Lord to do a great work. <PUR, December 5, 1901 par. 2>

True independence never disdains to ask advice of the experienced, and it treats the counsel of others with respect. God desires His people to be disciplined and brought into harmony, that they may see eye to eye. This does not mean that they are to yield up their individuality. Individuality should not be sacrificed, but it should be refined and elevated. That personal independence which leaves one to trust to his own judgment, to be self-willed, and to despise the counsel of his brethren, is not what is needed at this time. <PUR, December 5, 1901 par. 3>

When one loses hope and courage, and is driven hither and thither by this or that idea, and by what this or that one may say; when he is aimless and unstable, and accomplishes little, he needs more self-reliance and independence. But when one has a high opinion of himself, and thinks that his labors are of more real consequence than they are; when he pleads for personal freedom and self-direction in his work, he needs to humble himself before God. <PUR, December 5, 1901 par. 4>

In many cases we can yield our will, and even our judgment, to that of others without sacrificing principle. Many have the idea that they are responsible to Christ alone for direction and experience, and are entirely independent of His church. Those who boast of this independence need to be brought into closer relation to Christ. He is the fountain; the church that maintains its connection with Him is the channel of communication. <PUR, December 5, 1901 par. 5>

We are living in a solemn time; an important work is to be done for our own souls and for the souls of others. Those who are so independent, so self-sufficient, that they see no need of counseling with their experienced brethren, will suffer great loss. God desires us to have that independence of character which will give us strength to be resolute for the right under all circumstances; strength to overcome bad habits, and to walk in the light; strength to separate ourselves forever from that which we see to be wrong. This independence comes from God, and, in order to gain it, we must maintain a close connection with Him. <PUR, December 5, 1901 par. 6>

True strength of character consists of power of will and power of self-control. Uncontrolled passion is not strength, but weakness. The greatness and nobility of a man are measured, not by the power of his feelings to subdue him, but by his power to subdue them. He who can rule his own spirit is greater than he who takes a city. <PUR, December 5, 1901 par. 7>

When one tells us of our faults, and points out our mistakes, showing us a better way, we should receive the correction gratefully and try to profit by it. We should put away the temptation to feel hurt, to show our so-called dignity, and to claim our independence. God will reward the humble. In due time he shall be exalted. <PUR, December 5, 1901 par. 8>

When we go to the Lord and earnestly plead for wisdom; when we truly long for His guidance in all things, not wishing our own way, but earnestly desiring to walk in His way, then we are glad to advise with those of experience, those who desire to see us do good work for the Master. After we have earnestly sought the Lord for light, often our duty is made plain to us as we counsel with others. When we feel sure that we know the right way, and will listen to nothing unless it agrees with our ideas, we are in no condition to be shown the true path, and are in danger of making mistakes. <PUR, December 5, 1901 par. 9>

God does not desire us to be indifferent, not caring what we do, leaving this one or that one to lead us wherever his fancy may run. This is not humility. God desires us to seek Him for light, wisdom, and understanding. Let us keep our minds free from pride, that He may lead. Let us be willing to look at things from all sides, and let self drop out of sight. Let the first thought be, What will tell for the glory of God, and be of the greatest help to others? <PUR, December 5, 1901 par. 10>

The Lord desires His children to work as a unit, all seeking the advancement of the cause, and the good of one another. To see another prosper should give us joy. When one of our number is used by the Lord to do a good work, let all rejoice. If self is dead, we can rejoice when we feel that another has a higher place than ours. But we often mistake as to what is the higher place. We do not view the matter as God views it. Those who are called to endure the hardest trials, to bear the heaviest burdens, to meet the greatest difficulties, are those whom God trusts. The Lord said of Paul, "I will show him how great things he must suffer for My name's sake." It is not the trials we make for ourselves, nor the persecution we bring upon us by our own course, that counts, but the trials and persecution we endure for Christ's sake.

Mrs. E. G. White.

December 5, 1901 The Use of the Rod

"If as teachers in the home the father and the mother allow children to take the lines of control into their own hands, they are held responsible for what their children might otherwise have been. From babyhood the child should be taught that the mother is master. Never should the mother allow Satan to arouse or strengthen the disagreeable passions of her child. She should not use the rod, if it be possible to avoid doing so. But if milder measures prove insufficient, punishment which will bring the child to its senses should in love be administered. Frequently one correction will be enough for a lifetime to show a child that he does not hold the lines of control. <PUR, December 5, 1901 par. 1>

"This question of discipline should be understood in the school as well as in the home. We should hope that in the school-room there would never be occasion to use the rod. But if in a school there are those who stubbornly resist all counsel and entreaty, all prayer and burden of soul in their behalf, then it is necessary to make them understand that they must obey. <PUR, December 5, 1901 par. 2>

"Some teachers do not think it is best to urge or enforce obedience. They say that it is their duty merely to educate. True, it is our duty to educate. But what does the educating of children amount to if, when they disregard the principles placed before them, the teacher does not feel that he has a right to exercise authority."--Talk to Church-school Teachers, Sept. 8, 1901, by Mrs. E. G. White.

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<PUR, December 5, 1901 par. 3>

December 19, 1901 The Keeping of Records

Our people do not half appreciate the importance of having the records of our institutions properly kept. When records are properly kept, they are a great help in keeping institutions, as well as private individuals, out of debt. Correct bookkeeping is a matter of no little consequence. There has been altogether too much blundering in the matter of keeping accounts. The books in some of our institutions have at times been kept by those who were not thorough, practical bookkeepers. Many have entered upon their work without receiving the education essential in order to be able to keep books correctly. More than once when the records have been given entirely into the charge of these inexperienced bookkeepers, they have so confused the accounts that financial loss has resulted to the institution, and even greater disaster to the accountants themselves; for their honesty has been questioned and their influence hurt.

<PUR, December 19, 1901 par. 1>

There is a right way and a wrong way of conducting business. Often that which at the outset seems the hard way is the right way, and what appears to be the easy way proves in the end to be the most difficult and confusing. <PUR, December 19, 1901 par. 2>

In every business firm and in every institution the bookkeeper should make a plain record of every dollar received and every dollar paid out. Then there will be no uncertainty as to what has been done with the money. When accounts are handled in a hurried, haphazard manner, it is not known whether the bills are paid or not, the institution suffers losses, and there is room for suspicion that fraud has been practised by some one. <PUR, December 19, 1901 par. 3>

Correctness in the keeping of accounts is especially required at a time when buildings are being erected. A faithful statement of every transaction should be made on the books. If this is not done, a great amount of money will be used, and no one will know exactly where it has gone. Great amazement will be felt. The bookkeeper is questioned, but if he has no written evidence to show for the money expended, suspicion rests on the transaction. And it may be that the truth in regard to the matter will not be known until the day when every man's work is brought in review before God.

<PUR, December 19, 1901 par. 4>

Instead of promptly making a record of all business transactions, some trust to memory, and then discrepancies appear in their work. They may have no intention of dishonesty, yet they are unfaithful in failing to keep their accounts properly. Thus some have lost their reputation for honesty, and, under the feeling that they were not trusted, they have grieved themselves to death. As long as life lasted, a shadow hung over them, and they did not realize that their great mistake was in trusting to their memory. <PUR, December 19, 1901 par. 5>

Some of our institutions have been involved in serious embarrassment through the failure of their records to reveal the true financial standing. Investments have been made and debts contracted that would never have been if the books had told the whole truth in regard to the finances. <PUR, December 19, 1901 par. 6>

Often it is in this way that our institutions are tempted to needless outlay in the erection of large and expensive buildings. Through lack of a definite knowledge of the real financial condition at home and of the necessities of the

work in other fields, money has been selfishly invested where it was least needed. Some parts of the field have been supplied with facilities that were wholly uncalled for, while in other parts the workers have lacked that which was absolutely essential to success. Buildings and other facilities for the use of schools, sanitariums, and churches could not be supplied when they were sadly needed. Thus the efforts of the workers have been crippled, and the message of truth in its onward course has been retarded. <PUR, December 19, 1901 par. 7>

In order that the records in our institutions may be properly kept, great care should be given to the selection and training of accountants, to the adoption of right methods for the keeping of books, and to the proper supervision of the bookkeeper's work. <PUR, December 19, 1901 par. 8>

The methods of bookkeeping followed should be such as are simple and easy to be understood. Some may desire to bring in new methods, claiming that these are superior to the system employed by the former bookkeepers. But before the new methods are introduced, they should be examined and approved by an experienced bookkeeper. Let no one bring in new methods on his own responsibility; they should be adopted only by the counsel of competent persons. <PUR, December 19, 1901 par. 9>

To adopt new and untried methods of bookkeeping means more than may at first sight appear. When one does this, and for a time keeps the records, and then is suddenly called away, it is often the case that his successor is not familiar with these new methods. Thus perplexity arises, the work is hindered, and the one who has kept the accounts incurs the suspicion of incompetency and even dishonesty. Everything that can be done, should be done to train bookkeepers who will keep the records by the most simple process so that when others take their place, everything on the books shall be clear and easy to be understood. <PUR, December 19, 1901 par. 10>

One who is not acquainted with the intricacies of the business should not be left to deal with the records unaided. His work should often be examined by an experienced and accurate accountant. Let no bookkeeper be left to follow his own ideas, without counsel from others. At stated periods the account books in every conference, society, and every institution connected with our cause should be carefully examined. Let some one be appointed for the work, a person of experience, who is able to judge properly of the business done. If the records of our institutions are properly kept and carefully examined, they will show when debts are being contracted that may be difficult to pay. The cause of the institution not being self-supporting will readily appear. Then steps can, at once, be taken to prevent loss, so as to save the disaster and disgrace of an accumulating debt. <PUR, December 19, 1901 par. 11>

Let it ever be kept in mind that it is the Lord's money which is handled in our institutions, and that through His heavenly intelligences He keeps a record of the way in which the money is used. Every account passes to the unseen Bookkeeper above. When money is needlessly expended, the record is made in heaven, "Weighed in the balances, and found wanting." <PUR, December 19, 1901 par. 12>

God desires that the financial part of the cause shall be carried by business men, men who are careful, faithful, and just--wise men who seek to know and to do His will, that His Spirit may rest on them. When this is the case, prosperity will attend the work, for with such workers God can cooperate.

Ellen G. White.

<PUR, December 19, 1901 par. 13>

February 13, 1902 Press Together

In the prayer Christ offered for His disciples just before His crucifixion, He said: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." <PUR, February 13, 1902 par. 1>

What a wonderful prayer is this! Consider it carefully. Study every word, lest you fail of receiving the impression that God desires to make on your heart,--an impression of the greatest importance to you. This prayer holds out before us our possibilities, showing that it is our privilege to live in covenant relation with God. Every one may understand these wonderful, far-reaching expressions, and may appropriate to himself the rich promises they contain. Those who do not avail themselves of the blessings so graciously offered them will be called on in the day of the Lord to answer for their refusal to accept the great gift placed within their reach. <PUR, February 13, 1902 par. 2>

"I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." Can you comprehend this statement? Is it deeper and broader than

your faith can reach? Do you ask, Can this be? It can; for God has said it, and He means every word He says. He will not alter the thing that has gone out of His lips. <PUR, February 13, 1902 par. 3>

"Father, I will that they also, whom Thou hast given Me, be with Me where I am. . . . I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them." <PUR, February 13, 1902 par. 4>

The voice that utters this prayer is the voice of our Redeemer. Do not the tones thrill through every part of your being, filling you with a desire so to live that His prayer may be answered? Who can look into the heart of the great mystery of redemption, and find it to be love without catching the same spirit that led Christ to die for sinners? As we think of His sacrifice, our life is bound up with His. A desire to serve Him takes possession of every fiber of the being. <PUR, February 13, 1902 par. 5>

God has united believers in church capacity, in order that one may strengthen another in good and righteous endeavor. The church on earth would indeed be a symbol of the church in heaven, if the members were of one mind and one faith. It is those who are not moved by the Holy Spirit that mar God's plan. Another spirit takes possession of them, and they help to strengthen the forces of darkness. Those who are sanctified by the precious blood of Christ will not become the means of counterworking the great plan which God has devised. They will not bring human depravity into things small or great. They will do nothing to perpetuate division in the church. <PUR, February 13, 1902 par. 6>

It is true that there are tares among the wheat; in the body of Sabbath-keepers evils are seen: but because of this shall we disparage the church? Shall not the managers of every institution, the leaders of every church, take up the work of purification in such a way that the transformation in the church shall make it a bright light in a dark place? <PUR, February 13, 1902 par. 7>

Our great need is unity, perfect oneness in God's work. We are nearing the end of this earth's history and God calls upon all to lift the standard bearing the inscription. "Here are they that keep the commandments of God and the faith of Jesus." He calls upon His people to work in harmony. He calls upon those engaged in our medical work to unite with the ministry: He calls upon the ministers to cooperate with the medical missionary workers: and He calls upon the church to take up their appointed duty, holding up the standard of true reform in their own territory, leaving the trained and experienced workers to press on into new fields. No word is to be spoken to discourage any, for this grieves the heart of Christ, and greatly pleases the adversary. All need to be baptized with the Holy Spirit; all should refrain from disparaging remarks, and draw near to Christ, that they may appreciate the heavy responsibilities which the coworkers with Christ are carrying. "Press together, press together," are the words of our divine Instructor. Unity is strength; disunion is weakness and defeat.

Mrs. E. G. White.

<PUR, February 13, 1902 par. 8>

March 13, 1902 Christlike Service

There must be a reformation in our churches in regard to evil thinking and evil speaking. These sins are stumbling-blocks over which sinners stumble to perdition. They create disturbances that never need to exist. God will not justify us in giving expression to ill feeling against those whom we think have erred. Have we ourselves never made mistakes? Have we never been in the slough of despond? God help us to remember how hard it is, when tempted by the enemy, to have our own brethren step to his side, and try to hurt and destroy. <PUR, March 13, 1902 par. 1>

"Ye are not your own; for ye are bought with a price." Every part of the being is the Lord's, paid for by the precious blood of Jesus. We are to remember this in dealing with one another. We are to treat our fellow-workers with respect and kindness and love; for they belong to Christ. They may not always please us. What they do may not always meet our ideas. Nevertheless, we are to unite with them in Christian fellowship. <PUR, March 13, 1902 par. 2>

Think of the importance Christ places on unity. He prayed that the oneness existing between Him and His Father might exist among His followers, that the world might know that God had indeed sent His Son into the world to save sinners. How shall this prayer be answered?--By every believer putting away evil thinking and evil speaking. <PUR, March 13, 1902 par. 3>

The Lord desires His servants to show His forbearance in dealing with one another. Do not speak or write one word of censure or recrimination, even though it may seem to you as if the censure were deserved. Refuse to listen to complaints. Close the heart against prejudice. Let no word of evil surmising escape your lips. God is dishonored by those who accuse their brethren. Let envy be quenched in the flow of love from the fountain of God's love. Evil imaginings are not worth the time so often given to thinking of and repeating them. <PUR, March 13, 1902 par. 4>

Do not admit a wrong that God has not charged upon you. But do not take time to contradict the false reports that are

made. Shall we destroy our fragrance of spirit because others clothe themselves with bitterness?--God forbid. Is it not sufficient for us to know that God does not record these reports in the books of heaven as true? <PUR, March 13, 1902 par. 5>

Open your heart to Christ's forbearance. Let not a day pass in which you do not realize your accountability to work for God, an accountability placed on you by the death of His Son in your behalf. Let not a day pass on which you do not try to heal the wounds that sin has made. Always be found working on the broad plan of God's love. <PUR, March 13, 1902 par. 6>

We are under obligation to will to do the will of God. The Saviour is working for us. He is our Advocate in the heavenly courts, ever making intercession for us. The cry of the one ready to perish finds swift entrance to His ear. "He shall deliver the needy when he crieth, the poor also, and him that hath no helper." Shall we not work for Him on the lines He has marked out? Shall we not be Christlike advocates of those who err? <PUR, March 13, 1902 par. 7>

Christ suffered, being tempted; therefore He always sympathizes with the tempted ones whom Satan is seeking to destroy. That He might be a merciful and faithful high priest, He was in all things made like those He came to help. He has compassion on the ignorant, and on those who are out of the way; for when on this earth He was compassed with infirmity. He is able to help us in our perplexities. As He works for us, let us work for one another. Let us reveal His love for our fellow-workers, acting in such a way that they will have full confidence in us. <PUR, March 13, 1902 par. 8>

Many more than we suppose need a helping hand held out to them. There are many to whom words of compassion and sympathy would be as a cup of cold water to a thirsty soul. Are you doing Christ service by ministering to weary, discouraged fellow-beings? In love and pity Christ helps us. Shall we not impart His grace to others, by speaking to them words of hope and courage?

Mrs. E. G. White. <PUR, March 13, 1902 par. 9>

March 27, 1902 The Care of Workers

*[Read at the conference at Portland.]

Some provision should be made for the care of ministers and others of God's faithful servants who, through exposure or overwork in His cause, have become ill and need rest and restoration, or who, through age or loss of health, are no longer able to bear the burden and heat of the day. Ministers are often appointed to a field of labor which they know will be detrimental to their health; but, unwilling to shun trying places, they venture, hoping to be a help and blessing to the people. After a time they find their health failing. A change of climate and of work is tried, without bringing relief; and now what are they to do? <PUR, March 27, 1902 par. 1>

These faithful laborers, who for Christ's sake have given up worldly prospects, choosing poverty rather than pleasure or riches; who, forgetful of self, have labored earnestly to win souls to Christ; who have given liberally to advance various enterprises in the cause of God, and have then sunk down in the battle, wearied and ill, and with no means of support, must not be left to struggle on in poverty and suffering, or to feel that they are paupers. When sickness or infirmity come upon them, let not our workers be burdened with the anxious query, "What will become of my wife and little ones, now that I can no longer labor and supply their necessities?" It is but just that provision be made to meet the needs of these faithful laborers and the needs of those who are dependent on them. <PUR, March 27, 1902 par. 2>

Generous provision is made for the veterans who have fought for their country. These men bear the scars and lifelong infirmities that tell of their perilous conflicts, their forced marches, their exposure to storms, their sufferings in prison. All these evidences of their loyalty and self-sacrifice give them a just claim upon the nation they have helped to save, a claim that is recognized and honored. But what provision have Seventh-day Adventists made for the soldiers of Christ? <PUR, March 27, 1902 par. 3>

Workers Neglected

Our people have not felt as they should the necessity of this matter, and it has therefore been neglected. The churches have been thoughtless, and, though the light of the Word of God has been shining upon their pathway, they have neglected this most sacred duty. The Lord is greatly displeased with this neglect of His faithful servants. Our people should be as willing to assist these persons when in adverse circumstances as they have been willing to accept their means and services when in health. <PUR, March 27, 1902 par. 4>

God has laid upon us the obligation of giving special attention to the poor among us. But these ministers and workers are not to be ranked with the poor. They have laid up for themselves a treasure in the heavens that faileth not. They have served the conference in its necessity, and now the conference is to serve them. When cases of this kind come before us, we are not to pass by on the other side. We are not to say, "Be ye warmed and filled" (James 2: 16), and then

take no active measures to supply their necessities. This has been done in the past, and thus in some cases Seventh-day Adventists have dishonored their profession of faith, and have given the world opportunity to reproach the cause of God. <PUR, March 27, 1902 par. 5>

Providing Homes for Workers

It is now the duty of God's people to roll back this reproach by providing these servants of God with comfortable homes, with a few acres of land, on which they can raise their own produce and feel that they are not dependent on the charities of their brethren. With what pleasure and peace would these worn laborers look to a quiet little home where their just claim to its rest would be recognized! <PUR, March 27, 1902 par. 6>

The duty we owe to these persons has been referred to again and again, but no decided action has been taken in reference to it. As a people we should feel our responsibility in this matter. Every church-member should feel an interest in all that concerns the human brotherhood and the brotherhood in Christ. We are members one of another; but if one member suffers, all the members suffer with him. Something must be done, and the conference should have spiritual discernment that they may understand the privileges and comforts which these worn-out workers need and deserve. <PUR, March 27, 1902 par. 7>

Our Sanitariums a Refuge for Workers

Often these ministers will need special care and treatment. Our sanitariums should be a refuge for such and for all our worn workers who need rest. Rooms should be prepared where they can have a change and rest, without constant anxiety as to how they are to meet the expenses. When the disciples were worn with labor, Christ said to them, "Come ye yourselves apart, . . . and rest awhile." Mark 6:31. He would have arrangements made whereby His servants now may have opportunity to rest and recover strength. Our sanitariums are to be opened to our hard-working ministers, who have done all in their power to secure funds for the erection and support of these institutions; and at any time when they are in need of the advantages here offered, they should be made to feel at home. <PUR, March 27, 1902 par. 8>

These workers should not at any time be charged a high price for board and treatment, neither should they be regarded as beggars, or in any way made to feel as such by those whose hospitality they receive. To manifest liberality in the use of the facilities God has provided for His worn and overworked servants is genuine medical missionary work in His sight. The souls of God's workers are bound to Him, and, when they are received, it should be remembered that Christ is received in the person of His messengers. He requires this, and is dishonored and displeased when they are treated indifferently or dealt with in a small or selfish manner. God's blessing will not attend close dealing with any of His chosen ones. Among the medical fraternity there has not always been a keenness of perception to discern these matters. Some have not regarded them as they should. May the Lord sanctify the perception of those who have charge of our institutions, that they may know who should have true sympathy and care. <PUR, March 27, 1902 par. 9>

That branch of the cause for which these worn-out laborers have worked should show an appreciation of their labors by helping them in their time of need, thus sharing largely with the sanitarium in the burden of expense. <PUR, March 27, 1902 par. 10>

Some workers are so situated as to be able to lay by a little from their salary, and this they should do, if possible, to meet an emergency; yet even these persons should be welcome as a blessing to the sanitarium. But most of our laborers have many and great obligations to meet. At every turn when means are needed, they are called upon to do something, to lead out, that the influence of their example may stimulate others to liberality and the cause of God be advanced. They feel such an intense desire to plant the standard in new fields that many even hire money to help various enterprises. They have not given grudgingly, but felt that it was a privilege to work for the advancement of the truth. By thus responding to calls for means, they often are left with very little surplus. The Lord has kept an accurate account of their liberality to the cause. He knows what a good work they have done, a work of which the younger laborers have no conception. He has been cognizant of all the privations and self-denial they have endured. He has marked every circumstance of these cases. It is all written in the books. These workers are a spectacle before the world, before angels, and before men, and they are an object lesson to test the sincerity of our religious principles. The Lord would have our people come to their senses and understand that the pioneers in this work deserve all that our institutions can do for them. God calls upon us to understand that those who have grown old in His service deserve our love, our honor, our deepest respect. <PUR, March 27, 1902 par. 11>

Experienced Workers as Counselors

Tried and aged servants of God are most precious in His sight, and they are not to be cast off or made to feel that they are no longer of use in His cause. They should not be expected to engage in active labor and carry the heavy burdens which they once bore; younger men should put their shoulder to the wheel and work disinterestedly, carrying the work strongly and zealously forward; but, though called to bear responsibilities, they should, with true humility of mind, know how to value and use the wisdom and counsel of these more experienced ones. If they have that connection with God that they should have, they will prize above gold and silver the advice and instruction of these worn and tried servants of the Lord. Those who for years have labored as the chosen of God, who have ever shown that their hearts were in the work, deserve our fullest confidence. The Lord will certainly use these old standard-bearers, who have served Him with heart and pen, and voice and means, if they will continue to cling fast to Him. He is, and ever will be, with the veterans who have held fast to the truth in times of peril. When the foundation of the faith of younger men seems to be giving way, and their house falling, the testimony of these older warriors, like Caleb, will be heard, "Let us go up at once, and possess it [the land]; for we are well able to overcome it." Num. 13:30. When the voice of unbelief is heard, their faith will turn the tide to a glorious victory. <PUR, March 27, 1902 par. 12>

A Workers' Fund

A fund should be raised for such workers as are unable to labor. We can not be clear before God unless we make every reasonable effort in this matter, and that without delay. There are some among us who will not see the necessity of this move, but their opposition should have no influence with us. Those who purpose in their hearts to be right and do right should move steadily forward for the accomplishment of a great work, a work which God requires to be done. There are many who are at their ease, who have postponed the work of doing good with their substance, but shall it be so longer? Shall we love money so well that we shall bury it in the earth? <PUR, March 27, 1902 par. 13>

God calls for the cooperation of all in this enterprise. The affluent should give of their abundance; but if they give grudgingly, longing to have every dollar to invest in some worldly enterprise, they will receive no reward. The humble gift from the poorer class is not, in the sight of God, inferior to the larger offerings of the more wealthy. The Lord will add His blessing to the gift, making its errand of love fruitful in accordance with the whole-hearted cheerfulness with which it is bestowed. The mites from every source should be carefully cherished. <PUR, March 27, 1902 par. 14>

The ardor of the youth is now needed. They should put away vanity and restrict their wants. I would urge upon them and upon all our people that the money usually invested in unnecessary things be put to a higher, holier use. Do what you can toward creating a fund for the aged ministers, worn out with constant labor and care. Consecrate all that you have to the Lord. Do not use your money to gratify self. Put it into the Lord's treasury. Do not allow means to pass recklessly out of your hands merely to gratify the wishes of yourselves or others. In your expenditure of means consider that it is the Lord's money which you are handling, and that you must render to Him an account for its use. <PUR, March 27, 1902 par. 15>

To the aged, who are losing their hold of this life, I appeal to make a right disposition of your Lord's goods before you fall asleep in Jesus. Remember that you are God's stewards. Give back to the Lord His own while you live. Do not fail to attend to this while you have reason. As age comes upon us, it is our duty to make a disposition of our means to the instrumentalities which God has established. Satan is using every device to divert from the Lord's cause means so much needed. Many are binding up their talent of means in worldly enterprises, when the cause of God needs every dollar to advance His truth and glorify His name. I ask, Shall we not lay up for ourselves treasure in heaven, in bags that wax not old? I would especially urge the aged, who are soon to make a disposal of their means, to remember the wants of those who have ministered faithfully in word and doctrine. Place your means where, should health and life fail, they can be invested in the cause of God. Thus they will be put out to the exchangers, and be constantly accumulating. <PUR, March 27, 1902 par. 16>

I call upon the church as a whole, upon its individual members, to render to God His own intrusted capital with interest. Thus you will have treasure in heaven. Let your heart be true to Jesus. Although you may feel that you are the least of all saints, yet you are members of Christ's body, and through Him you are identified with all His human agencies and with the excellence and power of the heavenly intelligences. None of us liveth to himself. To each is assigned a post of duty, not for his own narrow, selfish interests, but that the influence of each may be a strength to all. If we really believed we were individually a spectacle to the world, to angels, and to men, would we not as a church manifest a very different spirit from that which we now manifest? Would we not be a living, working church? <PUR, March 27, 1902 par. 17>

The small and the larger streams of beneficence should be kept flowing. God's providence is far ahead of us, moving onward much faster than our liberalities. The way for the advancement and upbuilding of the cause of God is blocked

by selfishness, pride, covetousness, extravagance, and love of display. The whole church is charged with a solemn responsibility to life in every branch of the work. If its members follow Christ, they will deny the inclination for display, the love of dress, the love of elegant houses and furniture. There must be far greater humility, a much greater distinction from the world among Seventh-day Adventists, else God will not accept us, whatever our position or character of the work in which we are engaged. Economy and self-denial will furnish many in moderate circumstances with means of benevolence. It is the duty of all to learn of Christ, to walk humbly in the self-denying path in which the Majesty of heaven trod. The whole Christian life should be one of self-denial, that, when calls for help are made, we shall be ready to respond. <PUR, March 27, 1902 par. 18>

As long as Satan works with unremitting energy to destroy souls; as long as there shall be a call for laborers in any part of the wide harvest field, so long will there be a call to give for the support of the work of God in some one of its many lines. We relieve one need, only to make way to relieve another of like character. The self-denial required to obtain means to invest in that which God values most highly will constantly develop habits and a character which will win for us the approbation, "Well done," and make us fit to dwell forever in the presence of Him who gave all things for us, who for our sake became poor, that we through His poverty might inherit eternal riches.

Mrs. E. G. White.

<PUR, March 27, 1902 par. 19>

April 10, 1902 How to Deal with the Erring

In the parable of the lost sheep is represented Christ's love for the erring, wandering ones. The shepherd who discovers that one of his sheep is missing does not look carelessly upon the flock that is safely housed, and say: "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheepfold and let him in." No; no sooner does the sheep go astray than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold and goes in search of the straying sheep. The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's anxiety and the more earnest his search. He makes every effort to find that one lost sheep. <PUR, April 10, 1902 par. 1>

With what relief he hears in the distance its first faint cry! Following the sound, he climbs the steepest height; he goes to the very edge of the precipice, at the risk of his life. Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his bosom; if it is bruised and wounded, he gathers it in his arms. With gratitude that his search has not been in vain, he bears it back to the fold. <PUR, April 10, 1902 par. 2>

This lesson is for us. The agony that Christ endured on the cross testifies to the high estimate He places on the human soul. It was to seek and save the lost that He came to this earth. His mission was to sinners--sinners of every grade, of every tongue and nation. The most erring, the most sinful, were not passed by; His efforts were especially for those who needed the salvation He came to bring. The greater their need of reform, the deeper was His interest, the greater His sympathy, the more earnest His labor. His great heart of love was stirred to its depths for the ones whose condition was most hopeless, and who most needed His transforming grace. <PUR, April 10, 1902 par. 3>

Those who accept the great salvation brought to them by Christ pledge themselves to be coworkers with Him, to work as He worked, to love those in ignorance and sin, even as He loved them. <PUR, April 10, 1902 par. 4>

Often the newly-converted soul has fierce conflicts with established habits or with some special form of temptation, and, being overcome by some master passion or tendency, he is guilty of indiscretion or actual wrong. It is then that energy, tact, and wisdom are required of his brethren, that he may be restored to spiritual health. In such cases the instructions of God's Word apply: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." <PUR, April 10, 1902 par. 5>

But how little of the pitying tenderness of Christ is manifested by His professed followers! There has been among us as a people a lack of deep, earnest, soul-touching sympathy and love for the tempted and erring. Many have shown great coldness and sinful neglect, passing by on the other side, keeping as far as possible from those who most need help. <PUR, April 10, 1902 par. 6>

When one errs, others too often feel at liberty to make the case appear as bad as possible. Those who perhaps are

guilty of as great sins in some other direction will treat their brother with cruel severity. Errors committed through ignorance, thoughtlessness, or weakness are exaggerated into wilful, premeditated sin. Some, seeing souls going astray, fold their hands, and say: "I told you so. I knew there was no dependence to be placed on them." <PUR, April 10, 1902 par. 7>

Unless we cultivate the precious plant of love, we are in danger of becoming narrow, unsympathetic, bigoted, and critical, esteeming ourselves to be righteous when we are far from being approved by Christ. Some are uncourteous, abrupt, harsh. These do incalculable harm by their misrepresentation of the loving Saviour. <PUR, April 10, 1902 par. 8>

We must expect to meet and bear with great imperfections in those who are young and inexperienced. Christ has bidden us seek to restore such in the spirit of meekness, and He will call us to account for pursuing a course that will drive them to discouragement, despair, and ruin. He declares, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." <PUR, April 10, 1902 par. 9>

Can you stand before God and plead a faultless character, a blameless life? Often you have needed the forgiveness of Jesus. You are continually dependent on His compassion and love. Yet have you not failed of manifesting toward others the love Christ has manifested toward you? Have you felt a burden for the one you saw venturing into forbidden paths? Have you kindly admonished him? Have you wept for him and prayed with him and for him? Have you, by tender words and kindly acts, shown him that you love him? As you have associated with those who were faltering and staggering under the load of infirmities of disposition and faulty habits, have you left them to fight the battle alone? Have you passed these sorely tempted ones by on the other side, while the world has stood ready to give them sympathy and to allure them into Satan's snare? Have you said, like Cain, "Am I my brother's keeper?" How must the great Head of the church regard the great work of your life? To Him every soul is precious. How, then, must He look upon your indifference with regard to those who stray from right paths? Be sure that He who is the true Watchman of the Lord's house marks every neglect. <PUR, April 10, 1902 par. 10>

It is not yet too late to redeem the neglect of the past. Let there be a renewal of the first love. Search out the ones you have driven away; bind up by confession the wounds you have made. Many have become discouraged in the struggle of life whom one word of kindly cheer and courage would have strengthened to overcome. Come close to the great heart of pitying love, and let the current of that divine compassion flow into your heart and from you to the hearts of others. Never, never become cold, heartless, unsympathetic. Never lose an opportunity to say a word that will encourage hope. We can not tell how far-reaching may be the influence of our words of kindness, our efforts to lighten some burden.

Mrs. E. G. White. <PUR, April 10, 1902 par. 11>

April 24, 1902 God's Power to Fit Men for Service

Our large cities are fast reaching the condition of the world before the flood, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." God-dishonoring sins are practised by people living in lordly homes; but some of these very people, under the preaching of the last testing message, will be convicted and converted. From His inexhaustible store of grace, God can endow all who come to Him. Looking upon humanity, fallen and degraded, He declares that the Holy Spirit shall be poured out upon all flesh. Many who have never heard the special truths for this time will feel the conviction of the Spirit as they listen to the message of startling importance. <PUR, April 24, 1902 par. 1>

In our large cities the message is to go forth as a lamp that burneth. God will raise up laborers for this work, and His angels will go before them. Let no one hinder these men of God's appointment. Forbid them not. God has given them their work. Let the message be given with so much power that the hearers shall be convinced. God will raise up workers who will occupy peculiar spheres of influence, workers who will carry the truth to the most unpromising places. Men will say, "Yea," where once they said, "Nay." Some who were once enemies will become valuable helpers, advancing the work with their means and their influence. <PUR, April 24, 1902 par. 2>

With intense earnestness God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages, He has counted His workers, both men and women, and has prepared the way before them, saying: "I will send My messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they will use to the glory of My name the talents intrusted to them. They will go forth to work for Me with zeal and devotion. Through their efforts the truth will speak to thousands in a most forcible manner, and men spiritually blind shall receive sight, and shall see My salvation. Truth will be made so prominent that he who runs may read. Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past; but let no one, because of this, block the way by criticism." <PUR, April 24, 1902 par. 3>

God will set in operation many plans for the accomplishment of His work. The means that He has intrusted to

wealthy men will be used to sustain His cause. His people will concentrate their forces more and more directly on the great consummation, believing and obeying the commission:-- <PUR, April 24, 1902 par. 4>

"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." <PUR, April 24, 1902 par. 5>

Oh, what a work there is before us! Our ministers are not to hover over those who have received the message. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters God's messengers are to sow the seeds of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields. <PUR, April 24, 1902 par. 6>

Just as soon as a church is organized, let the minister set the members to work. The newly-formed churches will need to be educated. The minister should devote more of his time to educating than to preaching. He should teach the people how to extend the knowledge of the truth. While the new converts should be taught to ask counsel of those more experienced in the work, they should also be taught not to put ministers in the place of God. Ministers are not gods, but human beings, men compassed with infirmities. Christ is the One to whom all are to look for guidance. "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth. . . . And of His fulness have all we received, and grace for grace." "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." <PUR, April 24, 1902 par. 7>

The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work, imparting that which they have received. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the message of truth to the regions beyond.

Mrs. E. G. White.

<PUR, April 24, 1902 par. 8>

April 24, 1902 The Need of Church-Schools

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?" <PUR, April 24, 1902 par. 1>

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. <PUR, April 24, 1902 par. 2>

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 to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons 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. <PUR, April 24, 1902 par. 3>

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." <PUR, April 24, 1902 par. 4>

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. . . . <PUR, April 24, 1902 par. 5>

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 offense 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. <PUR, April 24, 1902 par. 6>

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 the last days children's voices will be heard proclaiming the message. As Christ, in the temple, solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth children in their simplicity will speak words which will be an astonishment to men who now talk of "higher education." 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.--Mrs. E. G. White. <PUR, April 24, 1902 par. 7>

May 8, 1902 God's Interest in His Institutions

At various times the condition of our people has been laid open before me. They are in need of the converting power of God. The Lord is looking upon them with disapproval; for many have lost their first love. <PUR, May 8, 1902 par. 1>

We are now reorganizing, and we need much of the help of the Lord. Those in responsible positions must stand where God can use them. On this earth we are to do God's work, and into this work we are to bring the order of heaven. All that is done is to be after the divine similitude. Self is to be put out of sight. We have been bought with a price, even the precious blood of the Son of God. All that we have belongs to God, and is to be used in the Master's service. All that we have and are is to be consecrated to God. Then will Christ be glorified. Then will His prayer for His followers be answered. They will be one with Him and with one another, and the world will see that God did indeed send His Son into the world. <PUR, May 8, 1902 par. 2>

Human instrumentalities are the Lord's helping hand. God expects men and women to work for Him to the limit of their ability. Each is to strive to accomplish his God-given work. None are at liberty to turn from conformity to the will of God in order to follow their own desires. Even the thoughts are to be brought into captivity to the will of Christ. Not that man can in his own strength conform to the mind of God, but he can place himself where the Spirit can guide and control him. <PUR, May 8, 1902 par. 3>

"We are laborers together with God." In His service divine and human agencies are to cooperate. Without the Lord's cooperation we can gain no success. Without His aid the efforts of human labor, human science, are worthless. All true knowledge comes from Him. When man accomplishes anything good, it is because he has cooperated with his Maker. By the partnership of God and man, the work of warning the world is to be carried to completion. <PUR, May 8, 1902 par. 4>

God is to be brought into every pursuit of life. With every enterprise He is concerned. But He is especially interested in the various branches of His work, and in the institutions consecrated to the advancement of this work. The offices of

publication, by means of which the truth is to be given to the world, are sacred to His service. The sanitariums are His helping hand. Their work--the restoration of the sick to health, and the relief of suffering--is the work for this time. Our schools where children and youth are to be trained for God, are a very important part of His great plan. <PUR, May 8, 1902 par. 5>

There are to be no walls of partition between the different lines of God's work. This work is to be carried forward without division. In God's cause there are to be no territorial lines. Our schools are to be regarded as a part of His great plan. Our sanitariums also are to be thus regarded. Medical missionary work is to be sacredly cherished and carefully conducted. It is as the right hand of the body, and is to open doors for the entrance of truth. <PUR, May 8, 1902 par. 6>

No line of work is to be pushed forward to the hindrance of another line. In some ways our sanitariums have more advantages than our schools. This is to be considered in the plans laid for the work. Every effort is to be made to place the schools where they will be self-supporting. Their interests are to be guarded carefully. They are to be placed on a high spiritual plane. Nothing is to be done to rob them of the advantages they should have. This would be selfishness and could never bear the Lord's endorsement. <PUR, May 8, 1902 par. 7>

Our publishing houses are to make more of an effort to help our schools than they have made in the past. The Lord will not excuse any movement to cripple the educational work. This work is second to none in importance. God's desire is that it shall be given the advantage of every facility that can be used for its advancement. <PUR, May 8, 1902 par. 8>

God is no respecter of persons. Those that honor Him He will honor. Of those who obey His commandments it is written, "Ye are complete in Him." They cooperate with Him in the work of soul-saving. God says to them: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted with the flesh." <PUR, May 8, 1902 par. 9>

In order to be successful in the service of God, man must be guided by the Holy Spirit. Christ declares, "Without Me ye can do nothing." And the one who refuses to unite with Christ, the one who exchanges the pure principles of heaven for the corrupting principles of the world, thus searing his conscience, might better be separated from the work that is to represent in this world God's justice, mercy, truth, and holiness. <PUR, May 8, 1902 par. 10>

All that God's servants do is to advance the work of soul saving. All that is done in our institutions is to bear the impress of heaven. The policy followed by the Lord's workers is to be in marked contrast with the policy followed by worldlings. All who are brought in contact with our institutions are to see distinctly the difference between the righteousness of Bible principles and the ungodliness of worldly principles. <PUR, May 8, 1902 par. 11>

Divine agencies are constantly working to counteract the human purposes and plans that are not in harmony with the purposes and plans of Jehovah. No worldly policy is to be brought into God's work. It is His design that His work shall be done by men who realize the broadness of His law and the greatness of His love, men who jealously guard their words and actions, lest they shall fail of doing His work exactly in His way. When men grow careless, the history of their past failures is repeated, greatly to the disadvantage of the work the Lord desires to accomplish. If those handling sacred things in connection with God's cause are not more spiritual minded, more sensitive to His claims, more determined to carry out His plans in harmony with His high standard, regardless of human policy, He will turn and overturn. After test and trial He will remove those who are not spiritualized, whose words and works do not harmonize with His will.

Ellen G. White.

<PUR, May 8, 1902 par. 12>

May 22, 1902 The Hour of Worship

If ever there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism prevail. Iniquity abounds. Corruption flows in the vital currents of the soul, and rebellion against God breaks out in the life. Enslaved by sin, the moral powers are under the tyranny of Satan. The soul is made the sport of his temptation; and unless some mighty arm is stretched out to rescue him, man goes where the arch rebel leads the way. <PUR, May 22, 1902 par. 1>

And yet in this time of fearful peril some who profess to be Christians have no family prayer. They do not honor God in the home; they do not teach their children to love and fear Him. There are many who, like unruly children, have separated themselves so far from God that they feel under condemnation in approaching Him. They can not "come boldly unto the throne of grace", "lifting up holy hands, without wrath or doubting." They have not a living connection

with God. Theirs is a form of godliness without power. <PUR, May 22, 1902 par. 2>

The idea that prayer is not essential is one of Satan's most successful devices to ruin souls. Prayer is communion with God, the fountain of wisdom, the source of strength and peace and happiness. Jesus prayed to the Father "with strong crying and tears." Paul exhorts believers to "pray without ceasing," "in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "Pray one for another," James says; "the effectual fervent prayer of a righteous man availeth much." <PUR, May 22, 1902 par. 3>

By sincere, earnest prayer, parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power. <PUR, May 22, 1902 par. 4>

In the family, order should prevail. The members should be trained to regular habits. There should be a fixed time for rising, a time for breakfast, and a time for worship, either directly before or directly after the morning meal. How appropriate it is for parents to gather their children about them before the fast is broken, and point them to the heavenly Father, who so liberally gives them the bounties of His providence! How fitting for them to thank Him for His protection during the night, and to ask for His help and grace and the watchcare of His angels during the day! How fitting, also, when evening comes, to gather once more before Him, and praise Him for the mercies and blessings of the day that is past! <PUR, May 22, 1902 par. 5>

The father and, in his absence, the mother should conduct the morning and evening worship, selecting a portion of Scripture that is interesting and easily understood. The service should be short. When a long chapter is read and a long prayer offered, the service becomes wearisome, and a sense of relief is felt at its close. God is dishonored when it is made dry and irksome, when it is so tedious, so lacking in interest, that the children dread it. <PUR, May 22, 1902 par. 6>

There is no reason why the hour of worship should not be the most interesting and enjoyable hour of the day. Questions may be asked, and a few earnest, timely remarks made. A song of praise may be sung. The prayer offered should be short and pointed. In simple, earnest words let the one who leads in prayer praise God for His goodness and ask Him for help. From time to time let the service be varied. As circumstances permit, let the children unite in reading and in prayer. <PUR, May 22, 1902 par. 7>

Fathers and mothers, make the hour of worship intensely interesting. A little thought given to preparation for this hour will enable you to make it both pleasant and profitable. Eternity alone will reveal the good results with which such seasons of worship are fraught. <PUR, May 22, 1902 par. 8>

The life of Abraham, the friend of God, was a life of prayer. Wherever he pitched his tent, close beside it was built an altar, upon which was offered the morning and evening sacrifice. When his tent was removed, the altar remained. And the roving Canaanite, as he came to that altar, knew who had been there; and when he had pitched his tent, he repaired the altar, and worshiped the living God. <PUR, May 22, 1902 par. 9>

So the homes of Christians should be lights in the world. From them, morning and evening, prayer should ascend to God as sweet incense. And as the morning dew His mercies and blessings will descend upon the suppliants. <PUR, May 22, 1902 par. 10>

Fathers and mothers, each morning and evening gather your children round you, and in humble supplication lift your hearts to God for help. Your dear ones are exposed to temptation and trial. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Victory can be gained only by resolute and unwavering purpose, constant watchfulness, and continual help from God. <PUR, May 22, 1902 par. 11>

Parents, each morning consecrate yourselves and your family to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up as His providence shall indicate. Accept His plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be moulded more and more after the divine Example. And "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Mrs. E. G. White.

<PUR, May 22, 1902 par. 12>

June 5, 1902 Words to Christians

"By the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no

difference." <PUR, June 5, 1902 par. 1>

I am pained as I see so little faith among those who claim to be children of God. Nearly all carry a heavy burden of unbelief. This darkens their Christian experience. They do not believe except where they can see. They walk by sight, not by faith. When difficulties arise, they do not go to God, asking Him to strengthen their faith and give them power to overcome. The Lord can do little for them, because of their lack of faith in His power. <PUR, June 5, 1902 par. 2>

Many make a serious mistake in their religious life by-keeping their attention fixed upon their feelings, thus judging of their advancement or decline. Feelings are not a safe guide. We are not to look within for evidence of our acceptance with God. We shall find nothing there but that which will discourage us. Our only hope is in looking unto Jesus, the author and finisher of our faith. In Him there is everything to inspire us with hope, with faith, with courage. He is our righteousness, our consolation, our rejoicing. <PUR, June 5, 1902 par. 3>

Those who look within for comfort will become weary and disappointed. But relying on Christ's merits, we shall find rest and peace and joy. He saves to the uttermost all who come to God by Him. <PUR, June 5, 1902 par. 4>

We need to trust Jesus daily, hourly. He has promised that as our day is, so shall our strength be. By His grace we may bear all the burdens of the present, and perform its duties. Many are weighed down by the anticipation of future troubles. They are constantly seeking to bring tomorrow's burdens into today. But Jesus promises grace only for today. He bids us not to burden ourselves with the cares and troubles of tomorrow. <PUR, June 5, 1902 par. 5>

Self-exaltation, as well as unbelief, robs us of many blessings. The Lord would work for us in mighty power if we would humble our hearts before Him, and remain humble when we see of His salvation, giving the glory to Him, not to man. We have deprived ourselves of many blessings by being so ready to exalt self when the Lord has blessed us. <PUR, June 5, 1902 par. 6>

When we are closely united to Christ, our self-confidence will disappear. Our self-important words will be left unspoken. We shall humble ourselves under the mighty hand of God. We shall pray, we shall believe, we shall be kind and true and tender-hearted, loving one another as Christ has loved us. Unkind criticism will die when we live the truth. <PUR, June 5, 1902 par. 7>

Christianity means more than making good resolutions, more than having a fitful, spasmodic experience. Our thoughts must be brought into captivity to Christ. There must be a steady, persevering cultivation of Christ-like thoughts. There must be earnest prayer. Weaken the hands of the enemy by wrestling with God in prayer. Pray in the name of Christ for what you need, and then in His strength answer your prayer by bringing your actions into harmony with it. Remember that unless you follow Christ in self-denial, your prayers will not reach the throne of God. Christ points you to the path of self-denial, saying, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." He has made abundant provision for the sufficiency of those who will to do His requirements. As soon as He sees a child of His in contrite, persevering prayer, He comes to him with the words, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me."

Mrs. E. G. White.

<PUR, June 5, 1902 par. 8>

June 19, 1902 Neglected Duties

The church is the channel through which the Lord works to save those who are perishing in sin. By the members of the church are to be made known His mercy, goodness, and power. What a wonderful work has been committed to us! All heaven is waiting for human channels through which to communicate the grace of God. But selfishness is hindering us from fulfilling God's purpose for us. Selfishness is hiding the Saviour from His people. Thorough conversion is what the church needs. God calls for men imbued with the love of Christ to do His work. He needs men of sound minds, clear heads, and tender hearts. <PUR, June 19, 1902 par. 1>

I am instructed to say: Unless our ministers and the leading men in our institutions believe and practise the Word of God, they will never see the King in His beauty. God's law is His standard of character. And the foundation principles of this law are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Obedience to this law is the condition of gaining salvation. Upon our obedience depends our present and future happiness. <PUR, June 19, 1902 par. 2>

Will men and women claim to be Christians, and yet lose out of their lives the tenderness and love of Christ? Shall those who have a knowledge of the truth for this time allow themselves to speak and act harshly? Will they treat those connected with them in labor as if they were unworthy of notice? <PUR, June 19, 1902 par. 3>

When you see a fellow-being striving to climb the hill, will you, standing securely at the top, reproach him because

he is not there also? Or will you descend the hill, and, linking his arm in yours, guide his trembling feet in the upward path, soothing and encouraging him, till he stands at the summit, filled with hope and courage? <PUR, June 19, 1902 par. 4>

Have you not seen a fellow-worker, pale and worn, bearing on his face the premonitions of death? How did you treat him? Was your heart touched, your sympathy aroused? Did you reach out to him the hand of fellowship? Did you do all in your power to help him? Or did you selfishly seek gain for yourself at his expense,--you on vantage ground, he in sickness, sorrow, and want? Did you think it would please God for you to destroy your fellow-worker's faith, his hope, his confidence in human brotherhood? And after you had acted thus, did you congratulate yourself on your financial gain? <PUR, June 19, 1902 par. 5>

How did the pitying Redeemer look upon such a course? Think you that He placed on it the seal of His approval? <PUR, June 19, 1902 par. 6>

Our work is to restore, not to destroy; to lift up, not to cast down; "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." We are commanded to remember them that are bound as bound with them. God asks, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" <PUR, June 19, 1902 par. 7>

Study your Bibles, my brethren. In the name of Christ I call upon you to work the works of Christ. Godliness is profitable for all things. It is the fruit of a repentance that needs not to be repented of. The evidence of its worth is in itself, and is revealed by good works. True reform bears the fruit of the Spirit. He who loves God is a friend of those for whom the Son of God died. <PUR, June 19, 1902 par. 8>

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. . . . Put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." <PUR, June 19, 1902 par. 9>

Neglected duties confront us. Too often, instead of doing the work the Lord has given us, we have watched for defects in those whom we ought to have helped instead of criticising. We have not worked faithfully. There are in our institutions untrained men and women. Jesus needs their service. With yearning tenderness He is inviting them to come to Him, that He may use them as channels for the communication of His grace. But those whom He has appointed to cooperate with Him in fitting these souls for service, have failed to manifest that loving tenderness which as Christians they should manifest for the young and inexperienced. Not only do they themselves fail of following Jesus; they keep others from His side. How can the Lord bless them? Let us break the crust of selfishness that surround us. Let us not descend to bickering and strife, criticising and condemning one another. Christ is ashamed to call those who do this His brethren. <PUR, June 19, 1902 par. 10>

A great work is to be done, and in doing this work, we are to labor on a much higher plane than that on which we have labored in the past. Brethren, this matter has been so forcibly presented to me that I can not hold my peace. Into the church there has come a hard-hearted spirit, and with it principles of selfishness, which have excluded the love of Christ from our hearts. These principles have been followed in our conferences and institutions. But selfishness does not become a grace, an agreeable, fragrant element, by being woven into a sacred work. <PUR, June 19, 1902 par. 11>

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." At an immense cost a probation has been granted to human beings. At the day of judgment there will come to the lost a full realization of the meaning of the sacrifice made on Calvary. They will see what they have lost by refusing to be loyal to God. They will think of the high, pure association it was their privilege to gain. But it is too late. The last call has been made. The wail is heard, "The harvest is past, the summer is ended, and we are not saved." <PUR, June 19, 1902 par. 12>

The world is to see God in His followers. Life and immortality are brought to light through those who are one with God. It is our privilege to have the spirit of light and knowledge that is the wisdom of heaven. Those who have this spirit, in whatever position they may be, the highest or the lowest place of service, will reveal in their work the power of this light and knowledge. Then our business matters will be conducted with that higher wisdom which the world calls foolishness. <PUR, June 19, 1902 par. 13>

We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of His people and quicken their dulled senses, that they may comprehend the great truths of the gospel,--the power of God unto

salvation to them that believe. I desire, if possible, to impress the minds of our people with the importance of giving so pure and righteous a representation of God that the world will see Him in His beauty. I desire them to be so filled with the Spirit that dwells in Him that worldly policy will have no power to divert them from the work of presenting to men the wonderful possibilities before every soul who receives and believes Christ. My heart is so full of this matter that sleep departs from my eyes and slumber from my eyelids. Truth alone is to be our watchword. Self is to be hidden. Christ alone is to appear, full of grace and truth.

Ellen G. White.

<PUR, June 19, 1902 par. 14>

July 3, 1902 I Am Glorified in Them

Christ said to His disciples: "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." <PUR, July 3, 1902 par. 1>

After Christ's ascension the disciples were joyful, not because He had left them, but because He had ascended to stand in the presence of His Father, that He might secure for His waiting, watching, praying church on earth the gift of the Holy Spirit. And while the disciples were praying, the Saviour's promise was verified. The Comforter came to the bereaved church, and as the Holy Spirit rested on the apostles, they became mighty in power. God's chosen messengers "out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." <PUR, July 3, 1902 par. 2>

In His last intercessory prayer Christ pleaded, "Neither pray I for these alone, but for them also which shall believe on Me through their word." These words include all who have believed on Christ and all who believe on Him at the present time. "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." Oneness, harmony, unity of spirit with the Saviour,--these are the signs by which Christians may be distinguished. Thus they show to the world that Christ is the Son of the living God, and that He is able to give salvation, even eternal life, to all who believe on Him. <PUR, July 3, 1902 par. 3>

"And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou has sent Me, and hast loved them, as Thou hast loved Me." When shall we take hold of God's work in earnest? We all need a deeper, broader experience. When we are one with Christ, we shall be united with one another, and shall manifest steadfast loyalty to God, to His Word, and to our brethren. The true believer will have confidence in his brethren and sisters. He will be conscientious in every transaction, because his lips have been touched and cleansed by the live coal from the altar. <PUR, July 3, 1902 par. 4>

"And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." We must set ourselves to the task of laying hold of eternal realities. We must link up with Christ, that we may be hid with Him in God. When we understand this union, we shall not depend on human beings for strength. God will be to us all and in all. In Him will be our confidence, our trust. <PUR, July 3, 1902 par. 5>

Christ made His soul an offering for sin. Thus He made it possible for man to hate sin--that which requires such an offering, such a sacrifice, to rescue the sinner from its terrible influence. <PUR, July 3, 1902 par. 6>

The Saviour claims much in His prayer. To His Father He declared: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." In representing to the world His Father's attributes, He cast over God's character no shadow to dim its glory. He revealed to the world His Father's likeness. Neither in word nor in spirit did He perpetuate sin. <PUR, July 3, 1902 par. 7>

In this prayer Christ said, "I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy Word." Christ expects much from us. Concerning His faithful followers He will declare to His Father, "They have kept Thy Word." <PUR, July 3, 1902 par. 8>

Continuing His prayer, Christ pleaded: "I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them." Oh, what a lesson Christ's prayer should teach every one who bears any responsibility in God's service! Can Christ say concerning us, "I am glorified in them"? Should not a thorough transformation take place in the hearts of even the men who have long known the truth, but who have not earnestly endeavored to glorify Christ? Let every worker carefully search his heart

to detect the motives prompting wrong words and actions. Have men become so blinded that they can not distinguish between sin and righteousness? <PUR, July 3, 1902 par. 9>

It is time for a spiritual awakening to take place in every sanitarium, every publishing house, every divinely-established institution. Let the workers connected with our institutions awake to a realization of the sacredness of their trust, so that Christ may not be compelled to say: "Take these hence." "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Unfaithful stewardship must be met and accounted for. There is now need of a most thorough self-examination. Shall unholy works testify against us as a people? <PUR, July 3, 1902 par. 10>

Christ continued: "Sanctify them through Thy truth; Thy Word is truth. As Thou has sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth." Are there not those connected with God's work who have not been sanctified through the truth? Have not many in positions of responsibility thought that *position* glorifies man? Have not many lost their spirit of obedience to God's Word? They continue to do those things that are sinful in God's sight. Is it not time for such ones to begin to search the heart, that they may discern what spirit they are of? Is it not time for them to cease to corrupt their ways before God? Let every man, whatever his position, realize that true greatness is attained only by appropriating truth, to the sanctification of body, soul, and spirit. Only thus is it possible to be a partaker of the divine nature, having overcome the corruption that is in the world through lust. <PUR, July 3, 1902 par. 11>

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou has sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou has loved Me." <PUR, July 3, 1902 par. 12>

Study this prayer carefully. Study every word, lest you fail of receiving the impression that God desires to make on your heart, an impression that is of the greatest importance to you. This prayer holds out before us our possibilities, showing that it is possible for us to live in close communion with God. Every one may understand these wonderful, far-reaching expressions, and appropriate to himself the great promises they contain. Those who do not avail themselves of the blessings so graciously offered them will be called upon in the day of final accounts to answer for their refusal to accept the great gift placed within their reach.

Mrs. E. G. White.

<PUR, July 3, 1902 par. 13>

July 17, 1902 Christ the Efficiency of Every Worker

The Lord calls for faithful stewards,--stewards who realize that God expects them to preserve their individuality. All who are connected with our conferences and institutions should now take up their work manfully. They are not to be dependent on men, or to submerge their identity in any organization or institution. For the strength he receives, the human agent is wholly dependent on God. How foolish it is for human agents to reach out for and depend on human power! Unless that which is imparted by man comes from the Source of all strength, it is of no value. The word of the Lord to every man is, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." <PUR, July 17, 1902 par. 1>

Shall we not feel the weight of our personal responsibility, and maintain our individuality? While we should respect and love one another, we are to remember that no one can fight our battles for us. Every one has his appointed work, and upon the accomplishment of this work depends his salvation. <PUR, July 17, 1902 par. 2>

When the apostles stood in their appointed places, doing the work entrusted to them, they became mighty in word and deed. God inspired them to write the gospels. With accuracy they traced an account of the incidents to which they had been eyewitnesses, giving us a record of the truths uttered by our Saviour, and showing us things to come. <PUR, July 17, 1902 par. 3>

And to us the Lord will manifest Himself as one who can save to the uttermost. My brethren, while God has entrusted us with talents for which we are responsible to Him alone,--while He requires us to preserve our individuality,--yet He desires every one of us to be so closely united with Christ that our personal identity will be hid with Him in God. Because human agents have not realized that Christ alone is their efficiency, great spiritual weakness has resulted. If we yield our individuality to other men, allowing them to think and to act for us, we become weaklings; for we obtain no experience of our own. Let every one trust in Jesus as his sufficiency. He is our only sure covert and dependence. <PUR, July 17, 1902 par. 4>

It is high time for us to realize the responsibility resting upon us. We may learn many lessons from the sixth chapter of Isaiah. The prophet declares: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." <PUR, July 17, 1902 par. 5>

As never before, we are in need of spiritual discernment. Our eyes should be turned from visible to invisible things. Continuing, the prophet says, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips,"--a people who do not practice what they say,--"for mine eyes have seen the King, the Lord of hosts." Why did Isaiah come to this conclusion?--He was given a vision of the Lord's glory, and this made him sensible of the great contrast between the purity and holiness of God and the impurity and sinfulness of the professed people of God,--a people who had neglected to practice the principles of strict integrity, equity, and justice. Because men had not walked in the great light with which they were blessed, blindness and hardness of heart came upon them. The value of the many words spoken by them was measured by the degree of fidelity with which they obeyed heaven-sent counsels. <PUR, July 17, 1902 par. 6>

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." This is the position in which God's servants should stand at the present time. "And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." <PUR, July 17, 1902 par. 7>

With attentive ears and perceptive minds some will receive the message. The Holy Spirit will work with power through all who realize that a deep and thorough transformation must take place in the heart,--a transformation represented by the touching of the lips of God's servant with a live coal. <PUR, July 17, 1902 par. 8>

In this vision, Isaiah saw the Lord seated on a throne in the most holy place, above the ark containing His commandments, and surrounded by the cherubim and His appointed attendants--His ministers. From this holy place the glory shone forth. Those who are now engaged in carrying forward the Lord's work in the earth, should keep their eyes fixed on the place where the Lord God of heaven is enthroned. From Him they should obtain their orders. <PUR, July 17, 1902 par. 9>

We have a risen, ascended Saviour. Through the uplifted gates He entered heaven as our representative, the representative of all His people. We have an Advocate with the Father, even Jesus Christ the righteous. Today He is pleading in our behalf. With His own blood He has redeemed us. He has given the assurance that as He was raised from the dead, even so shall all His followers be raised from their graves. And He will lift up His people to sit together with Him in heavenly places. He has promised that those who believe on Him shall be justified; and those whom He justifies, He will also glorify. He is our Head, our Hope, our Rejoicing. Have we not every reason to rejoice, and to sing praises to our Redeemer?

Mrs. E. G. White.

<PUR, July 17, 1902 par. 10>

July 31, 1902 Ministerial Work

In all lines of ministerial work there is need of greater earnestness. Time is passing, and work that should be far advanced is almost at a standstill. Ministers are not to spend their time hovering over churches, laboring for those who have already accepted the truth. They are to go forth to proclaim the message to those who have not heard it. They must sow the seeds of truth in fields that have not yet been sown. Work is to be done in various ways. Humble men, willing to make sacrifices, to work as Christ worked, are needed. And church members are to be taught to work in the Lord's home vineyard. <PUR, July 31, 1902 par. 1>

It is not enough to live merely a quiet, prayerful life. Meditation alone will not answer the need of the world. We are not to be mere subjectives of religion. Vigilant waiting and vigilant working are, to be combined. We are to be living, wide-awake, energetic, fervent Christians, filled with zeal to give to others the blessings of the truth. We are to receive and impart light to those perishing in darkness. <PUR, July 31, 1902 par. 2>

God's servants are to be "not slothful in business; fervent in spirit, serving the Lord." The lamps of the soul are to be kept trimmed and burning. People need the truth, and by earnest, faithful effort it is to be communicated to them. Everything that can be done to save sinners should be done without delay. Souls are to be sought for, prayed for,

labored for. Earnest appeals are to be made. Fervent prayers are to be offered. Our tame, spiritless prayers need to be changed to petitions of intense earnestness. God's Word declares, "The effectual, fervent prayer of a righteous man availeth much." <PUR, July 31, 1902 par. 3>

Wake up, my brethren, into spiritual activity. Daily reveal a determined purpose to be good and to do good. <PUR, July 31, 1902 par. 4>

Young ministers should not be encouraged to preach to the churches. This is not their work. They are to go forth without the camp, taking up the work in places where the truth has not yet been proclaimed. Let them go in the humility and meekness of Christ, obtaining strength from the Source of all strength. <PUR, July 31, 1902 par. 5>

To every young man who desires to enter the ministry, Paul's words to Timothy are spoken: "Take heed to thyself and to the doctrine." Thyself needs the first attention. First give yourself to the Lord for purification and sanctification to His service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work. Learn from Him what it means for those for whom He gave His life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life. In order for the life to produce good fruit, the root must be holy. <PUR, July 31, 1902 par. 6>

Let the young men and young women who are preparing for God's service read and study the third chapter of Colossians and the first chapter of 2 Peter, and also the following scriptures:-- <PUR, July 31, 1902 par. 7>

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." <PUR, July 31, 1902 par. 8>

Young men, deal faithfully with your own souls. Seek the Lord most earnestly for grace and strength. Study the words of the Saviour: "I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world." Worldly ambition, worldly plans, worldly principles, are not to be brought into the life of the Christian. <PUR, July 31, 1902 par. 9>

Christ said: "For their sakes I sanctify Myself, that they also might be sanctified through the truth." "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." "Sanctify them through Thy truth; Thy Word is truth." "Neither pray I for these alone, but for them also which shall believe on Me through their word." <PUR, July 31, 1902 par. 10>

Will you not remember that this prayer includes you? Will you not strive to answer it? Will you not give yourself to the Lord? Willingness of heart and earnestness of purpose to carry out the principles of true holiness will place you in such a relation to God that you will give full proof of your ministry. You will see the fruit of your labor. <PUR, July 31, 1902 par. 11>

The heart must be brought into conformity to the will of God. As is the health of the heart, so is the religious experience and the fruit seen in the life. Few realize the guile that lurks in the natural heart. Unless the heart is cleansed from all defilement, evil will appear in the life. No one can in truth fulfil the requirements of God's law unless this law is written on his heart. He only who makes righteousness a part of his life is prepared rightly to estimate the truth. The truth is no truth to the one who merely makes a profession, who is not sanctified by its power, upon whose heart its image is not stamped. Such an one keeps the truth in the outer court. His love for Christ is superficial, exercising little controlling power over his reason. <PUR, July 31, 1902 par. 12>

When young and old give careful, prayerful thought to the preparation required in order to do true service for God, a decided reformation will be seen. In the place of drinking in iniquity, the heart will be filled to overflowing with the love of Christ. The whole being will be enlisted in God's service. The affections will be set on things above. We shall respond heartily to the words of life, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Ellen G. White. <PUR, July 31, 1902 par. 13>

August 14, 1902 A Warning Against Selfishness

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from Me, ye that work iniquity. <PUR, August 14, 1902 par. 1>

These words portray the sad ending of the self-deceived. They see the good that they might have done in this life, and they plead that they have performed some good actions. But their good was so alloyed with selfishness and greed that they turned souls from God, causing them to lose faith in all professing Christians. In the minds of those with whom they were connected, they created a sense of suspicion, distrust, and injustice, which strengthened the spirit of criticism. Though claiming to be in the service of God, they educated themselves in dishonesty. Their sense of justice became confused. Their hearts were hardened, and they left undone many things that would have glorified God. Self-complacency filled their hearts, leading them to say, "I have done this and that good work." But the Lord did not accept their work, for it was defiled with selfishness. <PUR, August 14, 1902 par. 2>

Their wrong course began with the cherishing of wrong principles. The spirit of cupidity, not at first apparent to themselves, grew until it led to actions that meant robbery. Their unfaithfulness, commended by the world, was cherished for a lifetime under the decent garb of frugality and honest industry. Constantly it was working the destruction of themselves and others. Parsimoniousness is covetousness; it is the frugality of selfishness. <PUR, August 14, 1902 par. 3>

Selfishness is as contagious as the leprosy. Selfishness in dealing with the Lord's goods ought to be seen as it is; for it is the greatest curse that can come into any man's life. It is hard to reconcile the selfishness shown by many church-members with their claim to be the Lord's helping hand. The half-hearted Christians who are working in the Lord's vineyard are the cause of the great dearth of means in the treasury. Will those to whom this is well known continue to reveal a hardheartedness that is lessening the revenue which is to support the Lord's work in the world? <PUR, August 14, 1902 par. 4>

Godliness is becoming more and more rare. Unless the divine leaven of renovation works in the church, little will be done to convert souls who will be not only consumers, but producers. The church is now as a vast hospital, filled with the spiritually sick. The future of the church depends on the efforts made by the members to understand the sinfulness of selfishness, and their willingness to take the remedy that will cure the disease. Let a reformation take place, that those who accept the truth in the future may not be contaminated by the corrupting influence of selfishness. <PUR, August 14, 1902 par. 5>

As Seventh-day Adventists we must reach a higher standard. God brings against His professing people a terrible charge:-- <PUR, August 14, 1902 par. 6>

"These things saith the Amen, the faithful and true Witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent." <PUR, August 14, 1902 par. 7>

Many who are condemned by men are vindicated by God; many who are exalted by human judgment are by God pronounced wretched, and miserable, and poor, and blind, and naked. Human judgment often errs. Often, because of defective judgment, man condemns his brother. God looks at the heart. He reads the motives that prompt to action. <PUR, August 14, 1902 par. 8>

There is a work to be done among the churches of Seventh-day Adventists that has not yet been done. Ministering angels are waiting to see who will take up this work in the right spirit. You may ask, "Where must we change? What have we done?" It is not my work to enter into details. Let all humble themselves before God, asking for grace and wisdom, that they may see wherein they have violated His holy law. Unless His Spirit enlightens them, they will never know, even though it is set before them by their brethren. Those who refuse to come into right relation with God, who will not obey the rules of His government, can not bear His sign. <PUR, August 14, 1902 par. 9>

No one need walk in darkness. No one need say, "Specify to me the precise wrongs of which I am guilty," To all who say this I give the word of the Lord, "Search prayerfully, and you will know." <PUR, August 14, 1902 par. 10>

Let all who claim to be reformers be such in the fullest sense of the word. The Lord is merciful. He does not chastise His people because He hates them, but because He hates the sins that they are committing. If they will turn from their wrong ways, and seek counsel from Him, He will be spared a repetition of their chastisement. He waits long for His erring people to repent, that He may remove the rod from them, and grant them His forgiveness and love, filling their hearts with His peace and joy. But those who in self-complacency strengthen themselves in their own way must be left

to suffer the consequence of their wrong course. Cause will be followed by the sure result.

Ellen G. White.

<PUR, August 14, 1902 par. 11>

August 28, 1902 A Call to Service

The fields are ripe, ready for the harvest. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." This is indeed true. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." <PUR, August 28, 1902 par. 1>

As a people we have had great light. Oh, that we were awake to the purposes of God and to our individual responsibility! Then would we use every gift, every talent, in the work of giving to the world the truth for this time. The number of laborers would greatly increase, and the work would grow in influence and extent. <PUR, August 28, 1902 par. 2>

What shall we say, what can we say, to arouse those who know the truth, both ministers and lay members, to a sense of their responsibility? How can they be led to feel the burden of imparting to others the truth God has entrusted to them? Darkness has covered the world, and gross darkness the people. Men and women are in need of the light of heaven. God's people are to be lightbearers, shining amid the darkness of this degenerate age. <PUR, August 28, 1902 par. 3>

All who know the truth should be impressed with the importance of giving this knowledge to others. We need now to train men, and set them to work, giving them every facility for the impartation of the truth. There is at this time a great dearth of laborers. Scores of men and women might be set at work. This need should have been foreseen. We must learn to provide for emergencies. <PUR, August 28, 1902 par. 4>

Do we realize how large a number in the world are watching our movements. From quarters where we least expect, will come voices, urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every advantage offered in the turning wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let every soul who knows the way of salvation move forward to victory. Let there be perfect unity throughout the ranks of God's servants. Let them press the battle to the gates. As a mighty conqueror the Lord will work for them. <PUR, August 28, 1902 par. 5>

Our faith is not proportionate to the light God has given us. The reason for this is that the carnal mind, which is at enmity with God, has not been cleansed. When our hearts are emptied of all selfishness, and cleansed by the Spirit of Christ, we shall be vessels meet for the Master's use. <PUR, August 28, 1902 par. 6>

God is waiting for men and women to awaken to a sense of their responsibilities. He is waiting for them to link themselves with Him. Let them mark the signals for advance, and no longer be laggards in working out the will of the Lord. <PUR, August 28, 1902 par. 7>

God has given us all something to do. Those who are willing to work in self-denial and self-sacrifice will find their place. Let them press forward in harmonious action, on a plane that marks the work as elevating and ennobling. <PUR, August 28, 1902 par. 8>

Those who are successful in working for God must obtain wisdom from on high. Of himself man can do nothing aright. And when success crowns the efforts of a worker, he is in no case to glorify himself. Those who work for God must hide self in Christ. <PUR, August 28, 1902 par. 9>

"Learn of Me," said the great Teacher, "for I am meek and lowly in heart, and ye shall find rest unto your souls," Even in the busiest activities of life we are to hold quiet communion with Jesus; only thus can we gain the clear discernment that enables us to seize every advantage that God presents for the blessing of the world. <PUR, August 28, 1902 par. 10>

God has no use for those who seek a safe and easy place. By an unreserved consecration we are to prepare ourselves for God's service. Our ministers are not to hover over the churches, regarding the churches in some particular territory as their special care. Believers are to have root in themselves, striking firm root in Christ, that they may bear fruit to His glory. As one man, they are to strive to attain one object,--the saving of souls.

Mrs. E. G. White. <PUR, August 28, 1902 par. 11>

September 11, 1902 The Reward of Earnest Endeavor

Each worker, while preserving his individually, is to labor in harmony with every other worker. Each is to be united

to his fellow-workers in bonds of Christian fellowship, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of the truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he needs in order to be a help and strength to the whole work. Each may receive light from the Source of light. "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." <PUR, September 11, 1902 par. 1>

All are to do their best, according to their several ability. All are to keep looking to their Leader, studying the lessons He has given in His guidance of His people from the beginning. The experience of Abraham, of Moses, of Daniel, contains lessons of great value to us at this time. <PUR, September 11, 1902 par. 2>

Those whom God chooses as His workers are not always talented in the estimation of the world. Sometimes He selects unlearned men. These have a special work. They reach a class to which no one else could obtain access. Opening the heart to receive the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. In every act they follow the example of their Leader. They strive to promote the well-being of their fellow-men. They take relief and happiness to the needy and distressed. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how they can best follow the Saviour's example of cross bearing and self-denial. They are God's witnesses, revealing His compassion and love, and ascribing all the glory to Him whom they love and serve. <PUR, September 11, 1902 par. 3>

Constantly they are learning of the Great Teacher, and constantly they reach higher degrees of perfection, yet all the time feeling a sense of their weakness and inferiority. They are drawn upward by the strong, loving admiration they have for Christ. They practise his virtues; for their life is assimilated to His. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Christ says of them, "Blessed are the meek; for they shall inherit the earth." <PUR, September 11, 1902 par. 4>

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear His inspection. The Lord brings these workers into connection with those of more marked ability to fill up the gaps they leave. He is well pleased when they are appreciated; for they are links in His chain of service. And it is God's desire that every human instrumentality who works for Him shall be recognized, however small may appear to be the work he does. <PUR, September 11, 1902 par. 5>

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by Him because they have felt it an honor to minister to those for whom Christ gave His life. They will be rewarded with the same commendation as those who, from outward appearances, exerted a wider influence. The reward given to a worker is determined by the spirit that prompted him to action. <PUR, September 11, 1902 par. 6>

"We are laborers together with God." Lay hold of His work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to gain the triumphs of the cross. Are you not striving for a crown of immortality, for a life that measures with the life of God? Oh, put your whole heart into the work! Let nothing cause your zeal to flag. <PUR, September 11, 1902 par. 7>

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

Ellen G. White.

<PUR, September 11, 1902 par. 8>

September 25, 1902 The Work of Soul-Saving. No. I

If any work is more precious than another, it is the work of soul-saving. The same intensity of desire for the salvation of souls that marked the life of the Saviour, marks the life of His true follower. He has no desire to live for self. He delights to consecrate all he has and is to the Master's service. He is filled with an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better begin to feel concerned for their own soul's salvation. Let

them wrestle with God in the name of Jesus Christ of Nazareth for the spirit of labor. <PUR, September 25, 1902 par. 1>

To secure your present and future good, Christ gave Himself as a sacrifice. Will you draw back from making a covenant with God by sacrifice? Christ died on the cross to save the world from perishing in sin. He asks your cooperation in His work of soul-saving. You are to be His helping hand, to do in this world the work that needs to be done, to place the truth before as many as possible. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." <PUR, September 25, 1902 par. 2>

Refuse to admit the worldly interests that strive for supremacy in your life. Regard yourself as pledged to Christ's service for time and for eternity. Enter into no business that will make you indifferent to His claims. Say to those who seek to draw you from His work: "I am not my own; Jesus has bought me. I belong to Him. Every particle of my influence is to be used to magnify the principles of His law. God is mine, and I am His, united to Him by a perpetual covenant of service. I must devote myself wholly to the service of the Lord God of hosts. He has put it out of my power to give Him anything that is not already His. Every part of my being, every talent, every faculty, belongs to Him. If I had more than one life, I would give it to Him; for it would be His. My children belong to God. From their birth I must do all in my power to train them for Him, that in their lives He may be glorified." <PUR, September 25, 1902 par. 3>

I have a message for all our people. They must awaken, spread their tents, and enlarge their borders. Men and women must act an earnest part in saving souls. The present state of things must be changed. Our church-members must awake to the situation, and begin work where they are. Everywhere are persons who know not the truth. <PUR, September 25, 1902 par. 4>

We are living in solemn times. The world is to be warned. Workers are needed. The money God has entrusted to men of the world, is needed. The truth is to be taken to these men, that they may see the duty the Lord has placed on them. Those belonging to the class called moneyed men have been neglected. God says, "Go out into the highways and hedges, and compel them to come in, that My house may be filled." <PUR, September 25, 1902 par. 5>

Christ said to Nicodemus: "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Well may the apostle say, "Ye are not your own; for ye are bought with a price." <PUR, September 25, 1902 par. 6>

Do those who present the truth to the people fasten the faith of their hearers to Christ? Do they make the Saviour the most prominent figure? He whose faith is not firmly fastened to Christ is far from being what God desires him to be. He whose faith centers in any human being is converted to a man, not to Christ. He needs a reconversion. <PUR, September 25, 1902 par. 7>

The Lord calls for self-sacrificing workers, who will labor quietly and unobtrusively, living so close to the Lord that they continually receive grace to impart. <PUR, September 25, 1902 par. 8>

Let not church-members wait for a verbal command to enter God's service. They know their duty. Let them do it in humility and quietness. There are hundreds who should be at work, who need to be encouraged to make a beginning. <PUR, September 25, 1902 par. 9>

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

Ellen G. White.

<PUR, September 25, 1902 par. 10>

October 9, 1902 The Work of Soul-Saving. No. II

Those who receive the truth must be taught to communicate it to others. As they take up this work in earnestness and sincerity, asking the Lord to give them tact and skill, they will reach hearts. The transforming power of Christ's grace moulds the one who yields himself to the Saviour. Imbued with the Spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice in the service of the Master. No longer can he be indifferent to

the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ Jesus, and self-serving has no part in his life. His eye is single to the glory of God. The truly converted soul realizes that every part of his being belongs to Christ, who has redeemed him from the slavery of sin, that every moment of his future has been bought with the precious life blood of God's only-begotten Son. <PUR, October 9, 1902 par. 1>

God opens ways whereby such ones can work for Him. Let them look ever to Him, that they may know what He wants them to do. Let them do what they can; even though it be little, it may result in great good. <PUR, October 9, 1902 par. 2>

How many have a sufficient understanding of the plan of redemption to appreciate the value of human beings? How many have so deep an appreciation of the sacrifice made on Calvary that they are willing to make every other interest subordinate to the work of saving souls? Why is it that blood-bought souls have not a deeper sense of their obligation to serve Him to whom they belong? <PUR, October 9, 1902 par. 3>

Our question is to be, How can I best glorify Him whose I am by creation and redemption? With anxious solicitude the truly converted soul seeks to rescue those who are still in Satan's power. The one aim and object of his life is the saving of souls. He refuses to do anything that would hinder him in this work. If he has children, he realizes that his work must begin in his own family. The souls of his children are exceedingly precious to Him. Remembering that they are the younger members of the Lord's family, he strives with all his power to place them where they will stand on the Lord's side. He has pledged himself to serve, honor, and obey Christ, and he puts forth patient, untiring efforts so to train his children that they will never be hostile to the Saviour. <PUR, October 9, 1902 par. 4>

God has placed on fathers and mothers the responsibility of saving their children from the power of the enemy. This is their work,--a work that they should on no account neglect. Those who have a living connection with Christ will labor for their children. They will not rest until they see them safely in the fold. They will make this the burden of their life. <PUR, October 9, 1902 par. 5>

Parents, why do you neglect the work waiting for you in the little church in your own family? The home is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. When they err, deal with them tenderly, but always decidedly. Take them with you into the work of opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. As you take them with you into the service of the Lord, what a victory you gain! Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory. <PUR, October 9, 1902 par. 6>

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by the tender ministry of love. Thus the walls of prejudice will be broken down. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that can not be resisted. <PUR, October 9, 1902 par. 7>

If this work were faithfully done, if fathers and mothers worked for the members of their own families and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligations resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches. <PUR, October 9, 1902 par. 8>

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood around their homes. They are to work quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt on the side of truth. <PUR, October 9, 1902 par. 9>

As the human agent gives himself unreservedly to the work of the Lord, he gains an experience that enables him to work more successfully for his Master. The influence that drew him to Christ helps him to draw others to Christ. He may never have laid upon him the work of a public speaker, but he is none the less a minister for God, and his work testifies that he is born of God. <PUR, October 9, 1902 par. 10>

Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one and then still another? In our churches let companies be formed for service. There are to be no idlers in the Lord's vineyard. Let different ones combine to be fishers of men. Let them seek to gather precious souls from the corruption of the world into the saving purity of Christ's love. <PUR, October 9, 1902 par. 11>

The formation of small companies as a basis of Christian effort is a plan that has been presented before me by One who can not err. If there are a large number in the church, let the members be formed into small companies, to work not only for the church-members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining encouragement and strength from the assistance of the

other. Let them exercise Christ's forbearance and patience, speaking no hasty words, but using their talent of speech to build up one another in the most holy faith. Let them labor in Christlike love for those outside of the fold, forgetting self in the endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour declares: "I say unto you, That if 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." <PUR, October 9, 1902 par. 12>

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

Ellen G. White.

<PUR, October 9, 1902 par. 13>

October 9, 1902 "These Things Ought Not So to be"

Before our brethren come together in council or board meetings, each one should present himself before God, carefully searching the heart and critically examining the motives. Pray that the Lord may reveal self to you, so that you may not unwisely criticize or condemn propositions. <PUR, October 9, 1902 par. 1>

At bountiful tables men often eat much more than can be easily digested. The overburdened stomach can not do its work properly. The result is a disagreeable feeling of dulness in the brain. The mind does not act quickly. And when several kinds of food are eaten at the same meal, indigestion is often the result. Some foods do not agree with other foods. A disturbance is created by improper combinations of food, fermentation sets in, the blood is contaminated, and the brain is confused. <PUR, October 9, 1902 par. 2>

The habit of overeating, or of eating too many kinds of food at one meal, is frequently the cause of dyspepsia. Serious injury is done to the delicate digestive organs. In vain the stomach protests and appeals to the brain to reason from cause to effect. The excessive amount of food eaten, or the improper combination, does its injurious work. In vain do disagreeable premonitions give warning. Suffering is the consequence. Disease takes the place of health. <PUR, October 9, 1902 par. 3>

Some may ask, What has this to do with board meetings?--Very much. The effects of wrong eating are brought into council and board meetings. The brain is affected by the condition of the stomach. A disordered stomach is productive of a disordered, uncertain state of mind. A diseased stomach produces a diseased condition of the brain, and often makes a man obstinate in maintaining erroneous opinions. The supposed wisdom of such a man is foolishness with God. <PUR, October 9, 1902 par. 4>

I present this state of affairs as the cause of the situation in many councils and board meetings, where questions demanding careful study are given but little consideration, and decisions of the greatest importance are hurriedly made. Often when there should have been unanimity of sentiment in the affirmative, decided negatives have entirely changed the atmosphere pervading a meeting. These results have been presented to me again and again. <PUR, October 9, 1902 par. 5>

I present these matters now, because I am instructed to say to my brethren in the gospel ministry: By intemperance in eating you disqualify yourselves for seeing clearly the difference between the sacred and common fire. And by this intemperance you also reveal your disregard for all the warnings that the Lord has given you. His word to you is: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon His God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow." <PUR, October 9, 1902 par. 6>

Shall we not draw near to the Lord, that He may save us from all intemperance in eating and drinking, all unholy, lustful passions, all wickedness? Shall we not humble ourselves before God, putting away everything that corrupts the flesh and the spirit, that in the fear of the Lord we may perfect holiness of character? <PUR, October 9, 1902 par. 7>

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." All are now being tested and proved. Many to whom precious light has been given desire to return to the fleshpots of Egypt. Many who are supported by the tithe from God's storehouse are by self-indulgence poisoning the life-giving current flowing through their veins. Disregarding the light and the warnings that God has given during the past twenty-five or thirty years, some

continue to gratify their desire for flesh-meat. <PUR, October 9, 1902 par. 8>

We are not to make the use of flesh-meat a test. But we may and should consider the influence that professed believers who use flesh-meat have over other churches. Those who use flesh-meat disregard all the warnings that God has given concerning this question. They have no evidence that they are walking in safe paths. They have not the slightest excuse for eating the flesh of dead animals. God's curse is resting upon the animal creation. Many times when meat is eaten it decays in the stomach, and creates disease. Cancers, tumors, and pulmonary diseases are largely caused by meat-eating. <PUR, October 9, 1902 par. 9>

As God's messengers shall we not bear a decided testimony against the indulgence of perverted appetite? Will those who claim to be ministers of the gospel, proclaiming the most solemn truth ever given to mortals, make the stomach a cesspool? God has provided an abundance of fruits and grains, which may be healthfully prepared and used in proper quantities. Why, then, do men continue to choose flesh-meats? Can we possibly have confidence in ministers who at tables where flesh is served join with others in eating it? <PUR, October 9, 1902 par. 10>

The parents who know the truth in regard to the indulgence of appetite should not permit their children to eat to excess, or to eat flesh-meat or other foods that excite the passions. Man is built up from what he eats. The use of flesh-meat strengthens the lower propensities, and excites them to increased activity. Parents should discard everything that endangers the moral and physical health of their children. They should not place flesh-meat on the table. And if they allow their children to eat meat freely, use butter and eggs, disease in some form will surely result, impairing the health of mind and body. Thus spirituality is weakened and often destroyed. <PUR, October 9, 1902 par. 11>

Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your children the principles of true health reform. Already the wrath of God has begun to be visited on the children of disobedience. What crimes, what sins, what iniquitous practises are now being revealed on every hand! As a people we are to exercise great care in guarding our children against depraved associates. <PUR, October 9, 1902 par. 12>

If we could know what abominable iniquities are practised by the members of many families who claim to be Christians, we should be more deeply concerned in regard to the spiritual atmosphere surrounding our children, not only in the public schools, but in all other schools--even Seventh-day Adventist church-schools. If the children of Sabbath-keepers are not carefully instructed line upon line, precept upon precept; if they are not kept from associating with corrupt children, they are in danger of being corrupted. <PUR, October 9, 1902 par. 13>

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick, and will bless in the use of His remedies for disease. When in faith the human agent does all that he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be effectual. "The heavens are Thine, the earth also is Thine," "and they that dwell therein." <PUR, October 9, 1902 par. 14>

If, after so much light has been given, God's people still cherish wrong habits, indulging self and refusing to reform, they will suffer the sure consequence of transgression. If they are determined to gratify perverted appetite at any cost, God will not work miracle after miracle to save them. They shall lie down in sorrow. <PUR, October 9, 1902 par. 15>

"My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." <PUR, October 9, 1902 par. 16>

"Ye shall diligently keep the commandments of the Lord your God." Every one who transgresses the laws of health will surely be visited with God's displeasure. Oh, how much of the Holy Spirit we might have day by day, if we would walk circumspectly, denying self, and practising the virtues of Christ's character! <PUR, October 9, 1902 par. 17>

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?"

Ellen G. White.

October 23, 1902 Methods of Labor

The Lord is soon to come. The angels are holding the four winds, in order that God's people may do their long-neglected work. We are not half awake to what might be done in our world. The work moves slowly, because the truth has not yet taken full possession of the men engaged in the ministry. Our ministers need to arouse and set in operation lines of work that will give the warning message to those who have never heard the truth. Let them plan and study as to the best way of removing prejudice and reaching the hearts of the people. Present truth has almost lost its power because of the way in which it has been handled. <PUR, October 23, 1902 par. 1>

House-to-house work is one very successful way of reaching souls. But it is not the only way that God has provided for the advancement of His work. Decided proclamations of truth are to be made. But in regard to this line of work I am instructed to say to our people: Be guarded. In bearing the message make no personal thrusts at other churches, not even the Roman Catholic Church. In the different denominations angels of God see many who can be reached only by the greatest caution. Therefore let us be careful of our words. Let not our ministers follow their own impulses in denouncing and exposing the mysteries of iniquity. Upon these themes often silence is eloquence. Many are deceived. Speak the truth in tones and words of love. Let Christ be exalted. Keep to the affirmative of truth. Never leave the straight path God has marked out, for the purpose of giving some one a thrust. That thrust may do much harm and no good. It may quench conviction in many minds. Let the truth tell the story of the inconsistency of those in error. <PUR, October 23, 1902 par. 2>

People can not be expected to see at once the advantage of truth over the error they have cherished. The best way to expose the fallacy of error is to present the evidences of truth. This is the greatest rebuke that can be given to error. Dispel the cloud of darkness resting on minds by reflecting the bright light of the Sun of Righteousness. <PUR, October 23, 1902 par. 3>

You may have opportunity to speak to other churches. In improving these opportunities, remember the words of the Saviour, "Be ye therefore wise as serpents, and harmless as doves." Do not arouse the malignity of the enemy by making denunciatory speeches. Thus you would close doors against the entrance of truth. Clear-cut messages are to be borne. But guard against arousing antagonism. Restrain all harsh expressions. There are many souls to be saved. In word and deed be wise unto salvation, representing Christ to all with whom you come in contact. Let all see that your feet are shod with the preparation of the gospel of peace and good-will to men. Wonderful are the results we shall see if we enter the work imbued with the Spirit of Christ. If we carry the Word forward, in righteousness, mercy, and love, help will come in our necessity. Truth will triumph and bear away the victory. <PUR, October 23, 1902 par. 4>

The Work for the Lower Classes

God's servants are not to exhaust their time and strength in working especially for those whose whole lifetime has been devoted to the service of Satan, till the entire being is corrupted. As the outcasts come--and they will come, as they came to Christ--we are to forbid them not. We are to reach out to them a helping hand. But God calls for workers to reach those of the higher classes, who, if converted, could in turn work for those of their own standing. He desires to see converted talent and converted influence in the ministry enlisted in His service. The Lord is working upon men and women of talent and influence, leading them to connect with those who are giving the last message of mercy to the world. <PUR, October 23, 1902 par. 5>

A mistake has been made in setting young men and young women at work in the slums of our great cities. Few will be saved as a result of this work. The Lord desires to see an altogether different condition of things. Much of the time and means spent for the uplifting of those who through self-indulgence have fallen to the lowest depths of evil, has been thrown away. Some do accept the truth and show forth in the life true conversion. But very few of those who have given themselves to evil, whose life has been spent in intemperance, ever learn to represent Christ. <PUR, October 23, 1902 par. 6>

Had the money and talent so largely spent in trying to reach the lower classes been spent in taking the truth with special tact to the higher classes, many would have been added to the church of such as should be saved. God desires His servants to labor for those men and women who have fallen low. But in no case are they to neglect those who, if converted, would be a blessing, not a curse, to the world. The Lord has shown me that our work is to bring into the truth those who will be producers as well as consumers. There are men of talent and influence who are longing for

something they have not yet received. Let the truth in its simplicity be presented to them. If converted, they would exert a powerful influence for the truth. <PUR, October 23, 1902 par. 7>

God has men whom He will call into His service, men who will not carry forward the work in the lifeless way in which it has been carried forward in the past. Many who have not yet heard the message to be given to the world, have learned the meaning of self-denial and self-sacrifice. Men will come into the truth who will work with earnestness and zeal, tact and understanding. Let none discourage these zealous workers. In some things they will make some mistakes, and will need to be corrected and instructed. But have not men who have been longer in the truth made mistakes, and needed correction and instruction? When they made mistakes, the Lord did not cast them off, but healed them and strengthened them, presenting them with His banner to hold aloft. <PUR, October 23, 1902 par. 8>

God selects His messengers, and gives them His message; and He says, "Forbid them not." New methods must be introduced. God's people must awaken to the necessity of the time in which they are living. <PUR, October 23, 1902 par. 9>

The Work In Our Cities

Christ said: "Say not yet, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." He knew that when the Holy Spirit should be poured out on the disciples, the harvest of His seed-sowing would be reaped. Thousands would be converted in a day. <PUR, October 23, 1902 par. 10>

To us, as surely as to the disciples of that time, Christ speaks these words. Time is passing, and the Lord calls upon the workers in all lines of His work to lift up their eyes and behold the fields all ripe for the harvest. <PUR, October 23, 1902 par. 11>

Our workers are not branching out as they should in their efforts. Our leading men are not awake to the work that must yet be accomplished. When I think of the cities in which so little work has been done, in which there are so many thousands to be warned of the soon coming of the Saviour, I feel an intensity of desire to see men and women going forth to the work in the power of the Spirit, filled with Christ's love for perishing souls. <PUR, October 23, 1902 par. 12>

The heathen in the cities at our doors have been strangely neglected. Organized effort should be made to save them. We are now to work to convert the heathen who are in the midst of us,--those who are living within the shadow of our doors. A new song is to be put in their mouths, and they are to go forth to impart to others now in darkness, the light of the third angel's message. <PUR, October 23, 1902 par. 13>

We all need to be wide-awake, that, as the way opens, we may advance the work in the large cities. We are far behind in following the light given us to enter the cities and erect memorials for God. Step by step we are to lead souls into the full light of truth. Many are longing for spiritual food. We are to continue working until a church is organized and a humble house of worship built. I am greatly encouraged to believe that many persons not of our faith will help considerably by their means. The light given me is that in many places, especially in the great cities of America, help will be given by such persons. <PUR, October 23, 1902 par. 14>

Our workers laboring in cities should read carefully the tenth and eleventh chapters of Hebrews and appropriate to themselves the instruction that this scripture contains. The eleventh chapter is a record of the experiences of the faithful. Those who undertake to work for God in our cities must go forward in faith, doing their very best. As they watch and work and pray, God will hear and answer their petitions. They will obtain an experience that will be invaluable to them in their after work. "Faith is the substance of things hoped for, the evidence of things not seen." <PUR, October 23, 1902 par. 15>

My mind is deeply stirred. In every city there is work to be done. Laborers are to go into our large cities and hold camp-meetings. In these meetings the very best talent is to be used, that the truth may be proclaimed with power. Men of varied talents are to be brought in. One man has not all the gifts required for the work. To make a camp-meeting successful, several workers are needed. No one man should feel it his prerogative to do all the important work. <PUR, October 23, 1902 par. 16>

If in the camp-meetings held in our cities the speakers are careful in all they say, hearts will be reached as the truth is proclaimed in the power of the Spirit. The love of Christ received into the heart will banish the love of error. The love and benevolence manifested in the life of Christ are to be manifested in the lives of those who work for Him. The earnest, untiring activity that marked His life is to mark their lives. The character of the Christian is to be a reproduction of the character of Christ. <PUR, October 23, 1902 par. 17>

There is need of camp-meetings like those held in the early stages of the work,--camp-meetings separate from the business work of the conference. At a camp-meeting the workers should be free to put forth efforts to give the

knowledge of the truth to those who attend from the outside. <PUR, October 23, 1902 par. 18>

At our camp-meetings there should be a restaurant where the poor can obtain wholesome, well-prepared food as cheaply as possible. There should also be another restaurant in which food is especially prepared for the education of outsiders, where they may see a representation of health-reform diet. <PUR, October 23, 1902 par. 19>

This line of work is not to be looked upon as separate and distinct from other lines of camp-meeting work. Each line of God's work is closely related with every other line. And while the different lines are distinct, they are to advance in perfect harmony. <PUR, October 23, 1902 par. 20>

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Let the indifferent ones arouse and act their part in the work of the Lord, lest this curse be spoken against them. Let all who can, give themselves to the long-neglected work in our cities, a work that has been looked at and then passed by on the other side, as the wounded man was passed by, by the priest and Levite. Take up the work in the cities, whole-heartedly, intelligently, unselfishly. <PUR, October 23, 1902 par. 21>

Evangelistic Canvassers

Canvassing for our publications is an important and most profitable line of evangelistic work. Our publications can go to places where meetings can not be held. In such places the faithful evangelistic canvasser takes the place of the living preacher. <PUR, October 23, 1902 par. 22>

I feel very sorry that the books which should be finding ready sale are lying on the office shelves. These books contain the light that people need. May the Lord move upon many of our young men and women to enter the canvassing field as canvassing evangelists. By the canvassing work the truth is presented to thousands that otherwise would not hear it. Our time for work is short. Many, very many, need the promptitude of the "quickly" in them, to lead them to arouse and go to work. The Lord calls for workers just now. <PUR, October 23, 1902 par. 23>

We need to feel the vivifying influence of the Holy Spirit as the disciples felt it on the day of Pentecost. Of their experience at that time we read: "And when they had prayed, the place was shaken where they were assembled together; 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; neither said any of them that aught of the things which he possessed was his own." Selfishness was expelled from the heart. "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." <PUR, October 23, 1902 par. 24>

Why is there not now more diligent seeking of the Lord, that hundreds may be filled with the Holy Spirit, and may go forth quickly to proclaim the truth, "the Lord working with them, and confirming the Word with signs following"? Our commission is to let the light shine forth everywhere from the press. By the printed page the light reaches the isolated ones, who have no opportunity to hear the living preachers. This is most blessed missionary work. Canvassers can be the Lord's helping hand, opening doors for the entrance of the truth. <PUR, October 23, 1902 par. 25>

Let Christian youth be selected to handle the books containing present truth. Youth who have no religious experience should not be accepted as canvassers for our books, because they can not properly represent the precious truth to be presented. To send such youth into the canvassing field is unjust to them and to the Lord's work. This is a sacred work, and those who enter it should be able to bear witness for Christ. <PUR, October 23, 1902 par. 26>

The youth who go into this work should be connected with those older in experience, who, if they are devoted to God, can be a great blessing to them, teaching them in the things of God, and showing them how best to work for Him. If the youth will work out their own salvation with fear and trembling, they will know by experience that God is working with them, to will and to do of His good pleasure. <PUR, October 23, 1902 par. 27>

Not only men, but women, can enter the canvassing field. And canvassers are to go out two by two. This is the Lord's plan. <PUR, October 23, 1902 par. 28>

I am instructed to encourage decided efforts to secure helping hands to do missionary work, to give Bible instruction, and to sell books containing present truth. Thus skilful work may be done in hunting for souls. Young men, your help is called for. Make a covenant with God by sacrifice. Take hold of His work. He is your sufficiency. "Be strong, yea, be strong."

Ellen G. White.

<PUR, October 23, 1902 par. 29>

There are in the world those who are longing for truth, and who when converted will be successful workers in the Lord's great vineyard, by their faith and works showing that the labor put forth for them has not been in vain. To these souls we are to give the message that God has sent them. Every effort should be put forth to lead them to see the importance of the truth for this time. <PUR, November 6, 1902 par. 1>

Camp-Meetings

The means and talents that God has given His people must not be wasted in desultory effort. Decidedly and earnestly His work is to be carried forward. At our camp-meetings present truth is to be presented in clear lines. The third angel's message is to find its place in the world. Daniel is to stand in his lot and place, bearing his message that the time of the end is near. <PUR, November 6, 1902 par. 2>

It is difficult to find a welcome in the denominational churches, and therefore the Lord has directed that camp-meetings should be held. Thus the third angel's message is to be proclaimed. The Lord has specially endorsed this means of reaching the masses. Thus high and low, rich and poor, free and bond, may hear the message for this time. It is a pleasure to see thousands of people sitting as if riveted to their seats, listening with wonder to the presentation of truth. To them the Bible is as a new book. Oh, how earnestly they listen, as things new and old are brought forth from the treasure-house of the Word! <PUR, November 6, 1902 par. 3>

Through the efforts made at our camp-meetings, many from the higher as well as the lower classes have received the special truths for this time. The Holy Spirit has impressed minds, and men and women through whom God could work have been brought together in church-fellowship. <PUR, November 6, 1902 par. 4>

For years at the camp-meetings held in Australia, a call for Bibles was made by the outsiders attending the meetings. The people asked for Bibles "just like those used by Seventh-day Adventists." They had been told that our ministers used a Bible different from theirs. We assured them that our Bible was no different from the Bible used by others, but it was of no avail. A Bible like ours they were determined to have. At our camp-meetings large numbers of Bibles have been sold. <PUR, November 6, 1902 par. 5>

After a minister has faithfully done his duty in presenting the truth from the pulpit, he is to make personal efforts for his hearers. Our ministers are not to exhaust their vitality by preaching long sermons. They are to save their strength for personal effort. Only thus can the light of truth be carried to all parts of the world. <PUR, November 6, 1902 par. 6>

During a camp-meeting an interest is aroused, and a company of workers should remain to follow up the interest. The workers should have stated hours for study, and the remainder of the time should be given to personal labor among the people. <PUR, November 6, 1902 par. 7>

God desires His workers to reach a higher standard. The missionary spirit is the true spirit of the gospel. Study Christ's manner of teaching. Placing Himself in the great thoroughfares of travel, He gave the message of warning to hundreds and thousands. Into the hearts of many His words sank deeply, and they went to their homes to search the Word of God as never before. Many who came to Him careless and indifferent went away so deeply convicted that they at once began to seek for the truth that saves the soul. <PUR, November 6, 1902 par. 8>

Medical Missionary Work

Medical missionary work is to be so conducted that by it God's claims shall be presented to those who have never heard the truth for this time. This work is to be to the third angel's message as the right hand to the body, increasing its usefulness and efficiency. <PUR, November 6, 1902 par. 9>

Medical missionary work is not to be centered in the slums of our large cities. This work is to be done everywhere. At our camp-meetings there should be men who devote themselves to the work of rescuing those held by Satan in the slavery of appetite. God says, "Bring in hither the lame, the halt, and the blind." As in our meetings the subject of temperance is presented, angels of God pass through the congregation, convicting and converting souls. <PUR, November 6, 1902 par. 10>

The Canvassing Work

The Lord calls for workers to enter the canvassing field, that the books containing the light of present truth may be circulated. The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. "Daniel and the Revelation," "Great Controversy," "Patriarchs and Prophets," and "Desire of Ages,"

should now go to the world. The grand instruction contained in "Daniel and the Revelation" has been eagerly read in many lands by those who were hungering for truth. This book has been the means of bringing many precious souls from darkness to light. It should everywhere be given a wide circulation. [<PUR, November 6, 1902 par. 11>](#)

The warning message is to be carried to all parts of the world. Our books are to be published in many different languages. With these books, humble, faithful men are to go forth as colporter evangelists, bearing the truth to many who otherwise would never be enlightened. Those who take up this line of work should go prepared to do medical missionary work. The sick and suffering are to be helped. Many for whom this work of mercy is done will hear and accept the words of life. Many will be healed by the prayer of faith, and will go forth to advocate the precious principles of health reform. [<PUR, November 6, 1902 par. 12>](#)

Many who have been long in the truth are asleep. They need to arouse and go to work. The third angel's message is to be proclaimed. Tremendous issues are before us. We have no time to lose. God forbid that we should allow minor matters to eclipse the light which should be given to the world.

Ellen G. White.

[<PUR, November 6, 1902 par. 13>](#)

November 20, 1902 The Canvassing Work

We are living in a time when a great work is to be done. There is a famine in the land for the pure gospel, and the bread of life is to be given to hungry souls. There is no better opportunity to do this work than that offered by the consecrated canvasser. Thousands of books containing the precious light of present truth should be placed in the homes of the people in our large cities. [<PUR, November 20, 1902 par. 1>](#)

Canvassers are needed to take up the work of carrying these silent messengers of truth to the people,--canvassers who feel a burden for souls, and who can speak words in season to those who are seeking for light. Some may say, "I am not a minister; I can not preach to the people." You may not be able to preach, but you can be an evangelist, ministering to the needs of those with whom you come in contact; you can be God's helping hand, working as the disciples worked; you can ask those you meet if they love the Lord Jesus. [<PUR, November 20, 1902 par. 2>](#)

The canvassing work is a work of great responsibility, and it means much not only to those who are engaged in it, but to the people for whom they labor. Let the canvasser remember that his work is evangelistic in its nature, and that God wants those whom he meets to be saved. Let him keep his heart under the influence of the Holy Spirit. Let him keep the Bible near him for reference, and when an opportunity presents itself to speak words of truth, let him pray for grace to speak wisely, that to those to whom he speaks his words may be a savor of life unto life. [<PUR, November 20, 1902 par. 3>](#)

The canvasser should make every effort in his power to let the light of truth shine forth in good works. In his discharge of duty he should shed about him the fragrance of Christian courtesy, improving every opportunity to perform acts of helpful service. He should educate himself to speak distinctly and impressively. He should learn daily in the school of the great Teacher. Christ will surely help those who hide in Him, depending on Him for strength. [<PUR, November 20, 1902 par. 4>](#)

The temperance question is to receive decided support from God's people. Intemperance is striving for the mastery; self-indulgence is increasing, and the publications treating on health reform are greatly needed. Literature bearing on this point is the helping hand of the gospel, leading souls to search the Bible for a better understanding of the truth. The note of warning against the great evil of intemperance should be sounded; and, that this may be done, every Sabbath-keeper should study and practice the instruction contained in our health periodicals and our health books. And they should do more than this: they should make earnest efforts to circulate these publications among their neighbors. [<PUR, November 20, 1902 par. 5>](#)

The sale of our health literature will in no way hinder the sale of publications dealing with other phases of the third angel's message. All are to prepare the way for the coming of the Lord. [<PUR, November 20, 1902 par. 6>](#)

Canvassers should call the attention of those they visit to our health publications, telling them of the valuable instruction these periodicals contain regarding the care of the sick and the treatment of disease. Tell them this instruction, studied and practised, will bring health to the family. Explain how important it is for every family to understand the science of life. Direct their minds to Him who formed and who keeps in motion the wonderful machinery of the body. Tell them that it is our part to cooperate with God, caring wisely for all our faculties and organs. The proper care of the body is a great responsibility, and requires an intelligent knowledge of its parts. Tell them that God is dishonored when, for the gratification of appetite and passion, man misuses the machinery of the body, so that it does its work feebly and with difficulty. Tell them that the books you have for sale give much valuable

instruction regarding health, and that, by practising this instruction, much suffering, and also much of the money spent in paying doctors' bills, will be saved. Tell them that in these books there is advice which they can not possibly obtain from their physician during the short visits he makes. <PUR, November 20, 1902 par. 7>

In his association with those whom he meets, the canvasser can do much to show the value of healthful living. Instead of staying at a hotel, he should if possible obtain lodging with a private family. As he sits at the table with the family, let him practise the instruction given in the health works he is selling, holding up the banner of strict temperance. As opportunity is offered, let him speak of the value of a healthful diet. He should never be ashamed to say, "No, thank you; I do not eat meat." If tea is offered, let him refuse it, explaining that it is harmful that, though for a time stimulating, the stimulating effect passes off, and a corresponding depression is felt. Let him explain the injurious effect of intoxicating drinks, and of tobacco, tea, and coffee, on the digestive organs and the brain. <PUR, November 20, 1902 par. 8>

As the canvasser goes from place to place, he will find many who are sick. He should have a practical knowledge of the causes of disease, and should understand how to give simple treatments, that he may relieve the suffering ones. More than this, he should pray in faith and in simplicity for the sick, pointing them to the great Physician. As he thus walks and works with God, ministering angels are beside him, giving him access to hearts. What a wide field for missionary effort lies before the faithful, consecrated canvasser! what a blessing he will receive in the diligent performance of his work! <PUR, November 20, 1902 par. 9>

Young men, young women, you are called by the Master to take up His work. His requirements are too sacred to be tampered with. In the name of the Lord, I ask you to conquer every unlawful appetite and passion and to purify your souls by a belief of the truth. Overcome by the blood of the Lamb and the word of your testimony. Discharge faithfully your obligations, looking to God for strength. <PUR, November 20, 1902 par. 10>

Church-members, awake to the importance of the circulation of our literature, and devote more time to this work. Place in the homes of the people, papers, tracts, and books that will preach the gospel in its several lines. There is no time to be lost. Let many give themselves willingly and unselfishly to the canvassing work, and thus help to a warning that is greatly needed. When the church takes up her appointed work, she will go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

Ellen G. White. <PUR, November 20, 1902 par. 11>

November 20, 1902 Sending Missionaries Abroad

"Before His ascension, Jesus told His disciples not to depart from Jerusalem till they had received the promise of the Father. 'Ye shall be baptized with the Holy Ghost not many days hence,' He declared. 'Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.' <PUR, November 20, 1902 par. 1>

"The day of Pentecost came. Great additions were made to the church. In one day five thousand were converted. The disciples began to think that they had a work to do in Jerusalem, in shielding the members of the church from the snares of the enemy. They did not realize that strength to resist temptation is best gained by active service. They did not educate the new church-members to become workers together with God in carrying the gospel to those who had not heard it. Instead, they were in danger of being satisfied with what had been accomplished. To scatter His representatives abroad, where they could work for others, the Lord permitted persecution to come upon His church. Stephen and several others died for their faith; then the members of the church were scattered; and the gospel was proclaimed with power 'in all Judea, and in Samaria, and unto the uttermost part of the earth.' <PUR, November 20, 1902 par. 2>

"In every age since the first advent of Christ, the gospel commission has impelled men and women to go to the ends of the earth as missionaries for God. We thank the Lord that during this camp-meeting several of our workers have given themselves as missionaries to go to different countries outside our land. My brethren, we bid you Godspeed. Our prayers shall follow you wherever you go. How glad we are to send men and means to these countries! <PUR, November 20, 1902 par. 3>

"Years ago, I little realized that I should spend many years of service as a pioneer missionary in distant lands. But when the call came to go to Europe, I responded. Afterward, when asked to go to Australia, I went, notwithstanding I was over sixty years of age. Nine years I worked in that field. My heart is filled with missionary spirit, and, although nearly seventy-five years old, I feel such a desire to see souls saved that it seems to me I could go to the ends of the earth to bring men and women a knowledge of the truth for this time. <PUR, November 20, 1902 par. 4>

"To these our friends who expect soon to go from us to other lands, I wish to say: Remember that you can break down the severest opposition by taking a personal interest in the people who you meet. Christ took a personal interest

in men and women while He lived on this earth. Wherever He went He was a medical missionary. We are to go about doing good even as He did. We are instructed to feed the hungry, clothe the naked, heal the sick, and comfort the sorrowing. <PUR, November 20, 1902 par. 5>

"The sisters can do much to reach the heart and make it tender. Wherever you are, my sisters, work in simplicity. If you are in a home where there are children, show an interest in them. Let them see that you love them. If one is sick, offer to give him treatment. Help the care-worn, anxious mother to relieve her suffering child. <PUR, November 20, 1902 par. 6>

"Some of you expect to go abroad as canvassers. Sometimes you may wish to canvass a man whose time is fully occupied. You may have to put off your canvass, and it may be possible that you can join him in his work and talk with him then. The sermon which you thus preach by your helpfulness will be in harmony with the sermon which you preach with your tongue; and the two together will have a power that words alone could never have. <PUR, November 20, 1902 par. 7>

"When staying at the homes of the people, share the burdens of the household. Be thoughtful enough to keep the water-bucket filled. Help the tired father do the chores. Take an interest in the children. Be considerate. Work in humility, and the Lord will work with you. <PUR, November 20, 1902 par. 8>

"My brethren and sisters who are under appointment as missionaries, I greatly desire that your hearts shall be filled with Christlike pity, love, compassion. As I bid you farewell and return to my home, do not think that I shall soon forget you. We will offer our petitions to God in your behalf, pleading with Him to open doors for you. He will hear our prayers, He has promised to hear us. And He is just as ready to answer your prayers for strength and wisdom to do your work. He has said that He is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children. Wherever you go, pray to Him in the morning, at noon, and at night. Pray in faith, without wavering. <PUR, November 20, 1902 par. 9>

"Some of the members of our churches may feel that we are sending away too many conference laborers, and that the work in the home field can not be done by the few who remain. But this is not the proper view to take of the matter. Those in the employ of the conference are not the only ones who should work for souls. Let the church-members go to work. Let them communicate to others the knowledge they have received. In many churches in California, the members have heard discourse after discourse, and yet they do not seem to have a large measure of the Holy Spirit. While I was in Australia, many of them sent letters to me across the broad Pacific inquiring why they did not receive more power from above, and requesting me to pray for them. They did not seem to comprehend the reality of the Saviour's promise, 'Lo, I am with you always, even unto the end of the world.' They did not seem to realize that they could gain spiritual strength by imparting to their neighbors and friends the light they had received. They had not learned of the blessing that comes to us from telling our fellow-beings, enslaved by appetite, of the divine power which will enable them to overcome the desire for every harmful indulgence. <PUR, November 20, 1902 par. 10>

"Let those who teach the truth, teach in simplicity. Let them not try to drive the truth home with a vim that will arouse antagonism. Let the voice express sympathy and tenderness. Christ's voice was full of pathos. By persevering effort we can cultivate the voice, ridding it of all harshness. Let us ask in faith for a converted voice, a converted tongue, and for Christ-like sympathy and tenderness, that we may win souls to the truth we teach. <PUR, November 20, 1902 par. 11>

"None of our churches need be barren and unfruitful. But some of our brethren and sisters are in danger of starving to death spiritually, even when they are constantly hearing the truth presented by our ministers; for they neglect to impart that which they receive. God requires every one of His stewards to use the talent entrusted to him. He bestows rich gifts upon us in order that we may bestow them freely upon others. He keeps the heart flooded with the light of his presence in order that we may reveal Christ to our fellowmen. How can those who fold their hands in ease, content to do nothing, expect God to continue to supply their necessities? The members of all our churches should labor as those who must give an account. <PUR, November 20, 1902 par. 12>

"Brethren and sisters, when these workers go to their fields of labor across the seas, will you close up the ranks in the home conference? Will you put on the Christian armor? 'We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.' Will you stand firm for the truth, even though your church may not often be visited by a minister? I ask you, in the name of Jesus of Nazareth, to put on the whole armor of God;' and be sure to wear the gospel shoes. Do not neglect to put them on. They will enable you to tread tremblingly, softly, in approaching the souls that you desire to lead to the Saviour. <PUR, November 20, 1902 par. 13>

"Your feet shod with the preparation of the gospel of peace,' you will be prepared to walk from house to house, carrying the truth to the people. Sometimes you will find it very trying to do work of this kind; but if you go forth in

faith, the Lord will go before you and His light will shine upon your pathway. As you enter the homes of your neighbors to sell or to give away our literature, and in humility to teach them the truth, you will be accompanied by the light of heaven. Learn to sing the simplest of songs. These will help you in house-to-house labor, and hearts will be touched by the influence of the Holy Spirit. Christ was often heard singing hymns of praise; and yet I have heard persons say Christ never smiled. How mistaken their ideas in regard to the Saviour! There was joy in His heart. We learn from the Word that there is joy among the heavenly angels over the repentant sinner, and that the Lord Himself rejoices over His church with singing. <PUR, November 20, 1902 par. 14>

"What a privilege it is to labor for the conversion of souls! Our calling is high. We may enjoy the companionship of the heavenly angels. We may not discern their forms, but by faith we may know that they are with us. 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Brethren, sisters, God invites us to unite with the angels in their ministry. Thus every one of us may become His helping hand. To fit us to do this work, He will strengthen our minds as verily as He strengthened the mind of Daniel. As we give to those in darkness the truths that have enlightened us, God will enable us to understand these truths still better. He will give us apt words to speak, communicating to us through the angel standing by our side. Let us pray for the faith that works by love and purifies the soul. Let us seek for living power from above, that we may indeed be laborers together with God. <PUR, November 20, 1902 par. 15>

"May the blessing of God rest upon every one in this congregation. The presence of God is here. His angels are in the midst of us. And the evil angels also are here. Let us close the windows of the soul earthward, and open them heavenward. Let us not allow earthly things to take possession of the mind, but let us keep it open to receive the communications that the heavenly angels are ready to give to us. <PUR, November 20, 1902 par. 16>

"May the Lord bless and strengthen you who are under appointment to go to other lands. We may never meet again in this life, but I pray that we may meet in that glad day when the gates of the city of God shall swing back on their glittering hinges, and the nations that have kept the truth shall enter in, there to hear Christ saying: 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' 'Enter into the joy of thy Lord.' Then, with all the redeemed, we shall cast our crowns at His feet, crying, 'Worthy, worthy is the Lamb that was slain.' <PUR, November 20, 1902 par. 17>

"As we recognize among the ransomed ones some whom we were instrumental in saving, gladness unspeakable will fill our hearts. Touching our harps, we shall fill all heaven with rich music. Oh, what songs of praise for redeeming love will resound through the heavenly courts! <PUR, November 20, 1902 par. 18>

"While living this probationary life, shall we not encourage one another to be steadfast? Shall we not impart a knowledge of the truth for this time to those in our very neighborhoods who have not heard it? Shall we not, by our prayers and by our means, support those who are sent to other lands to proclaim this truth? Shall we not practise self-denial on every point, that we may have more to give for missionary work abroad? Shall we not keep before us, in our homes, a contribution box in which to place offerings for missions? <PUR, November 20, 1902 par. 19>

"Let us teach our children to deny self in order to help sustain the Lord's work. Let us tell them that God, in giving His Son, gave all heaven to save not only us, but those who as yet have not so much as heard of Him. Let us tell them how, in order to redeem mankind, Christ laid aside His kingly crown and royal robe, left His high Command in the heavenly courts, and came to this world to live a life of poverty and hardship, a life of toil and suffering, and to die a death of shame. Shall He have died in vain for us? Shall He have died in vain for those whom by self-sacrifice we could save? <PUR, November 20, 1902 par. 20>

"Brethren and sisters, will you today pledge yourselves before God to pray for these workers who have been chosen to go to other lands? Will you pledge yourselves not only to pray for them, but to sustain them by your tithes and offerings? Will you pledge yourselves to practise strict self-denial in order that you may have more to give for the advancement of the work in the 'regions beyond'? We feel moved by the Spirit of God to ask you to pledge yourselves before Him to lay by something weekly for the support of our missionaries. God will help and bless you in doing this. Give those who are under appointment to go abroad evidence that you will sustain them by your prayers and by your means. Let those who willingly, freely, gladly make these pledges before God today, signify it by rising to their feet. [Nearly the whole congregation--about a thousand--arose.] <PUR, November 20, 1902 par. 21>

"Thank the Lord. As these missionaries go to their new fields, they will have an assurance that their brethren and sisters in this conference will be faithful in doing their part at home. The time may come when some of those who remain will go to distant fields. We expect to see the Lord taking men from the plow, and sending them out to proclaim the truth. We expect to see children bearing a message that their parents can not bear. Let us all stand ready to respond to God's call to duty, whatever the sacrifice." <PUR, November 20, 1902 par. 22>

December 4, 1902 The Regions Beyond

After choosing His disciples, Christ appointed them as His representatives, and gave them their ordination charge, their commission. They were to go forth as His witnesses, to declare what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself. They were to be workers together with God for the saving of the world. <PUR, December 4, 1902 par. 1>

He who called the first disciples is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Him, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God. <PUR, December 4, 1902 par. 2>

God desires His workers to make the world their field of labor, rather than to work only for those who already know the truth. Never did the Lord Jesus confine His labors to one place. We read of Him that He "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom; and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed of devils, and those which were lunatic, and those that had the palsy; and He healed them. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." <PUR, December 4, 1902 par. 3>

We read again: "When the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He rebuking them suffered them not to speak; for they knew that He was Christ. And when it was day, He departed and went into a desert place; and the people sought Him, and came unto Him, and stayed Him, that He should not depart from them. And He said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent." <PUR, December 4, 1902 par. 4>

Christian missionary work was to be done in all places. The truth was to go from point to point. Christ worked as He desired His disciples and all other laborers to work. The towns and cities of Palestine resounded with the truths that fell from His lips. <PUR, December 4, 1902 par. 5>

Today the truth is to be proclaimed in the same way. The world is our field. Everywhere the light of truth is to shine forth, that hearts now in the sleep of ignorance may be awakened and converted. In all lands the gospel is to be proclaimed. God's servants are to labor in places nigh and afar off, going to the regions beyond, ever preparing to embrace a wider circumference. They are to work while the day lasts; for the night cometh, in which no man can work. They are to point to a Saviour uplifted on the cross. From many voices are to be heard the words, "Behold the Lamb of God, which taketh away the sin of the world." <PUR, December 4, 1902 par. 6>

Churches are to be organized, and plans are to be laid for work to be done by the members of the newly-organized churches. The workers are to keep reaching out, annexing new territory, enlarging the cultivated portions of the vineyard. The circle is to extend until it encircles the world. <PUR, December 4, 1902 par. 7>

As workers go forth, filled with earnest, happy zeal, thrilling with the love of God, the whole church at home is revived. <PUR, December 4, 1902 par. 8>

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily the church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. The Lord's people are weighted with the most solemn responsibilities. There are before them the most glorious possibilities. All who believe the message for this time will go forth into the harvest field to do something for the Master, relying upon the assurance, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In practical obedience to the divine command, their confidence will increase, and their talents will be multiplied. Obstacles will be removed. The mountain will become a plain. The desert will rejoice and blossom as a rose. <PUR, December 4, 1902 par. 9>

Arise, ye sleeping virgins, and trim your lamps. Take up your appointed work. "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent Me unto thee."

Ellen G. White. <PUR, December 4, 1902 par. 10>

January 15, 1903 A New Year's Letter

Elmshaven, Sanitarium, Cal., Jan. 4, 1902.

My dear Brethren and Sisters: The old year, with its burden of record, has passed into eternity, and the new year has begun. Let us gather up the treasures of the past year,--our remembrances of God's goodness and mercy,--and carry them with us into the new year. Let us brighten the future by the thought of past blessings. <PUR, January 15, 1903 par. 1>

"Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure." Let us cooperate with the Lord Jesus. Only thus shall we be able to accomplish our part of the work. He is our efficiency. He will give us power. Let us plant our feet firmly on the platform of eternal truth; then we may know that over us is the protection of God. <PUR, January 15, 1903 par. 2>

Oh, what wonderful blessings and opportunities God has in store for those who wear Christ's yoke! Trouble comes to us because we manufacture yokes for ourselves, refusing to wear the yoke of Christ. <PUR, January 15, 1903 par. 3>

"Being justified by faith, we have peace with God through our Lord Jesus Christ." To be justified means to be pardoned. To those whom God justifies He imputes Christ's righteousness; for the Saviour has taken away their sins. They stand before the throne of God justified and accepted. They have crucified self, and Christ abides in their hearts. <PUR, January 15, 1903 par. 4>

My brethren and sisters, during this new year let there be among you no accusing. This is the work of the enemy. If he can lead professing Christians to accuse and condemn, he is served as he desires to be. Let no one, by yielding to feelings of envy, weaken the hands of his brother, so that the work entrusted to him is marred. <PUR, January 15, 1903 par. 5>

Be very careful how you carry reports. Often what you tell to others, though seeming to you to be truth, is misrepresentation. Thus false conclusions are formed. Thread after thread of misrepresentation is woven into the web, until the pattern is spoiled. Oh, how many hearts are grieved and wounded because of statements made by those who do not really know that what they report is true! How much pain is caused by cruel handling of reputation!. The course of those who utter the slander would be just as dark if represented as they represent the course of the one whom they are accusing. <PUR, January 15, 1903 par. 6>

I ask you to study the eighteenth chapter of Matthew and the thirteenth chapter of first Corinthians. Pray earnestly for grace, and then prepare your hearts to receive the answer to your prayer. <PUR, January 15, 1903 par. 7>

We are being tested and tried. May the Lord of heaven shut us in with Him, that the wicked one may have no power over us. <PUR, January 15, 1903 par. 8>

Often, when the Lord works upon a certain man's mind to do certain things for the advancement of His work, another man thinks that he can see defects in his fellow-worker's efforts. Let him keep to his own work. The Lord, who sees the end from the beginning, will fulfil His purposes. He will unite with the one to whom He has entrusted His work, and will bring about its accomplishment. He knows just what is needed. <PUR, January 15, 1903 par. 9>

Christ is the great Master-worker. We are laborers together with Him. He has a right to give each one his work. And let each one be sure to do the work given him. He who neglects his definite work for the work that some one else has in charge is out of place. Thus time is lost, confidence abused and shaken, and the work hindered. When we learn to attend closely to our own work, the Lord will help us, and all parts of His cause will move in harmony.

Ellen G. White.

<PUR, January 15, 1903 par. 10>

January 29, 1903 Work for Church-Members

We have a plain, straightforward message from the Lord to bear to the world,--a message that is to be borne in all the rich fulness of the Spirit's power. Let our ministers see the need of seeking to save the lost. Direct appeals are to be made to the unconverted. "Why eateth your Master with publicans and sinners?" the Pharisees asked Christ's disciples. And the Saviour responded, "I am not come to call the righteous, but sinners to repentance." This is the work that He has given us. And never was there greater need of it than at the present time. <PUR, January 29, 1903 par. 1>

God has not given His ministers the work of setting the churches right. No sooner is this work done, apparently, than it has to be done over again. Church-members that are thus looked after and labored for become religious weaklings. If nine-tenths of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater would have been the advancement made! God has withheld His blessings because His people have not worked in harmony with His directions. <PUR, January 29, 1903 par. 2>

It weakens those who know the truth for our ministers to expend on them the time and talent that should be given to the unconverted. In many of our churches in the cities, the minister preaches Sabbath after Sabbath; and Sabbath after

Sabbath the church-members come to the house of God with no words to tell of blessings received because of blessings imparted. They have not worked during the week to carry out the instruction given them on the Sabbath. So long as church-members make no effort to give to others the help given them, great spiritual feebleness must result. <PUR, January 29, 1903 par. 3>

The greatest help that can be given to our people is to teach them to work for God, and to depend on Him, not on the ministers. Let them learn to work as Christ worked. Let them join His army of workers, and do faithful service for Him. <PUR, January 29, 1903 par. 4>

There will be times when it is fitting for our ministers to give on the Sabbath in our churches short discourses full of the life and love of Christ. But the church-members are not to expect a sermon every Sabbath. <PUR, January 29, 1903 par. 5>

Let us remember that we are pilgrims and strangers on this earth, seeking a better country, even a heavenly. Let us work with such earnestness, such devotion that sinners will be drawn to Christ. Those who have united with the Lord in the covenant of service are under bonds to cooperate with Him in the great, grand work of soul-saving. Let church-members during the week act their part faithfully, and on the Sabbath tell their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will bear witness to the precious experience they have gained in working for others.

Ellen G. White.

<PUR, January 29, 1903 par. 6>

March 26, 1903 Unity of Action Essential

Unity of action is essential in the Lord's work. His followers are to be of one heart and one mind, speaking the same thing. But not all have the same talents or the same office. "There is a variety of gifts." Christ gives different men different abilities, to be used in different lines of work. Some are specially fitted to carry on one line of work, while others are adapted for another line. Some will labor in one way, and some in another. Some will preach the Word, others will use their ability in writing and translating books. Still others will give themselves to the work of circulating the books containing the message of present truth. <PUR, March 26, 1903 par. 1>

It is by the Lord's appointment that men of varied minds are brought into the church, to be laborers together with Him. His servants have many different minds to meet, and different gifts are needed. The apostle John was different from the apostle Peter. Each had his own work. Each was to subdue his peculiarities, that he might be a help to the other. <PUR, March 26, 1903 par. 2>

Is Christ divided?--No. Christ abiding in a soul will not quarrel with Christ in another soul. If we are at variance with those around us, we may know that it is because self has not been crucified. He whom Christ makes free is free indeed. And we are not free unless we love one another as Christ has loved us. Our characters must be molded in harmony with Christ's character; our wills must be surrendered to His will. Then we shall sit together in heavenly places with Him. Then we shall work together, without a thought of collision. <PUR, March 26, 1903 par. 3>

Little differences, dwelt upon, lead to actions that destroy Christian fellowship. Let us not allow the enemy thus to gain the advantage over us. Let us keep drawing nearer to God and to one another. Then we shall be as trees of righteousness, planted by the Lord, and watered with the river of life. And how fruitful we shall be! Did not Christ say, "Herein is My Father glorified, that ye bear much fruit"? <PUR, March 26, 1903 par. 4>

The prayer that Christ offered for His disciples just before His crucifixion reveals God's purpose concerning us. The heart of the Saviour is set upon His followers fulfilling God's purpose, in all its height and depth. They are to be one in Him, even though they are scattered the world over. But God can not make them one with Christ and with one another unless they are willing to give up their way for His way. <PUR, March 26, 1903 par. 5>

Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners. It is our privilege to bear this witness. But in order to do this, we must place ourselves under Christ's command. The tender regard shown by the Saviour for His church calls upon us to keep our souls in His love. Each one has something to do. Let us strive earnestly and untiringly to fulfill God's purpose for us "till we all come in the unity of the faith, and of the knowledge of the Son of God," unto perfect men and women, "unto the measure of the stature of the fulness of Christ."

Ellen G. White.

<PUR, March 26, 1903 par. 6>

November 5, 1903 A Working Church

A living church is a working church. The precious light of Bible truth, like a lamp that burneth, is to shine forth from every church-member. God will use His believing ones as His instrumentalities; through them He will minister to souls fainting for the bread of life. Words of hope and cheer falling from lips that have been touched with a live coal from God's altar, will revive and comfort those who are weary and distressed. <PUR, November 5, 1903 par. 1>

Time is precious. The destiny of souls is in the balance. At infinite cost a way of salvation has been provided. Shall Christ's great sacrifice be in vain? Shall the earth be entirely controlled by Satanic agencies? The salvation of souls is dependent upon the consecration and activity of God's church. The Lord calls all who believe in Him to be workers together with Him. While their life shall last, they are not to feel their work is done. Until the time comes when Christ shall say, "It is finished," His work for the saving of souls is not to decrease, but is to grow in extent and importance. <PUR, November 5, 1903 par. 2>

The mercy of God is shown by His long forbearance. He is holding back His judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. <PUR, November 5, 1903 par. 3>

Individual Responsibility.

Many more of the lay-members, if consecrated to God's service, could give the warning message of mercy to the multitudes who are not acquainted with the truth for this time. All around us there are souls perishing in sin. Every day there is something to do for the Master. <PUR, November 5, 1903 par. 4>

Every Christian is to let his light shine forth in good works. His words are to magnify our Lord Jesus Christ. Instead of waiting for great opportunities before doing anything, he is to do the work lying nearest him. Thus he will increase his talents and gain a preparation for wider service. Wherever he is, there is his field, in which he is earnestly to show forth in word and deed the saving power of truth. He is not to wait to see what others do. He has a personality of his own, and he is responsible to Christ, whose servant he is, for every word and act. <PUR, November 5, 1903 par. 5>

God's people would put on joy and gladness as a garment if they would only receive that which He is waiting to give them,--that which would make them strong to help those in need of help. Our people, need the breath of spiritual life breathed into them, that they may arouse to spiritual action. Many have lost their vital energy and are sluggish, dead, as it were. Let those who have been receiving the grace of Christ help these souls to arouse to action. Let us keep in the current of life that comes from Christ, that we may impart to others. Healthy, happy action is what is needed in the church today. <PUR, November 5, 1903 par. 6>

Open Doors.

In the service of God there is work of many kinds to be performed. In the service of the temple there were hewers of wood, as well as priests of various orders bearing various degrees of responsibility. Our church members are to arise and shine because their light has come, and the glory of the Lord has risen upon them. Let those who know the truth arouse out of sleep, and make every effort to reach the people where they are. The work of the Lord must no longer be neglected by us and made secondary to worldly interests. We have no time to be idle or discouraged. The gospel is to be proclaimed to all the world. The publications containing the light of present truth are to go forth to all places. Canvassing campaigns are to be organized for the sale of our literature, that the world may be enlightened as to what is just before us. <PUR, November 5, 1903 par. 7>

In many states there are settlements of industrious, well-to-do farmers, who have never heard the truth for this time. Such places should be worked. Let our lay-members take up this line of service. By loaning or selling books, by distributing papers, and by holding Bible-readings, our lay-members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message of present truth with such power that many would be converted. Let us remember that it is as important to carry the message to those in the home field who have not heard the truth, as it is to go as missionaries to foreign countries. <PUR, November 5, 1903 par. 8>

There is abundant work for all who know the truth. Approach the people in a persuasive, kindly manner, full of cheerfulness and love for Christ. The Saviour is ever near with grace and power to enable you to present the gospel of salvation, which will bring souls out of the darkness of unbelief into His marvelous light. Reach out after those who are

ready to perish. Call attention to the "Lamb of God, which taketh away the sin of the world." <PUR, November 5, 1903 par. 9>

I wish that all our people could see the many doors that are open before them. Beside all waters we are to sow the seeds of truth. O how my soul is drawn out for sinners, that they may be won for Christ! If those who have received the truth would exercise a living faith in Christ, if they would realize that they are to be His workers, wholly consecrated to His service, what a work might be done! When God's people surrender themselves unreservedly to Christ, they will use every power of mind and body to His name's glory; and His work will make rapid advancement. <PUR, November 5, 1903 par. 10>

Whole-hearted Devotion

The things of this world are soon to pass away. This is not discerned by those who have not been divinely enlightened, who have not kept pace with the work of God. Consecrated men and women must go forth to sound the warning in the highways and byways. <PUR, November 5, 1903 par. 11>

I urge my brethren and sisters not to engage in work that will hinder them from proclaiming the gospel of Christ. You are God's spokesmen. You are to speak the truth in love to perishing souls. Remember that one day you will stand before the Lord of all the earth, to give an account of the deeds done in the body. Then your work will appear as it really is. The vineyard is large, and the Lord is calling for laborers. Allow nothing to keep you from the work of soul-saving. By earnest prayer obtain power that will make your influence a savor of life unto life. The Master-Worker will put His Spirit upon all who labor for Him with whole-hearted devotion. <PUR, November 5, 1903 par. 12>

Christ's interests are the first and the highest of all interests. He has a property in this world that He wishes secured, saved for His everlasting kingdom. It is for His Father's glory and His own glory that His messengers shall go forth in His name, for they and He are one. They are to reveal Him to the world. His interests are their interests. If they will be co-laborers with Him, they shall be made heirs of God and joint-heirs with Christ to an immortal inheritance.

Ellen G. White. <PUR, November 5, 1903 par. 13>

November 19, 1903 Lessons from the Past

As Noah's descendants increased in number, apostasy soon manifested itself. Those who desired to forget their Creator, and to cast off the restraint of His law, decided to separate from the worshipers of Jehovah. Accordingly they journeyed to the plain of Shinar, on the banks of the River Euphrates. Here they decided to build a city, and in it a tower which should be the wonder of the world. This tower was to be so high that no flood could rise to the top, so massive that nothing could sweep it away. Thus they hoped to secure their own safety, and make themselves independent of God. <PUR, November 19, 1903 par. 1>

God had directed men to disperse throughout the earth, to replenish and subdue it; but these tower-builders determined to keep their community united in one body, and to found a monarchy which should eventually embrace the whole earth. <PUR, November 19, 1903 par. 2>

Among the men of Babel there were living some who feared God, although they had been deceived by the pretensions of the ungodly and drawn into their schemes. These men would not join this confederacy to thwart the purposes of God. They refused to be deceived by the wonderful representations and the grand outlook. For the sake of these loyal ones, the Lord delayed His judgments, and gave the ungodly time to reveal their true character. But the great majority were fully united in their heaven-daring undertaking. They heeded not the counsel of the Lord, but strove to carry out their own purposes. <PUR, November 19, 1903 par. 3>

This confederacy was born of rebellion against God. The dwellers on the plain of Shinar established their kingdom for self-exaltations, not for the glory of God. Had they succeeded, a mighty power would have borne sway, banishing righteousness, and inaugurating a new religion. The world would have been demoralized. The mixture of religious ideas with erroneous theories would have resulted in closing the door to peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have directed minds from allegiance to the divine statutes, and the law of Jehovah would have been ignored and forgotten. Determined men, inspired and urged on by the first great rebel, would have resisted any interference with their plans or their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts, in order that they might carry out their purposes. <PUR, November 19, 1903 par. 4>

But God never leaves the world without witnesses for Him. At the time of the first great apostasy after the flood, there were men who humbled themselves before God, and cried unto Him, "O God," they pleaded, "interpose between

Thy cause and the plans and methods of men." "And the Lord came down to see the city and the tower [the great idol building], which the children of men builded." Angels were sent to bring to naught the purpose of the builders. The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base; therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material, or other directions regarding the work. As messages were thus passing from one to another, the language was confounded, so that material was called for which was not needed, and the directions received were often the reverse of those that had been given. Confusion and dismay followed. All work came to a standstill. There could be no further harmony or co-operation. The builders were wholly unable to account for the strange misunderstanding among them, and in their rage and disappointment they reproached one another. Their confederacy ended in strife and bloodshed. Lightnings from heaven broke off the upper portion of the tower, and cast it to the ground. Men were made to feel that there is a God who ruleth in the heavens, and that He is able to confuse and to multiply confusion, in order to teach men that they are only men. <PUR, November 19, 1903 par. 5>

God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. <PUR, November 19, 1903 par. 6>

Up to this time men had spoken the same language; now those that could understand one another's speech united in companies; some went one way, and some another. "The Lord scattered them abroad from thence, upon the face of all the earth." In our day the Lord desires that His people shall be dispersed throughout the earth. They are not to colonize. Jesus said, "Go ye into all the world, and preach the gospel to every creature." When the disciples followed their inclination to remain in large numbers in Jerusalem, persecution was permitted to come upon them, and they were scattered to all parts of the inhabited world. <PUR, November 19, 1903 par. 7>

For years messages of warning and entreaty have been coming to our people, urging them to go forth into the Master's great harvest fields, and labor unselfishly for souls. <PUR, November 19, 1903 par. 8>

From testimonies written in 1895 and in 1899 I copy the following paragraphs:-- <PUR, November 19, 1903 par. 9>

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investments of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, where schools can be built up in which the youth can be given an education in agricultural and mechanical lines. <PUR, November 19, 1903 par. 10>

"The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality. Great evil is the result. Places that should be helped are left destitute. <PUR, November 19, 1903 par. 11>

"What can I say to our people that will lead them to follow the course that will be for their present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek, and build up interests in other places? Will they not go to the dark places of the earth to tell the story of the love of Christ, trusting in God to give them success? <PUR, November 19, 1903 par. 12>

"It is not God's plan for our people to crowd into Battle Creek. God says: 'Go work today in My vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for My coming. Those in the highways and hedges are to hear the call.' <PUR, November 19, 1903 par. 13>

"God will make the wilderness a sacred place as His people, filled with the missionary spirit, go forth to make centers for His work, to establish sanitariums where the sick and afflicted can be cared for, and schools where the youth can be educated in right lines." <PUR, November 19, 1903 par. 14>

"It has been urged that there were great advantages in having so many institutions in close connection; that they would be a strength to one another, and could afford help to those seeking education and employment. This is according to human reasoning; it will be admitted that, from a human point of view, many advantages are gained by crowding so many responsibilities in Battle Creek; but the vision needs to be extended." <PUR, November 19, 1903 par. 15>

Notwithstanding frequent counsels to the contrary, men continued to plan for centralization of power, for the binding of many interests under one control. This work was first started in the Review and Herald Office. Things were swayed first in one way and then in another. It was the enemy of our work who prompted the call for the consolidation of the publishing work under one controlling power in Battle Creek. <PUR, November 19, 1903 par. 16>

Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the Medical Missionary Association at

Battle Creek. <PUR, November 19, 1903 par. 17>

I was told that I must lift my voice in warning against this. We were not to be under the control of men who could not control themselves, and who were not willing to be amenable to God. We were not to be guided by men who want their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidations. He warned us against binding ourselves to fulfil certain agreements that would be presented by men laboring to control the movements of their brethren. <PUR, November 19, 1903 par. 18>

An Educational Center.

The Lord is not pleased with some of the arrangements that have been made in Battle Creek. He has declared that other places are being robbed of the light and advantages that have been centered and multiplied in Battle Creek. It is not pleasing to God that our youth from all parts of the country should be called to Battle Creek, to work in the sanitarium, and to receive their education. When we permit this, we are often guilty of robbing needy fields of their most precious treasure. <PUR, November 19, 1903 par. 19>

Through the light given in the Testimonies, the Lord has indicated that He does not desire students to leave their home schools and sanitariums to be educated in Battle Creek. He instructed us to remove the college from this place. This was done, but the institutions that remained failed of doing what they should have done to share with other places the advantages still centered in Battle Creek. The Lord signified His displeasure by permitting the principal buildings of these institutions to be destroyed by fire. <PUR, November 19, 1903 par. 20>

Notwithstanding the plain evidences of the Lord's providence in these destructive fires, men have not hesitated to stand before their brethren in council meetings, and make light of the statement that these buildings were burned because men had been swaying things in directions which the Lord could not approve. <PUR, November 19, 1903 par. 21>

Principles have been perverted. Men have been departing from right principles, for the promulgation of which these institutions were established. They have failed of doing the very work that God ordained should be done to prepare a people to "build up the old waste places" and to stand in the breach, as represented in the fifty-eighth chapter of Isaiah. In this scripture the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places. God has a vineyard, and He desires that this vineyard shall be worked unselfishly. No parts are to be neglected. The most neglected portion needs that most wide-awake missionaries to do the work portrayed in the following scripture:-- <PUR, November 19, 1903 par. 22>

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? . . . Is it not to deal thy bread to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." <PUR, November 19, 1903 par. 23>

For His own name's sake God will not permit the forward and independent to carry out their unsanctified plans. He will visit them for their perversity of action. "There is no peace, saith my God, to the wicked." But I am instructed to say that in His judgments the Lord will remember mercy. He declares:-- <PUR, November 19, 1903 par. 24>

"I will not contend forever, neither will I be always wroth; for the spirit should fail before Me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid Me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." <PUR, November 19, 1903 par. 25>

The spirit of My people should fail before Me, saith the Lord, if I were to deal with them in accordance with their perversity. They could not endure My displeasure and My wrath. I have seen the perverse ways of every sinner. He who repents and does the works of righteousness, I will convert and heal, and restore unto him My favor. <PUR, November 19, 1903 par. 26>

Concerning those who have been deceived and led astray by unconsecrated men, the Lord says: "Their course of action has not been in accordance with My will; yet, for the righteousness of My own cause, for the *truth's sake*, for the sake of those who have preserved their fear and love of God. I, who create the fruit of the lips, will put My message in the lips of those who will not be perverted. Although some may be deceived and blinded in their ideas of men and the purposes of men, I will heal every one who honors My name. All the penitent of Israel shall see of My salvation. I, the

Lord, do rule, and I will fill with praise and thanksgiving the hearts of all who are nigh and far off, even all the penitent of Israel who have kept My ways." <PUR, November 19, 1903 par. 27>

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Ellen G. White.

<PUR, November 19, 1903 par. 28>

December 3, 1903 Christ Our Example in Medical Missionary Work. Part 1

To Medical Missionaries.

Christ, the great Medical Missionary, came to our world as the ideal of all truth. Truth never languished on His lips, never suffered in His hands. Words of truth fell from His lips with the freshness and power of a new revelation. He unfolded the mysteries of the kingdom of heaven, bringing forth jewel after jewel of truth. <PUR, December 3, 1903 par. 1>

Christ spoke with authority. Every truth essential for the people to know. He proclaimed with the unfaltering assurance of certain knowledge. He uttered nothing fanciful or sentimental. He presented no sophistries, no human opinions. No idle tales, no false theories clothed in beautiful language, came from His lips. The statements that He made were truths established by personal knowledge. He foresaw the delusive doctrines that would fill the world, but He did not unfold them. In His teaching He dwelt upon the unchangeable principles of God's Word. He magnified the simple, practical truths that the common people could understand, and bring into the daily experience. <PUR, December 3, 1903 par. 2>

Christ might have opened to men the deepest truths of science. He might have unlocked mysteries that would have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that would have afforded food for thought and stimulus for invention to the close of time. But He did not do this. He said nothing to gratify curiosity, or to satisfy man's ambitions by opening doors to worldly greatness. In all His teaching Christ brought the minds of men in contact with the Infinite Mind. He did not direct the people to study men's theories about God. His Word, or His works. He taught them to behold Him as manifest in His works, in His Word, and as manifested by His providences. <PUR, December 3, 1903 par. 3>

Christ's Victory; Our Unbelief.

While upon this earth, the Son of God was the Son of man; yet there were times when His divinity flashed forth. Thus it was when He said to the paralytic, "Be of good cheer; thy sins be forgiven thee." <PUR, December 3, 1903 par. 4>

"But there were certain of the scribes sitting there," who "began to reason," not openly, but "in their hearts," "saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" <PUR, December 3, 1903 par. 5>

"And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." <PUR, December 3, 1903 par. 6>

The great Medical Missionary took away the sins of the paralytic, and then presented Him to God as pardoned. And He gave him also physical healing. God had given His Son power to lay hold of the eternal throne. While Christ stood forth in His own personality, He reflected the luster of the position of honor that He had held within the enriching light of the eternal throne. <PUR, December 3, 1903 par. 7>

On another occasion, Christ made the request, "Father, glorify Thy name," And in answer there came a voice from heaven, saying, "I have both glorified it, and will glorify it again." <PUR, December 3, 1903 par. 8>

If this Voice did not move the impenitent, if the power that Christ manifested in His mighty miracles did not cause the Jews to believe, we should not be greatly surprised to find that medical missionary workers today are in danger, through continual association with those who are incredulous, of manifesting the same unbelief that the Jews manifested, and of developing the same perverted understanding. <PUR, December 3, 1903 par. 9>

I am made unutterably sad as I consider the condition of things that has been opened before me. In the past, when matters have been shown to be wrong, there has been a realization of the wrong, and this has been followed by confession, repentance, and thorough reformation. But of late there have not been faithful stewards to repress the evils

that needed to be repressed. Can we, then, be surprised that there is great spiritual blindness? <PUR, December 3, 1903 par. 10>

Those engaged in the gospel ministry need to learn of Christ, His meekness and lowliness, and to be thoroughly converted, that their lives may testify to a world dead in trespasses and sins, that they have been born again. Medical missionary workers, also, need to be converted. When they are converted, their influence will be a power for good in the world. They will be willing to receive counsel and help from their brethren, because they have been sanctified through the truth. Daily they will receive rich supplies of grace from heaven to impart to others. <PUR, December 3, 1903 par. 11>

To every one of His appointed agencies the Lord sends the message. "Take your position at your post of duty, and then stand firm for the right." To all I am instructed to say, Find your place. Receive not the fanciful sentiments of men who are not taught by God. Christ is waiting to give you insight into heavenly things; waiting to quicken your spiritual pulse into renewed activity. No longer subordinate the claims of future, eternal interests to the common affairs of this life. "Ye can not serve God and mammon." Wake up, brethren, wake up. <PUR, December 3, 1903 par. 12>

Medical missionary work is called for in a broader sense than is now understood. The work is needed that is outlined in the commission which Christ gave to His disciples just before His ascension. "All power is given unto Me in heaven and in earth," He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." <PUR, December 3, 1903 par. 13>

These words point out our field and our work. Our field is the world; our work the proclamation of the truths that Christ came to our world to proclaim. Men and women are to have opportunity to gain a knowledge of present truth, an opportunity to know that Christ is their Saviour, that God "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." <PUR, December 3, 1903 par. 14>

A Warning Against Centralization.

Christ embraced the world in His missionary work, and the Lord has shown me by revelation that it is not His plan for large centers to be made, for large institutions to be established, and for money to be gathered from all parts of the world to support these large institutions. Plants are to be made in many places. First one and then another part of the vineyard is to be entered, until all has been cultivated. Efforts are to be put forth first wherever the need is greatest. But we can not carry on this aggressive warfare, and at the same time make an extravagant outlay of means in a few places. <PUR, December 3, 1903 par. 15>

The Battle Creek Sanitarium is too large. A great many workers will be required to care for the patients who come. A tenth of the number of patients who come to that institution is as many as should be cared for in one medical missionary center. Centers should be made in all the cities that are unacquainted with the great work that the Lord would have done to warn the world that the end of all things is at hand. "There is too much," said the great Teacher, "in one place." <PUR, December 3, 1903 par. 16>

Let those who have fitted themselves to engage in medical missionary work in foreign countries go to the places that they expect to make their field of labor, and begin work right among the people, learning the language as they work. Very soon they will find that they can teach the simple truths of God's Word. <PUR, December 3, 1903 par. 17>

A Neglected Field Near Us.

There is in this country a great, unworked field. The colored race, numbering thousands upon thousands, appeals to the consideration and sympathy of every true, practical believer in Christ. These people do not live in a foreign country, and they do not bow down to idols of wood and stone. They live among us, and again and again, through the testimonies of His Spirit, God has called our attention to them, telling us that here are human beings neglected. <PUR, December 3, 1903 par. 18>

Missionaries are needed to work for the colored people, and missionaries are also needed to work for the poor white people of the South. This broad field lies before us unworked, calling for the light that God has given us in trust.

Ellen G. White.
St. Helena, Cal. Oct. 30, 1903.

December 17, 1903 Christ Our Example in Medical Missionary Work, No. 2

To Medical Missionaries,--

That which is most needed by medical missionary workers is the guidance of the Spirit of the Lord. Those who labor as Christ, the great Medical Missionary labored, must be spiritual-minded. But not all who are doing medical missionary work are exalting God and His truth. Not all are submitting to the guidance of the Holy Spirit. Some are bringing to the foundation wood, hay, and stubble,--material that will not bear the test of fire. <PUR, December 17, 1903 par. 1>

I pray that I may have wisdom and power from God to present to you that which constitutes gospel medical missionary work. This is a great and important branch of our denominational work. But many have lost sight of the pure, ennobling principles underlying acceptable medical missionary work. <PUR, December 17, 1903 par. 2>

In my diary I find the following, written one year ago:-- <PUR, December 17, 1903 par. 3>

October 29, 1902.--This morning I woke early. After praying most earnestly for wisdom and clearness of mind, that I might properly express the matters urged upon my attention, I wrote out about ten pages of instruction. I know that the Lord helped me to trace on paper the important matter that should come before His people. <PUR, December 17, 1903 par. 4>

When writing thus, I feel intensely, but after the instruction has been recorded, relief comes to my mind; for I know then that the subject-matter presented to me will not be lost, even though the subject may pass from my mind. <PUR, December 17, 1903 par. 5>

Those only who realize that the cross is the center of hope for the human family can understand the gospel that Christ taught. He came to this world for no other purpose than to place men on vantage-ground before the world and the heavenly universe. He came to bear testimony that fallen human beings, through faith in His power and efficacy as the Son of God, may become partakers of the divine nature. He alone could make an atonement for sinners, and open the gates of paradise to the fallen race. He took on Himself, not the nature of angels, but the nature of man, and in this world lived a life untainted by sin. "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth." "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." <PUR, December 17, 1903 par. 6>

By His life and death Christ taught that only in obedience to God's commandments can man find safety and true greatness. "The law of the Lord is perfect, converting the soul." God's law is a transcript of His character. It was given to man in the beginning as the standard of obedience. In succeeding ages this law was lost sight of. Hundreds of years after the flood, Abraham was called, and to him was given the promise that his descendants should exalt God's law. In course of time, the Israelites went into Egypt, where for many years they suffered grievous oppression at the hands of the Egyptians. After they had been in slavery for nearly four hundred years, God delivered them by a wonderful manifestation of His power. He revealed Himself to the Egyptians as the ruler of the universe, one greater than all heathen deities. <PUR, December 17, 1903 par. 7>

At Sinai the law was given a second time. In awful grandeur the Lord spoke His precepts, and with His own finger engraved the decalogue upon tables of stone. <PUR, December 17, 1903 par. 8>

Passing down through the centuries, we find that there came a time when God's law must once more be unmistakably revealed as the standard of obedience. Christ came to vindicate the sacred claims of the law. He came to live a life of obedience to its requirements, and thus prove the falsity of the charge made by Satan that it is impossible for man to keep the law of God. As a man He met temptation, and overcame in the strength given Him from God. As He went about, doing good, healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God. <PUR, December 17, 1903 par. 9>

Never did Christ deviate from loyalty to the principles of God's law. Never did He do anything contrary to the will of His Father. Before angels, men, and demons, He could speak words that from any other lips would have been blasphemy: "I do always those things that please Him." Day by day, for three years His enemies followed Him, trying to find some stain in His character. Satan, with all his confederacy of evil, sought to overcome Him; but they found nothing in Him by which to gain advantage. Even the devils were forced to confess, "Thou art the Holy One of God." <PUR, December 17, 1903 par. 10>

Self-Sacrifice

What language could so forcibly express God's love for the human family as it is expressed by the gift of His only-begotten Son for our redemption. The Innocent bore the chastisement of the guilty. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on

Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only-begotten Son of God." <PUR, December 17, 1903 par. 11>

Christ gave Himself, an atoning sacrifice, for the saving of a lost world. He was treated as we deserve, in order that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed." <PUR, December 17, 1903 par. 12>

Christ was tempted in all points like as we are, by the one who stood in loyalty by His side in the heavenly courts. Behold the Son of God in the wilderness of temptation, in the time of greatest weakness assailed by the fiercest temptation. See Him during the years of His ministry, attacked on every side by the forces of evil. See Him in His agony on the cross. All this He suffered for us. <PUR, December 17, 1903 par. 13>

Christ's earthly life, so full of toil and sacrifice, was cheered by the thought that He would not have all His travail for naught. By giving His life for the life of men, He would win the world back to its loyalty. Although the baptism of blood must first be received; although the sins of the world were to weigh upon His innocent soul; yet for the joy that was set before Him, He chose to endure the cross, and despised the shame. <PUR, December 17, 1903 par. 14>

Study Christ's definition of a true missionary: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." Following Christ, as spoken of in these words, is not a pretense, a farce. Jesus expects His disciples to follow closely in His footsteps, enduring what He endured, suffering what He suffered, overcoming as He overcame. He is anxiously waiting to see His professed followers revealing the spirit of self-sacrifice. <PUR, December 17, 1903 par. 15>

Those who receive Christ as a personal Saviour, choosing to be partakers of His suffering, to live His life of self-denial, to endure shame for His sake, will understand what it means to be a genuine medical missionary. <PUR, December 17, 1903 par. 16>

When all our medical missionaries live the new life in Christ, when they take His Word as their guide, they will have a much clearer understanding of what constitutes genuine medical missionary work. This work will have a deeper meaning to them when they obey the law engraven on tables of stone by the finger of God, including the Sabbath commandment, concerning which Christ Himself spoke through Moses to the children of Israel, saying:-- <PUR, December 17, 1903 par. 17>

"Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." <PUR, December 17, 1903 par. 18>

Let us diligently study God's Word, that we may proclaim with power the message that is to be given in these last days. Many of those upon whom the light of the Saviour's self-sacrificing life is shining refuse to live in accordance with His will. They are not willing to live a life of sacrifice for the good of others. They desire to exalt themselves. To such ones truth and righteousness have lost their meaning, and their unchristlike influence leads many to turn away from the Saviour. God calls for true, steadfast workers, whose lives will counteract the influence of those who are working against Him. <PUR, December 17, 1903 par. 19>

To every medical missionary worker I am instructed to say, Follow your Leader. He is the Way, the Truth, and the Life. He is your example. Upon all medical missionary workers rests the responsibility of keeping in view Christ's life of unselfish service. They are to keep their eyes fixed on Jesus, the author and finisher of their faith. He is the source of all light, the fountain of all blessing. <PUR, December 17, 1903 par. 20>

A Firm Stand for the Right

God calls upon His workers, in this age of diseased piety and perverted principle, to reveal a healthy, influential spirituality. My brethren and sisters, this God requires of you. Every jot of your influence is to be used on the side of Christ. You are now to call things by the right name, and stand firm in defense of the truth as it is in Jesus. <PUR, December 17, 1903 par. 21>

It behooves every soul whose life is hid with Christ in God to come to the front now, and to contend for the faith once delivered to the saints. Truth must be defended and the kingdom of God advanced as they would be were Christ in person on this earth. If He were here, He would be drawn out to rebuke many who, though professing to be medical missionaries, have not chosen to learn of the great Medical Missionary His meekness and lowliness. In the lives of some occupying high positions in the medical missionary work, self has been exalted. Until such ones rid themselves of every desire to uplift self, they can not clearly discern the character of Christ, nor can they do the work that He did. <PUR, December 17, 1903 par. 22>

When the Holy Spirit controls the minds of our church-members, there will be seen in our churches a much higher

standard in speech, in ministry, in spirituality, than is now seen. The church-members will be refreshed by the water of life, and the laborers, working under one Head, even Christ, will reveal their Master in spirit, in word, in deed, and will encourage one another to press forward in the grand, closing work in which we are engaged. There will be a healthy increase of unity and love, which will bear testimony to the world that God sent His Son to die for the redemption of sinners. Divine truth will be exalted; and as it shines forth as a lamp that burneth, we shall understand it more and still more clearly. <PUR, December 17, 1903 par. 23>

The testing truth for this time is not the fabrication of any human mind. It is from God. It is genuine philosophy to those who appropriate it. Christ became incarnate in order that we, through belief of the truth, might be sanctified and redeemed. Let those who hold the truth in righteousness arouse, and go forth, shod with the preparation of the gospel of peace, to proclaim the truth to those who know it not. Let them make straight paths for their feet, lest the lame be turned out of the way. <PUR, December 17, 1903 par. 24>

We are now to unify, and by true medical missionary work prepare the way for our coming King. But let us remember that Christian unity does not mean that the identity of one person is to be submerged in that of another; nor does it mean that the mind of one is to be led and controlled by the mind of another. God has not given to any man the power that some, by word and act, seek to claim. God requires every man to stand free, and to follow the directions of the Word. <PUR, December 17, 1903 par. 25>

In every movement Christ's followers are to reveal their regard for Christian principles,--loving God supremely, and their neighbor as themselves; reflecting light and blessing on the pathway of those who are in darkness; comforting those who are cast down; sweetening the bitter waters in the place of giving their fellow-pilgrims gall to drink. <PUR, December 17, 1903 par. 26>

Let us increase in a knowledge of the truth, giving all praise and glory to Him who is One with the Father. Let us seek most earnestly for the heavenly anointing, the Holy Spirit. Let us have a pure, growing Christianity, that in the heavenly courts we may at last be pronounced complete in Christ. <PUR, December 17, 1903 par. 27>

"Behold the Bridegroom cometh! Go ye out to meet Him!" Lose no time now in rising and trimming your lamps. Lose no time in seeking perfect unity with one another. We must expect difficulties. Trials will come. Christ, the captain of our salvation, was made perfect through suffering. His followers will encounter the enemy many times, and will be severely tried; but they need not despair. Christ says to them, "Be of good cheer; I have overcome the world." <PUR, December 17, 1903 par. 28>

The following lines seem to portray the Christian warfare:-- "I thought that the course of the Christian to heaven Would be bright as the summer, and glad as the morn. Thou show'dst me the path; it was dark and rough,-- All rugged with rock, all tangled with thorn; I dreamed of celestial rewards and renown; I asked for the palm branch, the robe, and the crown; I asked, and Thou show'dst me a cross and a grave."

Ellen G. White.

St. Helena, Cal. Oct. 30, 1903.- <PUR, December 17, 1903 par. 29>

December 31, 1903 Beware of Fanciful Doctrines

I have been instructed to say that it is not new and fanciful doctrines which the people of God need. They do not need suppositions, which can not be sustained by the Word of God. They need the testimony of men who know the truth, men who understand and obey the charge given to Timothy: "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; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:2-5. <PUR, December 31, 1903 par. 1>

In some instances men have been turned away from the truth to listen to fables. Efforts were made to set right those thus deceived, but some had drunk so deeply from the polluted fountain, and had become so impregnated with false impressions, that it was impossible to undeceive them. They had come to believe that it was more profitable to eat of the food offered in the strange doctrines presented, than to eat of the food contained in the Word of God. <PUR, December 31, 1903 par. 2>

Brethren, look well to the character of your religion. Do not forget that Christ is to be your pattern in all things. You may be sure that His religion is not a sensational religion. A religion of this kind I learned to dread in my very earliest experience in the cause of present truth. I was at that time, before I was seventeen years old, bidden to warn those who were cherishing fanciful ideas and who declared that their strange movements were inspired of God. <PUR, December 31, 1903 par. 3>

In New Hampshire there were those who were active in disseminating false ideas in regard to God. Light was given me that these men were making the truth of no effect by their ideas, some of which led to free-lovism. I was shown that these men were seducing souls by presenting speculative theories regarding God. <PUR, December 31, 1903 par. 4>

I went to the place where they were working, and opened before them what they were doing. The Lord gave me strength to lay plainly before them the danger of their course. Among other views, they held that those once sanctified could not sin, and this they were presenting as gospel food. Their false theories, with their burden of deceptive influence, were working great harm to themselves and to others. They were gaining a spiritualistic power over those who could not see the evil of these beautifully-clothed theories. Great evils had already resulted. The doctrine that all were holy had led to the belief that the affections of the sanctified were never in danger of leading astray. The result of this belief was the fulfillment of the evil desires of hearts which, though professedly sanctified, were far from purity of thought and practise. <PUR, December 31, 1903 par. 5>

This is only one of the instances in which I was called upon to rebuke those who were presenting the doctrine of an impersonal God, diffused through nature and the doctrine of holy flesh. <PUR, December 31, 1903 par. 6>

In the future, truth will be counterfeited by the precepts of men. Deceptive theories will be presented as safe doctrines. False science is one of the agencies that Satan used in the heavenly courts, and it is used by him today. The false assertions that he made to the angels, his subtle scientific theories, led many of them from loyalty. And, having lost their place in heaven, they prepared temptations for our first parents. Adam and Eve yielded to the enemy, and by their disobedience humanity was estranged from God, and the earth was separated from heaven. <PUR, December 31, 1903 par. 7>

Christ pledged Himself to bridge the gulf that sin had made. Thus He became the Way, the Truth, and the Life. He shows us the path that leads to heaven, and promises to impart His efficiency to every one who believes on Him. He came to our world to reveal, not a mixture of truth and error, but the pure truth of God. All error is misleading, even though clothed with garments of heavenly beauty. <PUR, December 31, 1903 par. 8>

The character and power of God are revealed by work of His hands. In the natural world are to be seen evidences of the love and goodness of God. These tokens are given to call attention from nature to nature's God, that His "eternal power and Godhead" may be understood. <PUR, December 31, 1903 par. 9>

Pantheistic theories are not sustained by the Word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart, and give leeway to inclination. Separation from God is the result of accepting them. <PUR, December 31, 1903 par. 10>

Christ calls upon His people to believe and practise His word. Those who receive and assimilate this word, making it a part of every action, of every attribute of character, will grow strong in the strength of God. It will be seen that their faith is of heavenly origin. Before angels and before men, they will stand as those who have strong, consistent Christian characters. They will not wander into strange paths. Their minds will not turn to a religion of sentimentalism and excitement. <PUR, December 31, 1903 par. 11>

I beseech those who are laboring for God not to accept the spurious for the genuine. We have a whole Bible full of the most precious truth. We have no need for supposition or false excitement. In the golden censer of truth, as presented in Christ's teachings, we have that which will convict and convert souls. Present in the simplicity of Christ the truths that He came to this world to proclaim, and the power of your message will make itself felt. Do not present theories or tests that have no foundation in the Bible. We have grand, solemn tests to present. "It is written" is the test that must be brought home to every one. <PUR, December 31, 1903 par. 12>

Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. God has not laid upon any one the burden of encouraging an appetite for strange, odd doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Do not let your lifework be marred by them. <PUR, December 31, 1903 par. 13>

The minds of the Jewish teachers were filled with maxims and suppositions. They interpreted the Word to mean that which God never designed it to mean, enforcing their oddities on the common people. <PUR, December 31, 1903 par. 14>

A warning against such teaching is found in Paul's letter to the Colossians. The apostle declares that the hearts of the believers were to be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say," he continues, "lest any man should beguile you with enticing words. . . . As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power." Col. 2:2-10. <PUR, December 31, 1903 par. 15>

I am instructed to say to our people, Let us follow Christ. We may safely discard all ideas that are not included in His teaching. I appeal to our ministers to be sure that their feet are placed on the platform of eternal truth. Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in this respect. I call upon them to be sound in the faith, able to give every one who asks a reason of the hope that is in them. <PUR, December 31, 1903 par. 16>

Into the hearts of many who have been long in the truth there has entered a hard, judicial spirit. They are sharp, critical, fault-finding. They have climbed into the judgment-seat to pronounce sentence on those who do not meet their ideas. God calls upon them to come down, and bow before Him in repentance, confessing their sins. He says to them, "I have somewhat against thee, because thou hast left thy first love. 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." Rev. 2:4,5. They are striving for the first place, and by their words and acts they make many hearts sore. <PUR, December 31, 1903 par. 17>

Against this spirit, and against the false religion of sentimentalism, which is equally dangerous, I bear my warning. Take heed, brethren and sisters. Who is your leader?--Christ, or the angel who fell from heaven? Are you sound in the faith? My prayer for you all is that God would grant you "according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:16-19.

Ellen G. White.

<PUR, December 31, 1903 par. 18>

January 14, 1904 The Study of Revelation

*[The special article from Sister White was not received for this issue.]

Our lesson for the present time is, How may we most clearly comprehend and present the gospel that Christ came in person to present to John on the Isle of Patmos,--the gospel that is termed, "The revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass. . . . Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

<PUR, January 14, 1904 par. 1>

We are to proclaim to the world the great and solemn truths of Revelation. Into the very designs and principles of the church of God these truths are to enter. A benediction is pronounced upon those who pay due regard to this communication. The blessing is promised to encourage a study of this book. We are by no means to become weary of looking into it because of its apparently mystical symbols. <PUR, January 14, 1904 par. 2>

There should be a closer and more diligent study of this book, more earnest presentation of the truths it contains, truths which concern all who are living in these last days. All who are preparing to meet their Lord should make this book the subject of earnest study and prayer. It is just what its name signifies,--a revelation of the important events that are to take place in the last days of this earth's history. John, because of his faithful trust in the Word of God and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not separate him from Christ. The Lord knows all about His faithful servants, who for His sake are lying in prisons and dungeons, or have been banished to lonely islands, and He comforts them in their affliction. Christ visited John in his exile, and opened to him the closing scenes of this world's history. <PUR, January 14, 1904 par. 3>

The truths opened to John are of the greatest importance to us, for we are living in the very last days. Soon we shall enter upon the fulfilment of the events which Christ showed John were to take place. As the messengers of the Lord present these solemn truths, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God. <PUR, January 14, 1904 par. 4>

The book of Revelation must be opened to the people. Many have been taught that it is a sealed book; but it is sealed to those only who reject light and truth. The truth that it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to take place. The third angel's message must be presented as the only hope for salvation of a perishing world. <PUR, January 14, 1904 par. 5>

The perils of the last days are upon us, and in our work we are to warn people of the danger that they are in. Let not the solemn scenes, that prophecy has revealed are soon to take place, be left untouched. If our people were awake, if they realized the nearness of the events portrayed by John, such a reformation would be made in our churches that

many more would believe our message. We are God's messengers, and we have no time to lose, for He calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in clear-cut truth. It will be as a sword cutting both ways. But do not be too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of the Lord. Present the truth as it is in Jesus. Let Daniel speak, let Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, "the root and the offspring of David, and the bright and morning star."

Ellen G. White.

<PUR, January 14, 1904 par. 6>

June 2, 1904 A Closer Acquaintance with Christ

O, how much we need a closer acquaintance with the Lord Jesus. We need to enter into His will and carry out His purposes, saying with the whole heart, "Lord, what wilt Thou have me to do?" O, I long to see our churches in a condition different from the condition in which they are now,--grieving the Holy Spirit day by day with their lukewarm religious life, a life that is neither cold nor hot. Christ says: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." <PUR, June 2, 1904 par. 1>

How greatly Christ would be honored and glorified before the world if His followers were what they claim to be,--true Christians, the love of Christ constraining them to make Him known, their lives dedicated to unselfish service. <PUR, June 2, 1904 par. 2>

I see such loftiness of spirit in those who profess to believe in Christ! I am pained, deeply pained, night and day, to see them more like worldlings than like Christ in character and practise. God expects to receive from all who believe in Him the service of a heart filled with love. <PUR, June 2, 1904 par. 3>

Christ has revealed Himself as a wise, patient long-suffering helper, full of divine pity. Be assured that He will not break the bruised reed. He will tenderly lead your steps in safe paths, guiding you into all truth. He will gladden the hearts of all who will give themselves without reserve to His guidance. He will impart to them gracious instruction. <PUR, June 2, 1904 par. 4>

O, how I long to speak these words to those who are not so lofty in their own ideas that they have lost all desire for the precious grace of Christ's love. This is the instruction we so much need, that we may impart it to worn, weary souls. You and I must be where we can feed the souls who are longing to hear words of light and life. We shall feel heartsore and sad as we see so many who might be earnest, successful workers, unwilling to do what it is their privilege to do. Nevertheless, we are to tell others of the love of Christ, refusing to fail or become discouraged. Eternity, eternity is before us. There is eternal life for us to gain. In no case must we lose an opportunity to sow the seeds of truth. Christ, the Majesty of heaven, clothed His divinity with humanity, and came to this world to stand at the head of the human race, that He might give men and women grace to overcome as He overcame. The promise is, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." <PUR, June 2, 1904 par. 5>

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." <PUR, June 2, 1904 par. 6>

Think of the glory awaiting those who overcome. They will see the face of Him in whose presence there is "fulness of joy" and at whose right hand there are "pleasures forevermore." <PUR, June 2, 1904 par. 7>

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."

Ellen G. White.

<PUR, June 2, 1904 par. 8>

June 9, 1904 Love for the Erring

Christ came to this world to bring salvation within the reach of all. Upon the cross of Calvary He paid the redemption-price for a lost world. His self-denial and sacrifice, His humiliation, His death on the cross, testify to the depth of His love for fallen man. It was to seek and save the lost that He came to this world. His mission was to save sinners,--sinners of every grade, of every tongue and nation. He paid the price for all, to ransom them, and bring them into union and sympathy with Himself. The most erring, the most sinful, were not passed by. His labors were especially for those who most needed the salvation that He came to bring. The greater the need of reform, the deeper was His interest, the greater His sympathy, and the more earnest His efforts. His heart of love was stirred to its depths for those whose condition was most hopeless, and who most needed His transforming grace. <PUR, June 9, 1904 par. 1>

In the parable of the lost sheep is represented the wonderful love of Christ for the erring, wandering ones. He does not choose to remain with those who accept His salvation, bestowing all His efforts upon them, and receiving their gratitude and love. The true shepherd leaves the flock that loves Him, and goes out into the wilderness, enduring hardship, and facing danger and death, to seek and save the sheep that has wandered from the fold, and that must perish if not brought back. When, after diligent search, the lost is found, the shepherd, though suffering from weariness, pain, and hunger, does not drive it along, but, O wondrous love! he tenderly gathers it into his arms, and, placing it upon his shoulder, bears it back to the fold. Then he calls upon his neighbors to rejoice with him over the lost that is found. <PUR, June 9, 1904 par. 2>

The parable of the prodigal son, and that of the lost piece of silver, teach the same lesson. Every soul that is especially imperiled by falling into temptation, causes pain to the heart of Christ, and calls forth His tenderest sympathy and most earnest labor. Over one sinner that repents His joy is greater than over the ninety and nine who need no repentance. <PUR, June 9, 1904 par. 3>

This lesson is for us. We are not to meet misery and repentance with reproach and distrust. With the same compassion and sympathy that Jesus manifested toward us when we sought His pardoning love, we are to welcome the wanderer as he returns to His Father's house. <PUR, June 9, 1904 par. 4>

Christ has linked His interests with those of humanity, and He asks us to become one with Him for the saving of the lost. "Freely ye have received," He says, "freely give." Sin is the greatest of all evils, and it is ours to pity and help the sinner. There are many who err, and who feel their shame and folly. They are hungry for words of encouragement. They look upon their mistakes and errors, until they are driven almost to desperation. These souls we are not to neglect. If we are Christians, we shall not pass by on the other side, keeping as far as possible from the ones who most need our help. When we see human beings in distress, whether through affliction or through sin, we shall never say, "This does not concern me." <PUR, June 9, 1904 par. 5>

"Ye which are spiritual, restore such an one in the spirit of meekness." By faith and prayer press back the power of the enemy. Speak words of faith and courage that will be as a healing balm to the bruised and wounded one. Many have fainted and become discouraged in the great struggle of life, when one word of kindly cheer would have strengthened them to overcome. Never should we pass by one suffering soul without seeking to impart to him of the comfort wherewith we are comforted of God.

Ellen G. White. <PUR, June 9, 1904 par. 6>

July 7, 1904 Unlimited Progress and Improvement

God gives to every man his work, and men and women are to do their best wherever they are placed, working untiringly for the salvation of souls. Beside all waters they are to sow the seeds of truth. Not a hand should be raised, not a barrier be placed, to prescribe or limit the work. There is to be no close figuring; for this will bring the displeasure of God on the one who takes this course. Let no selfish practise mar the work of God. Let no narrow ideas shut out opportunities and privileges whereby souls may be reached. <PUR, July 7, 1904 par. 1>

When Christ sent the seventy to proclaim the kingdom of God throughout Judea, He taught that the piety of His people should be diffusive. He was educating His church to enlarge the borders of their labor, and eventually encircle the world. The work is one the world over. Christ has annihilated the ancient distinctions made between Jew and Gentile. There is to be no boundary to our labor. It must take us from small plans, the narrowing limitations of selfishness. He presents to our view the inhabitants of the world, who may become enlightened and lay hold of immortality through faith in Christ. They are all exposed to the temptations of Satan, who hopes to take them in his snare; but the Lord calls those who would be laborers together with Him to unite in bringing every power into exercise to work for the deliverance of these souls from Satanic agencies. And if prosperity attends our efforts, it will be because there is not a thread of selfishness interwoven with them. If selfish ideas and plans are allowed to creep into the

management of the work of God, it will be a far greater evil than the same thing would be in common worldly matters. <PUR, July 7, 1904 par. 2>

Every encouragement is given to God's people to expect unlimited progress and improvement. We are to work as if we knew that we were in the sight of the whole heavenly universe. Through Christ we are to say, "I will not fail or become discouraged." We are to hope for everything in moral advancement and the restoration of the image of God in man. At every step our prayers should ascend to the throne of God. While working as if everything depended on our diligence and faithfulness, we must take God as our only dependence, doing unto others as we would wish them to do unto us. This principle is broad and deep. No selfishness should tarnish the work of God. Teach by precept and example that earth can be assimilated to heaven. <PUR, July 7, 1904 par. 3>

Our means of doing good are never to be limited to any man's ideas or devising. At every step we are empowered of God to work in Christ's lines. Lay hold of the work in any place, and this will set in motion the heavenly agencies to prepare the way for the sowers and the reapers. Study the Word. Read it with all your mind, your heart, and your soul; for eternal interests are involved. Then its lessons will have a voice. They will call to you; they will breathe divine counsels; they will make all who learn of Him meek and lowly, and wise unto salvation. <PUR, July 7, 1904 par. 4>

The assurance of our Saviour that we may gain the future, immortal life should be sufficient to teach us the importance of following Him here. Our service for God is to decide our eternal destiny. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" [Is it] not, then, wholly appropriate that the same question should come to us, How shall we not--when so great love has been expressed for us in the gift of Christ as our ransom--how shall we not freely give Him all things? What wonderful love has been revealed in our behalf. And shall our love and gratitude be only as a ripple on the surface? Our service for God is to decide our eternal destiny; and there should be kindled in our hearts an earnest desire to put every faculty of mind and heart to diligent effort, proportionate to the reward presented. <PUR, July 7, 1904 par. 5>

Of every Christian the Lord requires growth in efficiency and capability. We are stewards of His grace. We have been placed in charge of His goods; and the talents lent us are to be used, not for self, but in devoted, whole-hearted service. We should do nothing by halves. Entire consecration is required. <PUR, July 7, 1904 par. 6>

Let the line of demarcation between the church and the world be plain and distinct, so that it can be discerned by both men and angels. The will of God, our Creator, is to be manifest in us as Christians, not only in the name we bear, but in our life of self-denial. The world, refusing to accept the man Christ Jesus to reign over them, are enslaved by a tyrant, even Satan; but let Christians show that they are free,--sons and daughters of the heavenly King. Let them give evidence that they are controlled by unselfish principles. Let all their purposes and pursuits stand in distinct contrast to the pride and selfishness of the world. <PUR, July 7, 1904 par. 7>

The cross of Calvary is placed between heaven and earth as a perpetual memorial, calling our attention to the better world. It is the medium of open communication with the world of light. Constantly the mind is drawn away from the earthly to the heavenly, surveying the attractions of Him who "ever liveth to make intercession" for us. Those who keep the heavenly world in view are, in their affections and pursuits, separate from the world. While they are in the world, they are not of the world. They are pilgrims and strangers seeking a better country, even a heavenly; and by their influence and example they take others with them.

Ellen G. White.

<PUR, July 7, 1904 par. 8>

July 14, 1904 Unselfish Service

No. 1

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." "He hath borne our griefs, and carried our sorrows; . . . He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." <PUR, July 14, 1904 par. 1>

In our behalf Christ descended from depth to depth of humiliation until He could go no farther. It was impossible for divine condescension and self-sacrifice to reach lower depths than the death on the cross. This wonderful sacrifice moved all heaven, and can we look upon it without our hearts breaking at the sight? <PUR, July 14, 1904 par. 2>

He who "bore our griefs and carried our sorrows" has an interest in us. His mercy is over all the children of men. His goodness and love are inexhaustible. His work in our behalf never ceases. And in life and character the Christian is bound up with Christ in His plans of mercy for humanity. His character is to be a reproduction of the character of

Christ. The unselfish, self-sacrificing life of Jesus is to be copied by every soul who loves the Redeemer. <PUR, July 14, 1904 par. 3>

In union there is strength, and the Source of all power, of all goodness, mercy, and love, takes finite human beings into co-partnership with Himself. His divine power is combined with the efforts of human agencies to diffuse His influence and extend it far and near. Under the transforming influence of His grace there will be a constant exercise of sympathy and forbearance; there will be a holy emulation to support the weak, to aid the suffering members of Christ's body. When one is allied to Christ, a partaker of the divine nature, his interest is identified with the interests of suffering humanity wherever found, and he works in unison with heavenly intelligences. <PUR, July 14, 1904 par. 4>

The Christian is not to live for self. He is God's agent, and is to stand as His worker, doing His bidding. His wages have been paid in the blood and suffering of the Son of God; and no other being in the universe has such claims on him as Jesus has. His very existence is the Lord's; his words, his works, even his thoughts, are to be held subject to the will of Christ. <PUR, July 14, 1904 par. 5>

The world's Redeemer, as a householder, entrusted His goods to His servants. He has placed in the hands of His agents sufficient to help the needy, so that if each would work unselfishly, as Christ worked, none need suffer for the necessities of life; and if His spirit were manifested by all, none would be left to hunger for words of tender sympathy. <PUR, July 14, 1904 par. 6>

Christ has not given His goods to any to be used for the gratification of pride and selfishness. All that we have is but a loan from Jesus; it is not our own. Money, possessions, intellect, are but lent us to be held as a precious trust for the service of Christ. Reason, ability, knowledge, affection, property have been received from Jesus, and are to be used with wisdom to bring honor and glory to His name. <PUR, July 14, 1904 par. 7>

Those who have the good things of this life, were they unselfish, were they Christlike, would feel it a solemn duty to help in their time of perplexity those struggling with want and sorrow. Selfishness and pride say, "Pass them by; if you attempt to help all who need help, you will have your hands and heart full." But with what will the heart be filled?-- With the pitying love and tender human kindness and sympathy of Christ. And is not this far more desirable than to have it full of self-love, self-caring, self-exaltation.

Ellen G. White. <PUR, July 14, 1904 par. 8>

July 21, 1904 Unselfish Service

II

When the mind of Christ becomes our mind, and His works our works, we shall be able to keep the fast described by the prophet Isaiah: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens?" Find out what the poor and suffering are in need of, and then, in love and tenderness, help them to courage and hope and confidence by sharing with them the good things that God has given you. Thus you will be doing the very work that God means you to do. "Let the oppressed go free." Do not rest until you break every yoke. It is not possible for you to neglect this and yet obey God. <PUR, July 21, 1904 par. 1>

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" How much of this hiding has been done! How many have closed their eyes and locked the door of the heart, lest the softening influences should prompt them to works of kindness and charity. The heart is ever inclined to the concerns and objects of the world; but we must hear and obey the voice of God. "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." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. . . . For ye are dead, and your life is hid with Christ in God." <PUR, July 21, 1904 par. 2>

As Christ's workers, we have done much in a heartless, compulsory way. We have not remembered that every hour, every moment, is precious, fraught with eternal responsibilities. We need now to repent of our half-heartedness and to hide in Jesus, separating all selfishness and vanity from our work. We are threads in the great web of humanity, and we are not to mar the fabric by a want of pure, unselfish benevolence. We must stand as God's servants, independent of the world, yet constantly shining as lights in the world, ever, both in faith and practise, representing Christ. The life of the Christian will testify that he is governed by laws other than those which the world obeys; laws of a higher order. Oneness with Christ enables men to wield an influence far above that of the renowned of this world. While following the example of Christ, they have, through His grace, power to benefit the church and the community. Their influence is felt just in proportion to the distinctness of the line of demarcation which separates them in spirit and principle from the

world. Representing in character the attributes of Christ, they may carry forward to a glorious completion the work which He left them.

Ellen G. White.

<PUR, July 21, 1904 par. 3>

July 28, 1904 Work for Laymen

The following is from a testimony written at Nashville, Tenn., June 30, 1904:-- <PUR, July 28, 1904 par. 1>

"Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, visit those who live near you, and, by sympathy and kindness, seek to reach their hearts. Be sure to work in a way that will remove prejudice, instead of creating it. And remember that those who know the truth for this time, and yet confine their efforts to their own churches, refusing to work for their unconverted neighbors, will be called to account for unfulfilled duties. <PUR, July 28, 1904 par. 2>

"Lend your neighbors some of our smaller books. If their interest is awakened, take them some of the larger books. Show them 'Christ's Object Lessons,' tell them its history, and ask them if they do not want a copy. If they already have it, ask them if they do not want to read other books of a similar nature. If possible, secure an opportunity to teach them the truth. Beside all waters the workers are to sow the seeds of truth, not knowing which shall prosper, this or that, but ever walking in humility and trust beside the One who has declared, 'Lo, I am with you always, even unto the end.'" <PUR, July 28, 1904 par. 3>

August 11, 1904 Arise and Build

God's word to His workers in Washington is, "Arise and build;" and His word to His people in all the conferences is, "Strengthen the hands of the builders." The work in Washington is to advance in straight lines, without delay or hindrance. Let it not be kept back for lack of means. The workers in Washington will advance with steadfast courage just as fast as the Lord's people will furnish them with means. Let every church in every place act its part cheerfully and willingly. <PUR, August 11, 1904 par. 1>

I know that the people of God desire to act their part nobly in advancing His work in the world. God extends His favor to us daily, and we are to regard it as a privilege to show that we are in harmony with the work now being done at the capital of our nation. We have no time to lose. The bounty that God daily bestows upon us makes a direct and forcible appeal to us to respond to the goodness and love of God by placing all that we have and are upon the altar of sacrifice. We must be co-laborers with God. He calls upon us to engage in His work, to return to Him a part of that which He has bestowed upon us. He has made us His helping hand. Our self-denying benevolence, our willing offerings, are to give evidence that the truth has been doing its work upon our hearts. <PUR, August 11, 1904 par. 2>

Let us cut away every selfish indulgence that calls for an outlay of means, large or small. The work of God is now to be established in Washington. Means will be needed to erect a sanitarium. The building is to be plain and inexpensive. We would not waste the Lord's money by unnecessary display. Look at the life of Christ. He stooped from His glory to the humiliation of poverty. He was the Majesty of heaven, yet He declared, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." <PUR, August 11, 1904 par. 3>

God has need of the means that He has lent you. He needs the money that you can spare. Let no man's hand now be slack. Please send us help, that we may carry forward the work that has for so long been neglected. God has said, "Arise and build," and we must obey His word. <PUR, August 11, 1904 par. 4>

Let the work in Washington move forward. Let every one act his part in self-denial and self-sacrifice. Our people are not to wait for more appeals, but are to lay right hold of the work, making those things which appear impossibilities possibilities. Let each one ask himself, Has not the Lord entrusted me with means for the advancement of His cause? Has He not bidden His servants in Washington arise and build? Shall I, at this time of great importance, withhold my means, which God asks me to invest in raising up memorials for Him? Let us be honest with the Lord. All the blessings that we enjoy come from Him; and if He has entrusted us with the talent of means that we may help to do His work, shall we hold back? Shall we say, No, Lord; my children would not be pleased, and therefore I shall venture to disobey God, burying His talent in the earth? <PUR, August 11, 1904 par. 5>

There should be no delay. The cause of God demands your assistance. We ask you, as the Lord's stewards, to put His means into circulation, to provide facilities by which many will have the opportunity of learning what is truth. <PUR,

August 11, 1904 par. 6>

The temptation may come to you to invest your money in land. Perhaps your friends will advise you to do this. But is there not a better way of investing your means? Have you not been bought with a price? Has not your money been entrusted to you to be traded upon for Him? Can you not see that He wants you to use your means in helping to build meeting-houses, in helping to establish sanitariums, where the sick shall receive physical and spiritual healing, and in helping to start schools in which the youth shall be trained for service, that workers may be sent to all parts of the world? <PUR, August 11, 1904 par. 7>

If you will be faithful in bringing to His treasury the means lent you, His work will make rapid advancement. Many souls will be won to the truth, and the day of Christ's coming will be hastened. <PUR, August 11, 1904 par. 8>

God will prepare the way before His faithful people, and will greatly bless them. The righteousness of Christ will go before them, and the glory of God will be their reward. There will be joy in the heavenly courts, and joy, pure, holy joy, will fill the hearts of the workers. To save perishing souls, they are willing to spend and be spent. Their hearts are filled with gratitude and thanksgiving. The consciousness of God's love purifies and ennobles their experience, enriching and strengthening them. The grace of God is revealed in the conquests achieved in winning souls to Christ.

<PUR, August 11, 1904 par. 9>

So God's work in this world is to be carried forward. The church here below is to serve the Lord in self-denial and self-sacrifice, and the most glorious triumphs are to be won.

Ellen G. White.

June 4. <PUR, August 11, 1904 par. 10>

October 20, 1904 Liberality

There are many clear and striking promises to the liberal. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

<PUR, October 20, 1904 par. 1>

Brethren and sisters, try the experiment. Be liberal in your dealing with the Lord's work, and especially in your dealings with the work among the colored people in the southern field. Again and again the Lord has laid before you the needs of this field, but how much have you done to hold up the hands of those who are laboring there? What have you done all these years in return for the blessings God has given you? <PUR, October 20, 1904 par. 2>

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "If any man will to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." Will you put your whole heart into the prayer for these blessings? <PUR, October 20, 1904 par. 3>

Take the Bible as your rule of life. Act upon it. Receive the Word of God into good and honest hearts, and see if it will not be to you as the leaves of the tree of life. It will give you physical and spiritual health. Think of the blessing you can be to those who are restless and unhappy because they are too busy to wear Christ's yoke, too busy to be God's helping hand. You may be God's epistles, known and read of all men. Will you try it? Will you prove God? <PUR, October 20, 1904 par. 4>

What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they 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." <PUR, October 20, 1904 par. 5>

My brethren and sisters, will you help to advance the work in the Southern field? The needs of this field have often been placed before our people, but there are many who have done very little to help. Prejudice has existed in the minds of some against those who have been working far beyond their strength to carry forward the work in this field. Those who have given place to unbelief and criticism are under the rebuke of God for every word they have spoken to discourage the workers, and to create prejudice against them. Doing nothing themselves, they have blocked the wheels, so that others could not advance. <PUR, October 20, 1904 par. 6>

God has a controversy with many of His people. The time of the end is near. Warning after warning has been given. Unless God's people heed these messages, the Spirit of the Lord will leave them to their own ways, to be filled with the fruit of their own doings. <PUR, October 20, 1904 par. 7>

God will send us direct and practical tests, to teach us, if we will be taught, the benefits of faith. He has no use for

man-made tests. The tests that He has given are sufficient. <PUR, October 20, 1904 par. 8>

What are we to do in order to gain an increase of faith? "Let the wicked forsake his way, and the unrighteousness man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." <PUR, October 20, 1904 par. 9>

My brethren and sisters, the work among the colored people needs your help. This work has been started, but it needs much financial assistance in order to stand where it should. Prove the Lord, and see if He will not pour you out a blessing so abundant that there shall not be room enough to receive it.

Ellen G. White. <PUR, October 20, 1904 par. 10>

November 17, 1904 To Every Man His Work

There has been, and still is, the greatest danger of one man meddling with another man's work, not from a disinterested desire to help him, but to confuse him. But the Lord has not given to the one who is neglecting his own work the outlines of his brother's work. How can he improve the methods of his fellow-worker by making suggestions and criticisms that only harass and discourage. If he will attend to his own work, the great Teacher will take the oversight of the work that, in His wisdom, He has entrusted to other hands. <PUR, November 17, 1904 par. 1>

Christ is the One who gives His disciples their work. Read His answer to Peter when Peter asked Him concerning the work of John. "Lord, and what shall this man do?" Peter asked. And Jesus answered, "If I will that he tarry till I come, what is that to thee? follow thou Me." <PUR, November 17, 1904 par. 2>

Today many are making the same mistake that Peter made. They are so busily engaged in trying to arrange their brother's work according to their own ideas that they neglect the work that God has placed in their hands. They lose a sense of the responsibility resting on them. <PUR, November 17, 1904 par. 3>

Let us remember that one man may not understand the nature of the work that the next man has to do. He is not to feel that it is his place to tear to pieces what his brother is doing. He who attempts to unravel another man's work will find in his hands a tangle that he can not straighten. <PUR, November 17, 1904 par. 4>

Let every man stand in his lot and place, doing faithfully the work given him. It is the questioning, criticizing spirit that is cherished which puts men in hard places. Let men humble their souls before God, realizing how sinful it is to criticize and condemn. Satan has his snares prepared for the feet of the one who is eager to place himself where God has not placed him. <PUR, November 17, 1904 par. 5>

How rapidly God's work would move forward if, when a man received a work from God, he would put his whole attention on the faithful performance of this work, and if the next man, receiving his task, would also do with humility and fidelity the work entrusted to him, perfecting it in the simplicity of true faith and by earnest prayer. <PUR, November 17, 1904 par. 6>

Let men cease to complain and criticize, and let them do their appointed work, guided by the Lord. Then the different parts of the work of God, varied in kind, and brought together by Christ, the Masterworker, will be found to fit perfectly. <PUR, November 17, 1904 par. 7>

Trusting In God

We are in danger of leaning upon human aid. It is only too true that man has educated himself to look to man for direction and guidance in spiritual service. Why can not each one fill the place given him, knowing that when he asks God for wisdom, it will be given liberally. <PUR, November 17, 1904 par. 8>

Let us not place men where God should be. Let God's people expect everything from Him through Christ, believing that they will receive power from the highest source of power. Then we shall have grace to impart, because of the grace so richly given in response to the earnest, sincere prayer of faith. <PUR, November 17, 1904 par. 9>

The coming of Christ is close at hand. We are laborers together with God, and as such we are to prepare the way for His coming. The way to the throne of grace is open. Every one who comes to Christ seeking for help will be taught how to accomplish His work with exactitude, so that it will harmonize with the work placed in other hands. <PUR, November 17, 1904 par. 10>

Let every church-member depend on the strong arm that never fails. My brethren and sisters, lean your whole weight on Christ. Build your house on the sure foundation. Go forth in the power of the grace of God, quickened and sanctified, inspired with zeal by a study of His precepts and promises. Go forth as heralds of the Gospel. Enter into no

controversy. We have a Leader to whom has been promised all power,--power against which the energies of earth and hell can not prevail. Remember that the best way to combat error is to present truth. <PUR, November 17, 1904 par. 11>

Hold forth the word of life. Do not dwell on the objections advanced by those who oppose the truth. Speak the truth in simplicity. Let no word be spoken that will wound and bruise hearts. <PUR, November 17, 1904 par. 12>

"It is written,"--the Word of the living God,--this is your weapon. This Word is "the sword of the Spirit," "sharper than any two-edged sword." It is the "sharp arrow" by which the wicked are slain. It is "the power of God unto salvation."

Ellen G. White.

<PUR, November 17, 1904 par. 13>

November 24, 1904 Our Work

Every minister of the Gospel should be prepared to do practical medical missionary work. Medical missionary work is to be as closely united with the Gospel ministry as the arm is united to the body. In our large cities, medical missionary work will open doors for the entrance of truth. <PUR, November 24, 1904 par. 1>

The circulation of books on present truth is to take the novel out of many hands, filling minds with thoughts of the science of salvation. <PUR, November 24, 1904 par. 2>

Christianity is not a collection of rules and regulations, but a wonderful prescription, in following which man obtains a healthy body and a sound mind. The Bible presents a remedy for spiritual and physical disease. Christ gave His life for those who will accept life through Him. He says to the trembling sinner: "Lean on Me. I am the propitiation for your sins. I am your Justifier, your righteousness." He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. On Him were laid the iniquities of us all. Shall we not avail ourselves of the power that He has placed in our hands for the recovery of the blessing lost through disobedience? <PUR, November 24, 1904 par. 3>

The Lord's people are to be one. There is to be no separation in His work. Christ sent out the twelve apostles, and afterward the seventy disciples, to preach the Gospel, and to heal the sick. "As ye go," He said, "preach, saying. The kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." In God's work, teaching and healing are never to be separated. <PUR, November 24, 1904 par. 4>

There comes to us the question, Are you carrying a burden for the unsaved? Do you know what Christianity means? Search the Bible. Not ministers only are to know what saith the Lord. All are permitted to enter the door opened by the sacrifice of Christ. Not ministers only, but all who take their stand under the blood-stained banner of Prince Emmanuel, are to work for the Master, presenting to the sin-sick the wonderful Gospel remedy. <PUR, November 24, 1904 par. 5>

Is your faith practical? Are you doing what the Bible tells you to do? Are you using all your powers to gather lost sheep into the fold? There are thousands upon thousands in ignorance who might be warned. Pray as you have never prayed before for the power of Christ. Pray for the inspiration of His Spirit, that you may be filled with a desire to save the perishing. Let the prayer ascend to heaven, "God, be merciful to us and bless us, that Thy way may be known upon the earth, Thy saving health among all nations." <PUR, November 24, 1904 par. 6>

What shall be the future showing in the church? The Lord calls for decided action among His people. There are many ways of promulgating the truth. The Lord is well pleased when those who go forth as missionaries are more anxious for the salvation of souls than they are respecting the wages they shall receive for their work. When Christ's witnesses labor under the Spirit's guidance, when they are stripped of all selfishness, many souls will be converted by their earnest, patient, persevering efforts. <PUR, November 24, 1904 par. 7>

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end." <PUR, November 24, 1904 par. 8>

Thus Christ pledged Himself to guide, comfort, sanctify, and sustain His people. He declares, "I will be with you in your work of teaching and persuading men and women to be My disciples. The Father, the Son, and the Holy Spirit have pledged themselves to aid you in your unselfish efforts to turn men from darkness to light. They will be with you as you teach all things that I have commanded you." <PUR, November 24, 1904 par. 9>

The Lord Jesus will be with His people. It is upon His presence that their success depends. Those who obey the words of the great Teacher will receive blessings from Him, and, as they use these blessings in doing good, they will receive

greater blessings. <PUR, November 24, 1904 par. 10>

God calls for workers to enter the whitening harvest field. Shall His workmen wait because the treasury is exhausted, because there is scarcely enough to sustain the workers now in the field? Go forth in faith, and God will be with you. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Nothing is so successful as success. Let this be secured, and the work will move forward. New fields will be opened. Many souls will be won to the truth. What is needed is increased faith in God.

Ellen G. White.

<PUR, November 24, 1904 par. 11>

December 1, 1904 "First Be Reconciled to Thy Brother"

"The end of all things is at hand; be ye therefore sober, and watch unto prayer." <PUR, December 1, 1904 par. 1>

The greater destruction included in Christ's description of the destruction of Jerusalem, -- the destruction of the world, -- is at hand. Soon the history of this earth is to be swallowed up in an endless eternity. In view of this, how can the members of the church of God spend their time in dissension and strife, criticizing and condemning one another? We have no call to sit in judgment upon others. To no human being is given the work of passing sentence upon his fellow-beings. This work Christ alone can do. <PUR, December 1, 1904 par. 2>

The Saviour has laid down the rules that we are to follow in dealing with one another. In His sermon on the mount He said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." <PUR, December 1, 1904 par. 3>

If there is a difference between you and a brother in the church, go to him, and try to remove the cause of variance, that there may be a fellowship between you. This duty you are under obligation to perform before you offer your gift to God. The gift will not be accepted until this duty is done. Be reconciled to your brother. If the fault is on your side, remove the stone of stumbling that you have placed before his feet. <PUR, December 1, 1904 par. 4>

A faithful effort to remove the misunderstanding will place you both in such relation to one another and to God that He can bless you. But you can not receive His blessing while you are unwilling to do what you can to set things right because to do this would require a humbling of your proud heart. O the little misunderstandings that arise may be so easily removed! And until this is done, we are not prepared to take part in the holy ordinances of the Lord. <PUR, December 1, 1904 par. 5>

Are you willing to do your part to adjust the differences that exist? If you are, a vast amount of evil speaking and bitter feeling will be saved. <PUR, December 1, 1904 par. 6>

These words I am instructed to present as a message from God. In the morning and at night let there be close investigation of self. Search the heart diligently and you will find many wrongs that can and should be made right. Put away all that hinders communion with God. <PUR, December 1, 1904 par. 7>

Christ says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." To make the confession necessary may require great strength of will. It may be as a crucifixion to say, "I did this evil, and sinned against God." <PUR, December 1, 1904 par. 8>

I am instructed to say that there are sins between man and his God that no other human being need know anything about. If the one on whom such sins rest will make his peace with God, the Lord will forgive him, and the burden will roll off his soul. He will then make confession to his fellow-men, if he has wronged them, and as he confesses, God will be merciful, and will forgive his sin. <PUR, December 1, 1904 par. 9>

One such confession is an evidence of the presence of the miracle-working power of God, and it leads to other confessions, not general confessions, but confessions of particular wrongs that have existed between brethren. God values above gold or silver the one who makes such a confession. "I will make a man more precious than fine gold," He says, "even a man than the golden wedge of Ophir." <PUR, December 1, 1904 par. 10>

As I hear of the terrible calamities that from week to week are taking place in our world, I inquire, What will be the result of these things? Are they hedging up our way, or does God permit them to come to arouse those who are transgressing His law? The most awful destructions, by fire and flood, are following one another in quick succession. How many can now commit the keeping of their souls to God as unto a faithful Creator? <PUR, December 1, 1904 par. 11>

There are many, many in our churches who know little of the meaning of the truth for this time. They have not

searched for truth with humble, contrite hearts. I appeal to the members of our churches not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O how many who have not cared for the salvation of their souls will soon make the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved."

<PUR, December 1, 1904 par. 12>

We have no time, in these solemn moments, to contend with one another. Those who cherish evil-surmisings and engage in contention do not realize how much time they are losing, and how much time they cause others to lose. God's servants have been called to settle difficulties between brother and brother, and time has been spent in this way that belonged to those ready to perish, time that ought to have been devoted to the fulfilling of the Gospel commission.

<PUR, December 1, 1904 par. 13>

In the future, instead of calling for ministers to leave their work to settle difficulties, let church-members seek the Lord for themselves. Let them confess their sins and pray together.

Ellen G. White.

<PUR, December 1, 1904 par. 14>

December 8, 1904 A Sin-Pardoning Saviour

Nothing else in this world is so dear to God as His church. Nothing else is watched over by Him with such jealous care. Nothing else so grieves His heart of love as the injuries inflicted in His church by those who are opposed to His government. <PUR, December 8, 1904 par. 1>

Human might and human wisdom did not establish the church of God, and neither can they destroy it. The members of the church will have to meet the seducing arts of the enemy. They will be assailed by the representatives of Satan. Let them not get into controversy with those who are adepts at warfare of this kind. If they will answer their assailants in the words of the Scripture, Satan's arguments will prove to be nothingness. The Word of God in the hearts of His people is a power unto life and salvation. Fighting under the divine Commander, they will obtain the victory. The Life-giver will strengthen them to overcome. <PUR, December 8, 1904 par. 2>

There is comfort and encouragement for us in the scene described in the third chapter of Zechariah. We read: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? <PUR, December 8, 1904 par. 3>

"Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. <PUR, December 8, 1904 par. 4>

"And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of Hosts: If thou wilt walk in My ways, and if Thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by." <PUR, December 8, 1904 par. 5>

Joshua, standing before the angel of the Lord with defiled garments, represents those whose religious life has been faulty, who have been overcome by Satan's temptations, and are unworthy of God's favor. Today human beings stand before God with defiled garments. All their righteousness is "as filthy rags." Satan uses against them his masterly accusing power, pointing to their imperfections as evidence of their weakness. He points scornfully at the mistakes of those who claim to be doing God's service. They have been deceived by him, and he asks permission to destroy them. <PUR, December 8, 1904 par. 6>

But they trust in Christ, and He will not forsake them. He came to this world to take away their sins, and to impute to them His righteousness. He declares that through faith in His name they may receive forgiveness and may perfect Christian characters. They have confessed their sins, and have asked for pardon, and the Saviour declares that because they trust in Him, He will give them power to become the sons of God. <PUR, December 8, 1904 par. 7>

Their characters are defective, but because they have not trusted in their own merits or excused their sins, because they have humbled themselves and confessed their sins, seeking forgiveness, the Lord receives them, and rebukes Satan. He refuses to listen to the enemy's accusations. He has abundantly pardoned the penitent ones, and will carry forward in them His work of redeeming love if they will continue to believe in Him and to trust Him. He will perfect their redemption, defeating the enemy, and glorifying His name in their salvation. <PUR, December 8, 1904 par. 8>

And let not those who have been forgiven forget that they have a part to act. Those who by divine grace have gained the mastery over their faults, are to help others to overcome, pointing them to the Source of strength. To every

converted soul is given the privilege of helping those around him who do not rejoice in the light in which he is standing. They also may know the joy that has come to him. They may take their place in the world as God's light-bearers. <PUR, December 8, 1904 par. 9>

How helpful we may be to one another by receiving from Christ the divine blessing, and then sharing it with those in need. The true Christian will leave nothing undone that he can do to raise to newness of life those who are dead in trespasses and sins. He will work as Christ worked. <PUR, December 8, 1904 par. 10>

Especially are those whom God has set over His church to watch for souls as they that must give an account. They may accomplish great good if they will walk humbly with God, hiding self in Christ. Those who have a living connection with Christ become partakers of the divine nature. Those who give to others the light they have received are representatives of the heavenly Worker.

Ellen G. White. <PUR, December 8, 1904 par. 11>

December 15, 1904 The Need of Home Religion

It is the Lord's design that the church shall stand as His representative in a revolted world. No authority should have place in it, no laws be acknowledged, that would limit its influence. The laws of God's kingdom are to be honored and obeyed. Its members are to be those who have renounced the service of sin, cut loose from Satan's arbitrary power, and taken their stand under the blood-stained banner of Prince Emmanuel. They are to know the meaning of the words, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." <PUR, December 15, 1904 par. 1>

"And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth. . . . And of His fulness have all we received, and grace for grace." <PUR, December 15, 1904 par. 2>

"All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men." <PUR, December 15, 1904 par. 3>

There is a constant work to be done in the church. Fathers and mothers, begin this work in the church in your own home. Reveal in your lives those principles which will do honor to God and to His church. Study the following scripture, and submit yourselves and your children to God, remembering the solemn obligation that rests upon you:-- <PUR, December 15, 1904 par. 4>

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." <PUR, December 15, 1904 par. 5>

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." <PUR, December 15, 1904 par. 6>

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." <PUR, December 15, 1904 par. 7>

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God, and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." <PUR, December 15, 1904 par. 8>

How plain are the directions that God has given through the inspiration of His Spirit. Upon all believers there rests a special work. Each one is to reveal in his life the grace of Christ. The members of each home are to reveal the transformation that has been wrought by this grace. When parents will remember that they are to begin with the church in the home, the true work of reform for which God calls will be carried forward. Let us now decide to be Christians in the home. <PUR, December 15, 1904 par. 9>

"Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Let us now resolve to work out the Lord's plans, instead of working our own plans, according to our own disposition and

natural feelings. A great reformation could be most successfully carried out, if each one claiming to be a child of God would be obedient to Bible truth, showing in the life the fruits of true conversion. <PUR, December 15, 1904 par. 10>

"Continue in prayer, and watch in the same with thanksgiving." When the heart is subdued and transformed by the grace of Christ, the life will reveal the fruits of the Spirit. The battle going on in the soul is watched with intense interest by the heavenly family, and when, through the grace of Christ, the victory is gained, thanksgiving breaks forth among the angels. <PUR, December 15, 1904 par. 11>

"Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest, as I ought to speak." Here is pointed out the work of church-members. Instead of allowing Satan to lead them to think and speak evil of those who, under trying circumstances, are carrying heavy responsibilities, they are to ask God to give them words to speak to those who know not the truth. There has been much evil-thinking and evil-speaking among us as a people, to the great detriment of home religion and of the work of the church in the world. Let us be determined to work out the plan of God. This will help us to guard against the contagion of evil-speaking. Seeds of evil, scattered in the mind, quickly spring up, and the plants strike their roots down deep, and bear an abundant harvest. <PUR, December 15, 1904 par. 12>

Let us pray for the success of the efforts of the Lord's missionaries. Let us ask the Lord to open to us a door of utterance, that we may speak the mysteries of Christ. In the place of speaking words of criticism, to the discouragement of souls already weak, let us speak of the love and goodness of God. "Walk in wisdom toward them which are without, redeeming the time." Consecrate the talent of speech to God. Let your faith lay hold of His promises, and break forth in praise and thanksgiving to Him. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Let us maintain towards our brethren and sisters in the church a faithful, God-fearing attitude, that no one way be disheartened by our words. Let us begin the new year by offering praise and thanksgiving to God, with the determination, through His grace, to consecrate the talent of speech to His service. The love of God in the hearts of the members of the church will give them joy and peace and gladness, enabling them to live lives that will cause rejoicing among the angels of God.

Ellen G. White.

<PUR, December 15, 1904 par. 13>

December 22, 1904 Studying the Word of God

"If thou [criest] after knowledge, and liftest up thy voice for understanding; if thou seek her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God." <PUR, December 22, 1904 par. 1>

The Word of God has been preserved through the centuries to be our lesson book in these last days. This Word points us to a sure path, in which our feet can travel with safety, as we seek for the better country, even a heavenly. <PUR, December 22, 1904 par. 2>

The appreciation of this Word grows with its study. The testimony of every true searcher of the Bible is, "I had no idea of the treasures of knowledge that it contains." <PUR, December 22, 1904 par. 3>

It is not enough for us to read the Word of God, supposing that a casual knowledge of its principles will bring about transformation of character. Firmly may certain doctrines of truth be held. Again and again they may be reiterated, till the holders come to think that they are indeed in possession of the great blessings which these doctrines represent. But the greatest, most powerful truths may be accepted, and yet kept in the outer court, exerting little influence to make the daily life Christlike. The soul is not sanctified by truth that is not practiced. <PUR, December 22, 1904 par. 4>

"He also that received seed among thorns is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." <PUR, December 22, 1904 par. 5>

Many professing Christians are so engrossed with earthly cares that they have no time for the cultivation of piety. They do not regard the service of God as of the first importance. A man may seem to receive the truth, but if he does not overcome his unchristlike traits of character, the thorns grow and strengthen, killing the precious graces of the spirit. The thorns in the heart, the unchristlike traits of character, must be uprooted and cast out; for good and evil can not grow in the heart at the same time. Unsanctified inclinations and desires must be cut away as a hindrance to growth in grace. <PUR, December 22, 1904 par. 6>

Man is to hear the Word of God filled with a hungering desire to hear in faith and profit by the hearing. "Take heed, therefore, how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away, even that which he seemeth to have." We are to give sincere, earnest attention to the teaching of Christ, realizing

the importance of hearing aright, that God may use us in teaching others. "With what measure ye mete, it shall be measured to you again." The measure of the earnestness with which you hear My word, that you may help others, will be the measure by which a knowledge of this word is given to you. To him who listens intently shall be given; for God sees that he will use his knowledge aright. From him who has not improved his opportunities, who has not practiced the truth, that others may share in the blessing of his knowledge, shall be taken away, even that which he has. His opportunity to be all that God designed him to be, receiving and imparting the light of heaven, shall be taken away from him. <PUR, December 22, 1904 par. 7>

Our only safety is in living in hourly communion with the high and holy principles of the Word. As we read and study the Scriptures, Christ will commune with us. Precious beams of light will shine upon the Word and by unseen intelligences the mind will be refreshed. <PUR, December 22, 1904 par. 8>

The Word of the eternal God is our guide. Through this Word we are made wise unto salvation. Its principles are to be ever in our hearts and on our lips. "It is written" is to be our anchor. Those who make the Word of God the man of their counsel realize the weakness of the human heart and the power of divine grace to subdue every unsanctified, unholy impulse. They are almost constantly in prayer, and they have the guardianship of the holy angels. When the enemy comes in like a flood, the Spirit of God lifts up a standard for them. There is harmony in the heart; for the principles of heaven bear sway. <PUR, December 22, 1904 par. 9>

Yes, the Word of God is the bread of life. Eat of it daily. It will infuse immortal vigor into your soul, perfecting your experience, and bringing you those joys that abide forever.

Ellen G. White.

<PUR, December 22, 1904 par. 10>

December 29, 1904 To Every Man His Work

"There are diversities of gifts, but the same Spirit. And there are diversities of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning spirits; to another divers kinds of tongues; to another the interpretations of tongues; but all these worketh that one and the selfsame spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." <PUR, December 29, 1904 par. 1>

Study this scripture carefully. God has not given to every one the same line of work. It is His plan that there shall be unity in diversity. When His plan is studied and followed, there will be far less friction in the working of the cause. <PUR, December 29, 1904 par. 2>

"There are many members in the body, and all the members have not the same office, but each one is essential to the perfection of the work." "The body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body?" <PUR, December 29, 1904 par. 3>

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily, prophets, thirdly, teachers; after that, miracles, then gift of healing, helps, governments, diversities of tongues." <PUR, December 29, 1904 par. 4>

The Lord desires His church to respect every gift that He has bestowed on the different members. Let us beware of allowing our minds to become fixed on ourselves, thinking that no one can be serving the Lord unless he is working on the same lines as those on which we are working. <PUR, December 29, 1904 par. 5>

Never is a worker to say, "I do not want to work with such a one, because he does not see things as I do. I wish to work with some one who will agree with all I say, and follow out all my ideas." The one the worker thus refuses to connect with may have truths to present that have not yet been presented. Because of the worker's refusal to accept the help provided by the Lord, the work is made one-sided. <PUR, December 29, 1904 par. 6>

The work is hurt unless there are brought into it all the gifts that God has bestowed. Many times the progress of the work has been hindered because the laborers thought their gifts all that were necessary for its advancement. The Lord has not done for His people what He would have done if so many of the workers had not limited the development of the

work by refusing to co-operate with laborers who should have been given standing room and encouragement. In self-sufficiency, men have ignored and pushed aside those to whom God has given a special work. <PUR, December 29, 1904 par. 7>

Prudence is necessary, and must be exercised. Discretion is necessary, and must be shown. Let those in responsible positions wisely improve their gifts. But let them not think, because their work is important, that they are the whole body. No one is to disparage another's gifts. No one is to suppose that he is the only one who can bring truth from the treasure-house of God. <PUR, December 29, 1904 par. 8>

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Ellen G. White.

<PUR, December 29, 1904 par. 9>

January 5, 1905 Co-operating with God

We may learn a precious lesson from the work of the farmer in cultivating his field. In order to reap a harvest, he must co-operate with God, the great Husbandman. His part is to prepare the ground and plant the seed, at the right time and in the right way. God gives the seed life. He sends the sunshine and the showers, and the seed springs up, "first the blade, then the ear, after that the full corn in the ear." If the farmer fails to do his part, the sun may shine, the dew and the showers may fall upon the soil, but there will be no harvest. And though the work of planting had been done, unless God sent the sunshine and the dew and the rain, the seed would never, never spring up and grow. <PUR, January 5, 1905 par. 1>

So, in the cultivation of the Christian graces, we must co-operate with God. His Word tells us to work out our own salvation; and it adds, "For it is God which worketh in you, both to will, and to do of our good pleasure." We have a part to act, and, as we act this part, God will surely co-operate with us. <PUR, January 5, 1905 par. 2>

Those who co-operate with God will constantly receive a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence. <PUR, January 5, 1905 par. 3>

Much prayer is necessary to co-operation with God. Our faith must grasp the glorious fact that God hears and answers the prayers of every sincere seeker for help. As the believer bows in supplication before God, and in humility and contrition offers his petition from unfeigned lips, keeping his eyes fixed steadily on the Mediator of the new covenant, he loses all thought of self. His mind is filled with the thought of what he must have in order to build up a Christlike character. He prays, "Lord, if I am to be a channel through which Thy love is to flow day by day and hour by hour, I claim by faith the grace and power that Thou hast promised." He fastens his hold firmly on the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." <PUR, January 5, 1905 par. 4>

How this dependence pleases the Master. How He delights to hear the steady, earnest pleading. How quickly the sincere, fervent prayer is recognized and honored. How intensely interested the heavenly angels are. "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" With wonderful, ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done as unto the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every word, every act, and links the humblest worker, the poorest of God's servants, with the highest of the angels in the heavenly court. <PUR, January 5, 1905 par. 5>

The salvation of human beings is a vast enterprise, that calls into action every attribute of the divine nature. The Father, the Son, and the Holy Spirit have pledged themselves to make God's children more than conquerors through Him that loved them. The Lord is gracious and longsuffering, not willing that any should perish. He has provided power to enable us to be overcomers. <PUR, January 5, 1905 par. 6>

How full of comfort and love are the words spoken by Christ to His disciples just before His trial and crucifixion. He was about to leave them, but He would not have them think that they were to be left helpless orphans. "It is expedient

for you that I go away," He said; "for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. . . . He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall show it unto you."

Ellen G. White. <PUR, January 5, 1905 par. 7>

January 12, 1905 Will You Help?

I have a special message to give to our people regarding the necessities of the work in the southern field, and especially regarding the necessities of the work in Nashville and Huntsville. A sanitarium near Nashville is greatly needed. Dr. Hayward and Brother Hansen have done, and are doing, a good work in Nashville, but they are in great need of better facilities. We had hoped the way would open for them to rent a roomy place near the city, but the way has not opened for them to do this. At present, they are working under great disadvantages, and they must have a building outside the city, with room enough to care for the patients who may come. <PUR, January 12, 1905 par. 1>

Brethren Sutherland and Magan and Sister Druillard, with other faithful helpers, have begun school work on a farm about nine miles from Nashville. There is on this farm abundant room for both a school and a sanitarium. The two institutions would be a help to each other in carrying out the purposes of God for them. <PUR, January 12, 1905 par. 2>

Brethren Sutherland and Magan have done a noble, self-sacrificing work at Berrien Springs. They might have remained there, but they felt impressed to go to the South, and work for the people there. They thought that perhaps they might begin their school work in some retired place, but we felt that they should unite with their brethren near Nashville. <PUR, January 12, 1905 par. 3>

It is with pleasure that I think of the farm which they have purchased, and on which they are beginning school work. The Lord will open ways before the humble, self-denying workers connected with this school, and will make them a great blessing. He will give them success in the unselfish missionary work that is to be done. <PUR, January 12, 1905 par. 4>

I ask our people to come up to the help of the Lord, acting their part in helping forward the establishment of this school. We see what has been done in Berrien Springs by the blessing of the Lord. He gave courage and strength to those who were struggling with inconvenience and difficulty, and helped them to make the school a success. <PUR, January 12, 1905 par. 5>

And now, as Brethren Sutherland and Magan, with other educators, have gone to a new hard field, to do pioneer work, let us hold up their hands and do all in our power to encourage them. Let us help them to make the school they are establishing a sample of the work that must be done in the South. <PUR, January 12, 1905 par. 6>

The school at Berrien Springs is to be appreciated, and the very best talent is to be brought into it, that it may not deteriorate, but may continue to increase in efficiency. God has been the counsellor in the work done there, and our people should appreciate the self-sacrificing efforts that have been made in behalf of the work in that place. <PUR, January 12, 1905 par. 7>

Many easier fields might have been chosen by those who have gone from Berrien Springs to Nashville. But these workers did not seek easy fields. They resolved to do what they could to help where help was most needed. And we ask our people not to leave them without assistance. They have been given plain evidence that the farm which has been purchased is the place on which God would have them establish a school, and we call upon our people to help them in the great work that lies before them. <PUR, January 12, 1905 par. 8>

As I looked at the large vineyards owned by our people in central and southern California, I thought. How I wish that those who own these vineyards could see and appreciate the needs of our workers in Nashville; for then they would surely help them by sending them gifts of fruit. My brethren and sisters, will you not see what you can do to help those who are just starting out in the establishment of a work that God has said must be done? Gifts of money or gifts of fruit would be greatly appreciated by the workers in these needy southern schools. I have reason to know that they need your assistance. If you will take hold to help them, the Lord will certainly reward your liberality. <PUR, January 12, 1905 par. 9>

I have done what I could. I have given over two tons of prunes to needy schools and missions. Who will join me in this work?

Ellen G. White.

<PUR, January 12, 1905 par. 10>

January 19, 1905 Words to the Workers

I long to see the work of God moving forward in solid lines, according to Bible instructions. I pray that the workers will place themselves under the guidance of God. I send to them the word of Paul: "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace." Among those who are working for God there must be no selfishness, no unholy ambition, no strife for the supremacy. They must walk and work in accordance with the requirements of God's Word. <PUR, January 19, 1905 par. 1>

God is watching all who are working for Him. He desires their work to be of such a character that He can place upon it His commendation. He desires to see among the workers a deep, earnest heart-service. He will impart His Spirit to all who will put the whole heart into the work they are doing for Him. <PUR, January 19, 1905 par. 2>

Finite man may be united to the infinite God. When we have a living connection with Him, His words will abide in us. We shall not be guided by feeling, but by the living principles of truth. "Speaking the truth in love," we shall "grow up into Him in all things, which is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." <PUR, January 19, 1905 par. 3>

Never become discouraged. In order to fight successfully, a soldier must have both strength and courage. And in God there is strength and courage sufficient for every worker. Be determined that you will be an overcomer. Constantly behold Jesus. Meditate on His character that, by beholding you may become changed into His image. <PUR, January 19, 1905 par. 4>

"Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." There are many wiles of the devil, and you must be on your guard every moment." <PUR, January 19, 1905 par. 5>

Allow no cheapness to be seen in word or act. God's workers must be cleansed from the mildew of cheapness. Be sure that worldliness is not enfeebling your spirituality. <PUR, January 19, 1905 par. 6>

Make Christ your dependence. Thus you may every day be increasingly enriched by His love. But without Him you are helpless, utterly unable to subdue one sin, or to overcome the smallest temptation. May God help you to understand the words, "As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." Connection with Christ is a positive necessity, if the fruit we bear is to be acceptable to God. Connection with Him results in purity of heart, in a faultless life. <PUR, January 19, 1905 par. 7>

What is the fruit for which God calls? "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." May God help us to bear this fruit, is my prayer. May He help us to put our capabilities and powers to a right use. Then we shall see things in their true bearing.

Ellen G. White.

<PUR, January 19, 1905 par. 8>

February 9, 1905 A High Standard

In every trying situation we are to ask, "Were Christ placed as I am, what would He do?" We are to choose to do as He would do. He has made it possible for us to do this. "He took not on Him the seed of angels, but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself has suffered being tempted, He is able also to succor them that are tempted." <PUR, February 9, 1905 par. 1>

Christ assumed human nature, that He might reach humanity, and at the same time through His divinity lay hold of divine power. He became a man, that men and women might become one with Him as He is one with the Father. While on this earth He was tempted and tried in all points like as we are. He says to every believing child, "Fear not; I have overcome the world. The victories that I gained make it possible for you to be more than a conqueror." <PUR, February 9, 1905 par. 2>

I present the rich and gracious assurance that by faith we may be partakers of the divine nature, having overcome the corruption that is in the world through lust. Christ has endured all the suffering and overcome all the temptations that we shall be called upon to endure and to overcome. He knows what it means to be tried and tested. <PUR, February 9, 1905 par. 3>

The lives of Christ's followers are to reveal the transforming power of His grace. Words of sympathy are to fall from their lips, strengthening, encouraging, and blessing the needy. Those whose hearts are filled with the love of Christ will express this love in word and deed. <PUR, February 9, 1905 par. 4>

God is in earnest with us. Those only who are converted will enter into the kingdom of heaven. What would we think of Christ manifesting no warmth of love, no disposition to help those in need? Yet many who profess to be His followers are cold and unsympathetic. They make little effort to help those with whom they come in contact. They are not transformed in character. Their words show that they are not converted. They have none of Christ's tenderness. Their unamiable traits of character, their lack of sympathy, show that they have lost their first love. They need to repent and be converted; for Christ is greatly dishonored by their selfishness. The Saviour does not abide in their hearts, or they would be touched with the feeling of others' infirmities. They are self-centered, harsh, unaccommodating. <PUR, February 9, 1905 par. 5>

If, when Christ comes the second time, they are as they are now,--harsh in words, coarse in spirit, destitute of Christlike love,--their candlestick will be removed out of its place. They will not be ready to meet their Lord. O, that they would feel the necessity of putting on the Lord Jesus! O, that they would seek to understand what is due from man to his fellow man! <PUR, February 9, 1905 par. 6>

I tell you in the name of Jesus of Nazareth that there must be a reformation among us as a people. Unless men reveal Christlikeness in all their dealings with their fellow men, unless they obey the laws of heaven in every particular, they will never enter the city of God. There is no excuse for any one to fail. Christ's character is before all, for study and imitation. <PUR, February 9, 1905 par. 7>

If one does a piece of work that is not wholly perfect, shall his brethren pull it to pieces, speaking of it scathingly and contemptuously? The one who has made mistakes may be doing his very best. Did Christ treat the imperfect work of His disciples thus? If He should treat erring human beings as they too often treat one another, what would become of them? Well may we say, "Let us fall into the hands of the living God, rather than into the hands of men." God is too wise to err, and too good to do us harm. <PUR, February 9, 1905 par. 8>

Those who are connected with God's service should be sanctified, body, soul, and spirit, else they will mar God's work and put Christ to open shame. What does God's Word mean when it declares that Christ will present to Himself a church without spot or wrinkle or any such thing? It means that God's people can and must reach the standard of Christian perfection. But, in order to do this, they must learn of Christ His meekness and lowliness. <PUR, February 9, 1905 par. 9>

By the sacrifice of Christ, every provision has been made for believers to receive *all things* that pertain to life and godliness. The perfection of His character makes it possible for us to gain perfection.

Ellen G. White.

<PUR, February 9, 1905 par. 10>

February 16, 1905 Conformed to the Will of God

The will of every human being should be under the discipline and control of God; for, uncontrolled, it is a dangerous element. Untold harm may be done if the enemy is allowed to take control of the human will. Those thus controlled follow a crooked, deceptive course. Their eyes are blinded. They can not see things in the light of God's Word. They are enslaved, bound to pursue a course that the Word of God will not justify. <PUR, February 16, 1905 par. 1>

The will of a human being is not to be given into the control of any other man. It is to be united with the will of God. Then the Lord can use it to bring honor and glory to His name. <PUR, February 16, 1905 par. 2>

The Lord has purchased the will, the affections, the mind, the soul, the strength. Under the supervision of divine power, the will is to become strong, prompt, and firm. <PUR, February 16, 1905 par. 3>

If we will consent, God can and will so identify us with Himself, so mold our thoughts and aims, that when obeying His will, we are only carrying out the impulse of our own minds. Then we shall not desire to carry out unchristian desires; we shall be filled with an earnest determination to do the will of God. We shall not try to work in our own strength, and we shall guard strictly against self-exaltation. <PUR, February 16, 1905 par. 4>

All who would perfect a Christian character must wear the yoke of Christ. If they would sit together in heavenly places in Christ, they must learn of Him while on this earth. Our natures are in need of discipline. They must be conformed to the nature of Christ, that He may accomplish the good that He purposes to do for us. He will unite with every one who will wear His yoke. He understands man, and has a full knowledge of the requirements of human nature. <PUR, February 16, 1905 par. 5>

Christ pleased not Himself. His whole life was the development of a pure, disinterested benevolence. He assumed human nature to show to the fallen world, to Satan and his synagogue, and to the heavenly universe, that human nature, united with the divine nature, could become entirely obedient to the law of God, that His followers could manifest the

glory of God by their love and unity for one another, that they could give evidence that God has sent His Son to save sinners. <PUR, February 16, 1905 par. 6>

The Saviour rejoiced in the consciousness that He could and would do more for those who are humble and contrite than He has promised; for from Him would flow forth love and compassion, as clear as crystal, cleansing the soul-temple of those who would receive His grace. He rejoiced in the thought that His prayer that His church might be sanctified through the truth would be answered, that man would be moulded by the renovating, transforming influence of His Spirit. <PUR, February 16, 1905 par. 7>

The Saviour has a boundless love for every human being. In every one He sees infinite capacity for improvement. With divine energy and hope He greets those for whom He has given His life. He places within their reach the riches of eternal life. In His strength they can live a life rich in good works, filled with the power of the Spirit. But they must separate from all scheming, all dishonesty. <PUR, February 16, 1905 par. 8>

The grace of God alone can give you the experience that comes from a perfected character. God alone can enable you to walk before Him with a perfect heart. The Holy One has given erring finite beings rules for their guidance. These rules form a standard from which there can be no sinless swerving. He who does not make God's will paramount has yet to learn the first principles of holiness. <PUR, February 16, 1905 par. 9>

Well-doing is possible only through the grace imparted by God. Your own wisdom is foolishness with God. Your only safety lies in a daily repentance, a daily refusal to deviate from the principles of truth.

Ellen G. White.

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<PUR, February 16, 1905 par. 10>

February 23, 1905 Sanctification through the Truth

The acceptance of truth is one of God's means of sanctification. The more clearly we understand the truth that He sends to us, and the more faithfully we obey it, the more humble shall we be in our own estimation, and the more exalted shall we be in the estimation of the heavenly universe. The more unselfish our efforts for God, the more Christlike will be their influence, and the greater will be the good they will accomplish. <PUR, February 23, 1905 par. 1>

There is a wide difference between the spirit of the world and the spirit of Christ. One leads to self-seeking, to striving for treasures that will be destroyed by the fires of the last day; the other leads to self-denial and self-sacrifice, to striving for the treasures that never perish. <PUR, February 23, 1905 par. 2>

The Holy Spirit, received by faith, breaks stubborn hearts. This is the soul and power of the sanctification of the truth, the source of the faith that works by love and purifies the heart. All true exaltation grows out of the humiliation developed in the life of Christ, shown by the wonderful sacrifice that He made to save perishing souls. He who is exalted by God must first humble himself. God has exalted Christ above every name that is named. But Christ first reached to the very depths of human woe, weaving Himself into the sympathies of the race by His meekness and gentleness. He has set an example that all who engage in his service are to follow. <PUR, February 23, 1905 par. 3>

"Learn of Me," said the greatest Teacher that the world has ever known. "Learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." It is not enough for us to read the Word of God. The Scriptures are given for our instruction, and we are to search them carefully and diligently. We are to study the Word of God, comparing one portion with another. Scripture is the key that unlocks scripture. As we read and study and pray, there is beside us a divine Teacher, the Holy Spirit, enlightening our understanding, that we may comprehend the great truths of God's Word. <PUR, February 23, 1905 par. 4>

We are also to search our hearts carefully, to see if we really desire to understand the teaching of the Word of God. <PUR, February 23, 1905 par. 5>

We are to listen attentively to the words of the ministers of God, those chosen of Him and precious, whose opportunities for learning of Him have been larger than our own. We are to respect and appreciate those who have a knowledge of His words, and who understand its application better than we do. <PUR, February 23, 1905 par. 6>

Holiness is within the reach of all who reach for it by faith, not because of their good works, but because of Christ's merits. Divine power is provided for every soul struggling for the victory over sin and Satan. <PUR, February 23, 1905 par. 7>

"The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Knowledge of God brings power. It is by the virtue of the Word of God, as we put its truths into practice, that we are enabled to accomplish any good thing. Simplicity and godly sincerity win God's commendation. The grace of Christ

revealed in the daily experience, shows that His words have been eaten, and have become a part of the life. <PUR, February 23, 1905 par. 8>

Go forward to perfection, living in the Word of God, the source of spiritual life. This Word is to be received unto the heart. Christ speaks of it as His flesh and blood. "Whoso eateth My flesh and drinketh My blood, hath eternal life;" He declares, "and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him." It is in obedience to God's Word that we find eternal life.

Ellen G. White.

<PUR, February 23, 1905 par. 9>

March 2, 1905 The Work of God's Messengers

God's messengers are commissioned to take up the very work that Christ did while on this earth. They are to give themselves to every line of ministry that He carried on. With earnestness and sincerity they are to tell men of the unsearchable riches and the immortal treasures of heaven. They are to be filled with the Holy Spirit. They are to repeat heaven's offers of peace and pardon. They are to point to the gates of the city of God, saying, "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." <PUR, March 2, 1905 par. 1>

What motive for service does God present in His word to His workers, ministers and gospel medical missionaries?-- "The great day of the Lord is near, it is near, and hasteth greatly." Before the coming of this great day, we are to proclaim to the world the last message of mercy, that men and women may be prepared for Christ's coming. This message is to be proclaimed in all the world, for a witness to all people, and then shall the end come. Can God's servants expect to have the peace of Christ while they hold back from doing the work that needs to be done? Can they who do little but censure and condemn those who are trying to work, expect the Saviour to bless them? <PUR, March 2, 1905 par. 2>

You strike too low, my brethren and sisters. Set your mark higher. Let your work be in harmony with the work of Christ. It is the privilege of all to grow up to the full stature of men and women in Christ. "This is the will of God concerning you, even your sanctification." Is this your will also? My brethren and sisters, with intensity of desire long after God; yea, pant after Him as the hart panteth after the water brooks. Press toward the mark of the prize of your high calling in Christ. Deny self; lift the cross, and it will lift you. It will be to you a pledge of eternal life. Take up the work God has given you. Use your means in His service. Lay hold of the Word of promise. Work while the day lasts; for the night cometh in which no man can work. <PUR, March 2, 1905 par. 3>

He whose heart God touches is filled with a great love for those who have never heard the truth. Their condition impresses him with a sense of personal woe. Taking his life in his hand, he hurries away, a heaven-sent, heaven-inspired messenger, to do a work in which angels can co-operate.

Ellen G. White.

<PUR, March 2, 1905 par. 4>

March 16, 1905 Be Not Weary in Well Doing

Our churches are often appealed to for gifts and offerings to aid missionary enterprises in the home field, and to sustain foreign missionary work. Let us not become impatient because we are often asked to give a portion of the means entrusted to us, for the upbuilding of the cause of God. Just now the work in Washington demands our immediate consideration. Recent developments in Washington show that the removal of the General Conference offices to that city was a right move, and a move made none too soon. <PUR, March 16, 1905 par. 1>

As soon as the sum asked for the work in Washington is made up, other important cities must receive consideration. <PUR, March 16, 1905 par. 2>

Our churches have shown much liberality, but they have not done all that they are able to do. Some have carried very heavy burdens, but there are others who are not willing to deny self. I appeal to every family of believers in our land to consecrate themselves to the work of soul-saving, pledging' themselves to advance the Lord's work by every means within their power. Let the older ones repress the desire to gratify self, and let the children be taught to save their pennies for the Lord. Let parents take up the cross of self-sacrifice, which lies so plainly in the pathway to holiness. Let

the young men and young women who are tempted to expend means to gratify self, say, "No! I will not rob the cause of God by spending money for that which is useless." <PUR, March 16, 1905 par. 3>

Let the students in our schools and the children in our Sabbath-schools be diligently trained in liberality. Short, interesting articles should be prepared for their study,--articles that will arouse in them a desire to give to the cause of God. The habit of liberality should grow with their growth and strengthen with their strength. They should early be taught to lay by their pennies, so that they will have something to give when God's servants make a call for help. Let them be taught that they can be the helping hand of the Lord by adding their gifts to the means placed in the treasury. The work to be done in our world should be kept before them, and they should be encouraged and helped to prepare themselves for active service. Let them be dedicated to God's service while the dew of youth is yet upon them. <PUR, March 16, 1905 par. 4>

Let not our church-members complain because they are so often called upon to give. What is it that makes frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we, by refusing to give, retard the growth of these enterprises? Shall we forget that we are laborers together with God? From every church, prayers should ascend to God for an increase of devotion and liberality. <PUR, March 16, 1905 par. 5>

Those whose hearts are knit together with the heart of Christ will be glad to do what they can to help the cause of God. They will say, "I will do my best. Whatever others may do, my duty is clear." They will rejoice in the continual expansion and advancement that means larger and more frequently-given offerings.

Ellen G. White.

<PUR, March 16, 1905 par. 6>

March 23, 1905 The Washington Sanitarium

A sanitarium is greatly needed near the city of Washington. In the providence of God, such an institution will be the means of bringing a knowledge of the truth to those in high places. Sanitariums are the right hand of the gospel. In them the sick are to be taught that sin is the transgression of the law, and that it is this transgression that brings disease and suffering. In our sanitariums temperance in all its bearings is to be taught. Those who are suffering as the result of a wrong course of action are to be shown the necessity of reform in their habits of life. They have violated the laws of health. By the eating of flesh meat and of rich, highly-spiced food, they have injured the digestive organs, and if they would get well, they must adopt a simple, wholesome diet. <PUR, March 23, 1905 par. 1>

Those in charge of our sanitariums are to give clear instruction regarding these things. Medical missionaries are to be ministers of the gospel, showing the sick that by violating the laws of life and health, they are deranging the machinery of the body. There are many who do not realize the necessity of carefully guarding the living machinery. Their minds are to be aroused to the harm they are doing themselves by indulging in wrong habits, by intemperance in eating and drinking. They are to be shown the necessity of discarding the use of alcohol and tobacco in every form. Our physicians are to go to the root of the matter, showing that sickness and suffering do not come from God, but are the result of a wrong course of action. <PUR, March 23, 1905 par. 2>

Our sanitarium work opens doors whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the great Physician, who will co-operate with their earnest efforts to regain health, bringing them healing of soul as well as healing of body. <PUR, March 23, 1905 par. 3>

A sanitarium is needed at Takoma Park, that this work may be carried forward. Will not those who have means regard it as a privilege to give something toward this work, that the needed fund may soon be raised? The Lord will certainly bless those who will cheerfully return to Him His own. <PUR, March 23, 1905 par. 4>

I call upon our people, while the way is still open, to do earnest work, to rally round the standard, to answer the call that has been made for the completion of the one hundred thousand dollar fund. Come up to the help of the Lord against the mighty. This work is the Lord's, and He calls upon those who have means to bring their gifts to the treasury for the advancement of His work.

Ellen G. White.

<PUR, March 23, 1905 par. 5>

March 23, 1905 Shall We Give the Gospel to the Jew?

"The slumbering faculties of the Jewish people are to be aroused. . . . Souls will be saved from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old Testament. . . . Many of the Jewish people will by faith receive Christ as their Redeemer." <PUR, March 23, 1905 par. 1>

June 22, 1905 Methods of Labor

All who labor in the cause of God in any capacity should be wholehearted in the work. There is a lesson for us in the experience of Gideon's army. Those whose hearts were in the work were so earnest that they would not stop to kneel by the brook to drink, but dipped up the water in their hands, as they hurried on to the battle, and these are the ones whom God used. Those who made deliberate preparations to drink, and took their time for it, were sent back to their homes. The Lord God of Israel is watching every worker, to see whether he is in earnest, whether he carries upon his heart the burden of souls. God sees whether His servants touch these living interests with the ends of their fingers, or whether they grasp them with all their might. If all had the interest that Knox felt when he cried, "Give me Scotland, or I die!" - a wrestling with God that will not be denied - the Lord would work with their efforts, and would give them souls for their hire. They would not be lifted up because of their success, nor would they for a moment fear that some one else would receive the credit due to them. But they would be so grateful to God for the souls saved that His praise would be in their hearts and on their lips day and night. It is such workers that God will make mighty in His cause. <PUR, June 22, 1905 par. 1>

We are altogether too faithless, and too narrow in our views. Gideon's army prevailed, not because of their numbers, but because in living faith they followed the special directions of God. If we make narrow plans, we shall see very little accomplished. Many efforts, though made at great expense, have been in a large measure unsuccessful because they did not meet the wants of the time or the place. For years we have sought to impress upon our people the necessity of working more intelligently. God would have us realize constantly that those around us are the purchase of the blood of Christ, and that it depends very much upon our deportment and manner of labor whether these souls are saved or lost. <PUR, June 22, 1905 par. 2>

It should ever be manifest that we are reformers, but not bigots. When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as though they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth. At any rate, it is right to give them a chance to be kind and favorable if they will. Our laborers should be very careful not to give the impression that they are wolves stealing in to get the sheep, but should let the ministers understand their position and the object of their mission,--to call the attention of the people to the precious truths of God's Word. There are many of these which are dear to all Christians. There is common ground, upon which we can meet people of all denominations; and in becoming acquainted with them, we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subjects of disagreement. <PUR, June 22, 1905 par. 3>

God's workmen must have breadth of character. They must not be men of one idea, stereotyped in their manner of working. They must be able to vary their efforts, to meet the needs of the people under different circumstances and conditions. God would have His servants, old and young, continually improving, learning better how to minister to the wants of all. <PUR, June 22, 1905 par. 4>

The apostle Paul, in describing his manner of labor, says: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without the law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." <PUR, June 22, 1905 par. 5>

We must learn to adapt our labors to the condition of the people,--to meet men where they are.

Mrs. E. G. White.

<PUR, June 22, 1905 par. 6>

June 29, 1905 Methods of Labor

II

Those who are appointed to open the work in new fields should be careful that their defects are not exalted as virtues, thus retarding the work of God. These are testing truths that we are bringing before the people, and in every effort they should be presented in their real beauty. The laborer should not throw about the truth the peculiarities of his own character or manner. Keep self in the background; let it be lost sight of in Jesus. Let the work of God bear the impress of the divine. <PUR, June 29, 1905 par. 1>

Much has been lost for want of wise methods of labor. Every effort should be made to give character and dignity to the work. It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? These men are responsible to God just in proportion to the talents entrusted to them. Where much is given, much will be required. Should there not be deeper study and much more prayer for wisdom, that we may learn how to reach these classes? Should not wisdom and tact be used to reach these souls, who, if truly converted, will be polished instruments in the hands of God to reach others? If we can win to Christ and the truth souls to whom God has intrusted large capabilities, our influence will through them be constantly extending, and will become a far-reaching power for good. <PUR, June 29, 1905 par. 2>

God has a work to be done which the workers have not yet fully comprehended. Ministers and the world's wise men are to be tested by the light of present truth. The Third Angel's Message is to be set before them judiciously, in its true dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the utmost in laying plans which will place the work of God on a more elevated platform. <PUR, June 29, 1905 par. 3>

After most earnest effort has been made to bring the truth before those whom God has intrusted with large responsibilities, be not discouraged if they reject it. Truth was rejected in the days of Christ. <PUR, June 29, 1905 par. 4>

When the importance of reaching the higher classes is urged, let none receive the idea that the poor and unlearned are to be neglected. Right methods of labor will not in any sense exclude these. It was one of the evidences of Christ's Messiahship that the poor had the gospel preached to them. We should study to give all classes an opportunity to understand the special truths for this time. When our labors are so conducted as to reach only the lower classes, we may fail in benefiting even these. If our efforts are so conducted as to include the upper classes, we shall be more successful in reaching the lower also. <PUR, June 29, 1905 par. 5>

Be sure to maintain the dignity of the work by a well-ordered life and godly conversation. Never be afraid of raising the standard too high. The spirit of Jesus should pervade the soul of the worker; it is the pleasant, sympathetic words, the manifestation of disinterested love for their souls, that will break down the barriers of pride and selfishness, and show the unbelievers that we have the love of Christ, and then the truth will find its way to the heart. This is our work, and the fulfilling of God's plan. Courtesy, refinement, Christian politeness must be cherished. Endeavor not to offend any unnecessarily. All should seek to have the softening, subduing influence of the Spirit of God, Christlike tenderness, and love for souls. <PUR, June 29, 1905 par. 6>

Those who are sent out to labor together, should put self away, lay aside their own peculiarities, and seek to unite, heart and soul, in carrying out God's will. In order to work to advantage, they must work in harmony. When laborers are associated together who decidedly vary, both in natural disposition and character, and in their manner of labor, each will need to keep a careful watch over his own strong traits of character, and to exercise the meekness of Christ, or he will be in danger of drawing apart from the others. Such a separation would retard the work and dishonor God. No move should be made independently or in opposition to one another. Pray together; counsel together in humility, willing to be instructed. This will bring you where God will be your counselor. <PUR, June 29, 1905 par. 7>

As laborers together with God, you should come close to one another. Precious lessons of love, confidence, respect for one another, must be given, both in and out of the desk. You must live that which you teach. Remember that the new converts look to you for an example. Work for your own souls until self is subdued, until Christ recognizes His image in you. The most impressive lesson that you can give to those whom you educate, will be that of a Christlike character. <PUR, June 29, 1905 par. 8>

Be careful to maintain the elevated character of the missionary work. Let all, both men and women, be constantly inquiring, "What am I? and what ought I to be?" Let all consider that they can not give to others what they do not possess themselves; therefore they should not settle down content with their natural ways and habits, seeking to make no change for the better. Paul says he had not attained, but "I press toward the mark." There must be constant reformation, unceasing advancement. Unless the workers are constantly seeking for higher attainments, they will greatly hinder one another in the work. Changes will be constantly occurring, new duties will arise, new fields of labor will open, and united, thoroughly organized effort alone can bring success. <PUR, June 29, 1905 par. 9>

In our work heretofore there has been too much of a disposition to put the light under a bushel, rather than on a

candlestick, where it might give light to all that are in the house. Let no special efforts be made to exalt the men, but seek to magnify the work. Bring your minds up to appreciate its greatness. Let not your own narrow plans and limited ideas be allowed to shape your methods of working in God's cause. We are not to imitate the world's manner of dealing, but to reveal the generous, unselfish spirit of Christ. Study carefully the Word of God, the instructions given to ancient Israel, and let all arrangements be such as rightly to represent Him in whose cause you labor.

Mrs. E. G. White. <PUR, June 29, 1905 par. 10>

July 6, 1905 Words of Encouragement to Workers

He who is called of God to be a co-laborer with the Master should put all his energies to the accomplishment of so sacred a work. Every other consideration should become secondary to this great object. He should feel the solemn obligations resting upon him, one whom God has honored by choosing to unite him with the angels in the work of ministering to souls and enlightening them with divine truth. The history of our Saviour's conflict in the wilderness of temptation, His life of self-sacrificing love, His soul-agony in Gethsemane, the cruelty of the judgment hall, and the agony upon the cross,—all combine to teach a lesson of self-sacrifice, of patience under affliction, of solemn consecration to God, and of fitting preparation for His holy work. <PUR, July 6, 1905 par. 1>

Laborer for God, when weary and heavy laden, flee to Christ who has promised you rest. He is the burden-bearer; He is your strength. Never allow yourself to believe that you are in yourself sufficient for the exigency of the times; never regard yourself as a graduated Christian. Your work is to discipline the mind, to store up knowledge, to perfect character while life lasts. Only thus can you be able to wage successfully the great warfare of life. <PUR, July 6, 1905 par. 2>

Keep the spirit humble as that of a little child. In the simplicity of love, be like those little ones whose angels do always behold the face of our heavenly Father. But unite with these virtues the courage of a tried warrior. We want faithful Calebs who will raise their voices fearlessly in defense of the right, who are the first to press into the front of the battle, and plant the banner of truth in the heart of the enemy's camp. <PUR, July 6, 1905 par. 3>

Jesus calls for young men who will volunteer to carry the truth to the world. Men of spiritual stamina are wanted, men who are able to find work close at hand, because they are looking for it. The church needs new men to give energy to the ranks, men for the times, able to cope with its errors, men who will inspire with fresh zeal the flagging efforts of the few laborers, men whose hearts are warm with Christian love, and whose hands are eager to go about their Master's work. <PUR, July 6, 1905 par. 4>

The unsearchable riches of Christ are to be presented to the world in contrast with the poverty of sin, and the delusive pleasures of the world. Only a heart burning with the love of God, only a mind active by constant study of eternal interests, can properly set forth the beauties of the truth of God. <PUR, July 6, 1905 par. 5>

Those who unreservedly give themselves to this work, who faithfully reflect the beams of the Sun of Righteousness, fulfilling their mission with fidelity and love, will be recompensed on earth by the sweet consciousness of duty performed, and in the bright hereafter, when the saints shall come into their inheritance, the devoted worker for Christ will be welcomed into the joy of his Lord, hearing from the Master's lips, "Well done, thou good and faithful servant."

Mrs. E. G. White.

<PUR, July 6, 1905 par. 6>

July 20, 1905 Diligence and Consecration Needed

"Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." <PUR, July 20, 1905 par. 1>

This is one of the most earnest and contrite prayers on record, and the Lord's response is, "A new heart also will I give you, and a new spirit will I put within you." <PUR, July 20, 1905 par. 2>

"Create in me a clean heart." This is beginning right, at the very foundation of Christian character; for out of the heart are the issues of life. If all, ministers and people, would see to it that their hearts are right with God, we should see much larger results from the labor put forth. The more important and responsible your work, the greater necessity that you have clean hearts. The needed grace is provided, and the power of the Holy Spirit will work with every effort you make in this direction. If every child of God would seek Him earnestly and perseveringly, there would be a greater

growth in grace. Dissensions would cease; believers would be of one heart and one mind; purity and love would prevail in the churches. By beholding, we become changed. The more you contemplate the character of Christ, the more you will become conformed to His image. Come to Jesus just as you are, and He will receive you, and put a new song into your mouth, even praise to God. <PUR, July 20, 1905 par. 3>

God will hear the prayer of faith; but the sincerity of our prayers will be made manifest in our harmony with the great moral standard which will test every man's character. We need to open our hearts to the influence of the Spirit, and to realize its transforming power. The reason why you do not receive more of the saving help of God is that the channel of communication between heaven and your own souls is clogged by worldliness, love of display, and desire for supremacy. While some are conforming more and more to the world's customs and maxims, we should be molding our lives after the divine model. And our covenant-keeping God will restore unto us the joys of His salvation, and uphold us by His free Spirit. <PUR, July 20, 1905 par. 4>

"Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee." The nearer we live to God, the more we shall be able to accomplish for our fellowmen, for the Lord will work with our efforts. Your hearts are too cold and unimpressible; they should be all aglow with the love of Jesus. While hungering and thirsting after salvation yourselves, you will have a longing desire to aid in saving precious souls; and your humble, pathetic appeals to those out of Christ will move hearts. You should carry the truth to homes. Show those in error that you love them. Indifference here is sin. There should be fewer long sermons, and more time spent in visiting, in making personal efforts for souls. Self-denying labor is needed, and will result in great good, but it has been sadly neglected. <PUR, July 20, 1905 par. 5>

Let labor for souls become a part of your life. Go to the homes of those even who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn every one night and day with tears." In the day of God, how many will confront us, and say, "I am lost! I am lost! And you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul within my reach with prayers and tears and warnings." <PUR, July 20, 1905 par. 6>

Ministers, teach the people how to work. Tell them that their usefulness does not depend so much on wealth or learning or power as on a willing mind, their consecration to Christ and His cause. In times past God has used humble men, and because of their faith and devotion, they have often accomplished more than many more pretentious laborers. They realized their weakness and dependence upon God; and by letters, by tracts, by personal efforts in appeals and warnings, by a well-ordered life and godly conversation, they turned many from error to truth, from the path of transgression to obedience to God's law. The mighty power of grace worked with them, and success attended their efforts. "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and the things that are not, to bring to naught things which are: that no flesh should glory in His presence."

Mrs. E. G. White. <PUR, July 20, 1905 par. 7>

August 10, 1905 A Recent Letter From Sister White

"More decided efforts are to be put forth in southern California. There is a great work to be done in this field. We have done all in our power to advance the work there, and now that this sanitarium property in San Diego County has been purchased, we call upon our brethren and sisters to aid us in properly equipping the institution that it may do successful work. Ask those who have been entrusted with the Lord's money to make gifts to the sanitarium, that it may be prepared to do the work that must be done for the sick and suffering. <PUR, August 10, 1905 par. 1>

"Brethren and sisters, I plead with you to help forward our sanitarium work. The Paradise Valley Sanitarium is in need of assistance. We have evidence that the money expended there has been used wisely and well. The strictest economy has been shown in all that has been done; an advantage has been taken of every opportunity to save means. I know that the work of this sanitarium must be carried forward. <PUR, August 10, 1905 par. 2>

"During the two visits that I have made to the institution, I realized that the Spirit of the Lord was in the sanitarium, and that the work is being carried forward in a way that will glorify God. Those in charge of the institution are doing all in their power to make it all that the Lord desires it should be. <PUR, August 10, 1905 par. 3>

"In establishing sanitariums we are carrying out the purposes of God. This work is the work of God. Through the means of our sanitariums the sick and suffering in the high-ways and by-ways of life are to learn the healing power of Christ. <PUR, August 10, 1905 par. 4>

"My brethren and sisters, I ask you to help us in preparing the Paradise Valley Sanitarium to do the best service--the

work that will tell for time and eternity. I ask you, my dear friends, to help us in this time of need, and I believe that you will." <PUR, August 10, 1905 par. 5>

July 26, 1906 Words to Burden-Bearers.

In these times of peril, it is especially important that God's servants shall stand in their appointed lot and place, and that in every perplexing situation they will take their position decidedly on the side of Christ. Angels of God are working, working in our conferences and institutions. Every laborer connected with the Lord's cause should co-operate with them. <PUR, July 26, 1906 par. 1>

If our brethren will let God be the manager, many questions that now appear so difficult to understand will adjust themselves. The Lord is waiting to lead by the hand those in trying positions who are willing to be led. <PUR, July 26, 1906 par. 2>

Every one who is connected with any line of the Lord's work will have temptations. Satan is neither dead nor asleep. If he can, he will counterwork the work of God by bringing into connection with God's laborers those who are fractious in spirit and trying in manner. But if those in positions of responsibility reveal the love of Christ in word and act, they will have no great difficulty in holding the confidence of their fellow-workers. <PUR, July 26, 1906 par. 3>

The Lord gives to His workers talents which, sanctified by His Holy Spirit, will place them on vantage ground. None are at any time to yield to the temptation to draw about them a cloak of self-righteousness, so that the Comforter, the Holy Spirit of God, shall not be able, through the grace of Christ Jesus, to enter their hearts, softening them, and making them loving and compassionate in disposition. My brethren, let your hearts be humble and contrite. Thus through an abiding Christ you will become Christlike in character. The Lord desires you to stand by His side as kind, patient, humble sons of God. <PUR, July 26, 1906 par. 4>

The Lord designs that the laborers in His service shall represent His love. Sharp dispositions, revealed by sharp words, will bring about a distressing state of things. <PUR, July 26, 1906 par. 5>

"Well," some one may say, "I know this, but what can I do?" If you hear unkind or distrustful words, go to the one who spoke them, and say, "My brother, did the Holy Spirit inspire you to utter these words? Do you not know that good angels and evil angels are here? With what party do you wish to identify yourself?" <PUR, July 26, 1906 par. 6>

In the Lord's work we are constantly in a school where we may learn lessons of self-control, of sanctified dignity, of gentlemanly manners and behavior. Then Satan can not gain a foothold, and Jesus will be our Helper. <PUR, July 26, 1906 par. 7>

"In the mouth of two or three witnesses every word may be established." As workers together with God, we should be on guard not to grieve His Holy Spirit by careless, harsh, disrespectful words, or by indiscreet actions. Our relations with one another should be pleasant. When we do right, the testimony of our own spirit and the testimony of the Spirit of God bear witness that the human mind is under the control of the divine mind. "Hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." His word furnishes evidence from which we may draw the conclusion that we are indeed His sons and daughters. <PUR, July 26, 1906 par. 8>

We are always to be learners. The Lord will surely help every soul in need of help. Our whole dependence must be upon the One mighty to save; because He understands our position, and will help us in every emergency. <PUR, July 26, 1906 par. 9>

I have words from the Lord for my brethren. Let no one suppose that he can carry the work alone, and that he must have supreme authority. Let the managers in our institutions counsel and pray with one another. There is work of different kinds to be done, and the workers of varied talents are to supply one another's deficiencies. <PUR, July 26, 1906 par. 10>

The Lord desires every man in a position of responsibility to link up with his fellow-workers. No worker should shut himself up to himself. Let all the workers unite in counsel. <PUR, July 26, 1906 par. 11>

The Lord would have His servants cultivate the spirit of companionship. He who wraps himself about with garments of self-sufficiency, refusing to admit others into brotherly relationship, will fail of gaining the experience that he needs to gain; and others also will be losers. He should let his fellow-workers see that he regards them as of value. <PUR, July 26, 1906 par. 12>

Some are in danger of giving way to envy lest another shall have the supremacy. They are liable not to recognize the gifts of their fellow-workers as being as necessary to the success of the work as are their own gifts. But true love for God carries with it true, reverential trust. And he who loves God will love his brother also. <PUR, July 26, 1906 par. 13>

There is to be no ordering, no domineering, no masterly authority. The love of God, in a healing, life-giving current, is to flow through the life. The spirit and words and deeds of every worker are to show that he realizes that he is acting

in Christ's place. The power that he receives from the great Teacher is the power to educate others, not the power to order or dictate. He is to come to Christ as one who desires to know how to teach and help others. <PUR, July 26, 1906 par. 14>

Patient, cheerful contentment is one of the "best gifts." So also is courage to follow in the path of duty, even when this path separates us from friends. But courage of conviction must never lead to stubbornness, which leads a man to adhere to his own ideas. Let all watch and pray. <PUR, July 26, 1906 par. 15>

The talent of speech is a wonderful gift,--a gift that can be a great power for good or for evil. <PUR, July 26, 1906 par. 16> Intellectual ability, good taste, skill, refinement, true elevation,--these God uses in His work. But they must first be placed under His jurisdiction. The Lord's presence is to be a controlling power. He whose heart blends with the heart of Christ is, in desires and practises, conformed to the will of Christ. <PUR, July 26, 1906 par. 17>

We are to covet earnestly the best gifts, but this does not mean that we are to seek to be first. We are to strive earnestly for power to follow Christ's example, that we may be heralds of His gospel. This is true religion. Temptations come; suspicions and evil surmising make it hard for us to preserve the spirit of the higher life; nevertheless the Lord desires us to walk straight forward in His blessed, holy light.

Mrs. E. G. White

<PUR, July 26, 1906 par. 18>

July 18, 1907 Sowing Beside All Waters

The commission that Christ gave to His disciples was not merely for the building up of His cause in a few places. Every nation in the earth was to have the light of sacred truth. The churches that have not by Christian zeal and activity been light-bearers to some needy part of the Lord's vineyard, have failed to fulfill the commission of Christ. <PUR, July 18, 1907 par. 1>

Consider the work that our churches in America have done to extend the knowledge of the truth in foreign fields. Has not this promoted the work of the message in our country? Has it not lent power and influence to the cause of present truth at home? Had the money and labor that has been given to the cause in other lands been confined to the work in the home land, would not the church have lost materially in spiritual life? <PUR, July 18, 1907 par. 2>

God has been honored by the work that has been done for the people in distant lands. We must increase our liberalities to missions. And while we increase our labor and our gifts for foreign fields, we must not neglect the work that needs to be done at home. <PUR, July 18, 1907 par. 3>

The message is given to us at this time, Act your part in your home field. There is a decided work to be done in all our cities and towns. Had the churches labored faithfully for the cities and towns in which they are located, a great work would have been done in bringing the message of present truth before the people of all nationalities in America, and multitudes would have accepted the truth, and with the burden of communicating the light they had received to their countrymen, they would have gone forth as missionaries to their home fields. Thus thousands would have been reached that are yet unwarned, and the foreign fields that now have so few workers would have hundreds of laborers engaged in teaching the truths of the third angel's message. <PUR, July 18, 1907 par. 4>

The Lord designed that the cities of America should be thoroughly warned, that her people, gathered here from many nations, should be converted to carry the message of warning to all the world. Had the commission of Christ been accepted in all its fulness by the people of God, a great and noble work would be accomplished that is still to be done. Commercial interests would have been made of secondary importance. The command, "Go ye into all the world," would have closed the door of selfish indulgence, and needless expenditure of means for dress and adornments. The Lord would have opened the way for the truth to extend to all the world. <PUR, July 18, 1907 par. 5>

Our field is the world. Repeat it again and again. Our field is the world. We rejoice for those who have made a willing offering of their property to the Lord. We encourage all to help with their means in the cause of God. Christians who are fully awake to the needs of the work, will not spend the Lord's money needlessly. They will consider the great missionary field to be worked, and viewing their obligations in the light of the cross of Calvary, they will consider no sacrifice too great to make for Him who gave His life for the life of the world. <PUR, July 18, 1907 par. 6>

The Lord is calling upon His people to take up different lines of missionary work. Those who are in the highways and the hedges are to hear the saving gospel message. Church-members are to do evangelistic work in the homes of their friends and neighbors who have not received full evidence of the truth. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to His disciples when He sent them out on their first missionary tour. By songs of praise to God, by humble, heartfelt prayers, by a simple presentation of

Bible truth in the family circle, many will be reached. The divine Worker will be present to send conviction to hearts. "I am with you always," is His promise. With the assurance of the abiding presence of such a Helper, we may labor with faith and hope and courage. <PUR, July 18, 1907 par. 7>

All who surrender themselves to God in unselfish service for humanity are in cooperation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing His sympathies, they help to swell the tide of His joy, and bring honor and praise to His exalted name. <PUR, July 18, 1907 par. 8>

Precious are God's promises to those who minister in His name. He says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Thou shalt "call, and the Lord shall answer; thou shalt cry, and He will say, Here am I." Thy light shall "rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Ellen G. White.
Sanitarium, Cal., June 18, 1907.

<PUR, July 18, 1907 par. 9>

October 31, 1907 A Lesson in Liberality--No. 1

To the church in Corinth, Paul wrote: <PUR, October 31, 1907 par. 1>

"Moreover, brethren, we do you to-wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we should receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord and unto us by the will of God." <PUR, October 31, 1907 par. 2>

At the time of this writing, the apostle was on a journey, one object of which was to collect means for the relief of the poor saints at Jerusalem. He had established in the Corinthian church, as also in Galatia, a system of weekly offerings, and had enjoined upon Titus, in his visits to the churches, to give special attention to the forwarding of this benevolent enterprise. <PUR, October 31, 1907 par. 3>

The brethren in Macedonia were very poor. In receiving the gospel, they had placed themselves under persecution and oppression. With some, every advantage was denied them because of their faith. Because of their poverty and their trials, they knew how to sympathize with those who were in need. In their poverty, they gave so liberally that the brethren were surprised at the amount raised. <PUR, October 31, 1907 par. 4>

The reason for their liberality was that they had in their hearts the love of the truth. They themselves had tasted of suffering. Trusting in the Lord, they had been comforted, and their hearts went out in sympathy to their brethren in need. They were willing to deprive themselves of goods and of money, that they might relieve the suffering saints in the church at Jerusalem. <PUR, October 31, 1907 par. 5>

Not only was Paul actuated by a desire to relieve the sufferings of his Jewish brethren, but also by the hope that the tangible expression of the love and sympathy of the Gentile converts would soften the bitter feelings cherished toward them by many of the believers in Judea. Notwithstanding the poverty of the brethren in Macedonia, they joined readily in the apostle's plan, and urged him to accept their bounty for the needy Christians at Jerusalem. They had the utmost confidence in his integrity and judgment, and considered him the proper person to take charge of their gifts. <PUR, October 31, 1907 par. 6>

The brethren in Macedonia experienced the truth of the words of Christ, "It is more blessed to give than to receive." They felt that the cause of Christ was one everywhere. They, therefore, in their poverty, felt called out to help other churches more needy than themselves. This spirit of unsectional liberality should characterize the churches of today. They should continually keep the burden on their souls for the advancement of the cause of God in any and every place. <PUR, October 31, 1907 par. 7>

Titus had visited the churches in Macedonia. So successful had he been in calling forth the liberality of the brethren there, that Paul desired, as he wrote to the Corinthians, that as he had begun, so he would also finish in them the same grace also. <PUR, October 31, 1907 par. 8>

"Therefore," he continues, "as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." <PUR, October 31, 1907 par. 9>

Here benevolence is placed by the side of faith, love, and Christian diligence. Those who think that they can be good Christians, and yet close their ears and hearts to the calls of God for their liberalities, are in a fearful deception. There are those who abound in professions of great love for the truth, and, so far as words are concerned, have an interest to see the truth advance, but who do nothing for its advancement. The faith of such is dead; not being made perfect by works. The Lord never made such a mistake as to convert a soul, and leave it under the power of covetousness. <PUR, October 31, 1907 par. 10>

In appealing to the brethren at Corinth to give liberally, Paul reminds them of the great sacrifice made in their behalf by the Lord Jesus Christ: <PUR, October 31, 1907 par. 11>

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. <PUR, October 31, 1907 par. 12>

"And herein I give my advice," Paul continues, "for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." <PUR, October 31, 1907 par. 13>

Paul had brought to the attention of the church in Corinth, the liberal example of the brethren in Macedonia, where, though they were exceedingly poor, they had with thankfulness and willingness contributed in response to the appeals for help. In this, however, he did not desire to lay an unduly heavy burden upon them. <PUR, October 31, 1907 par. 14>

"For I mean not that other men be eased and ye burdened," he declares, "but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written. He that had gathered much had nothing over; and he that had gathered little had no lack." <PUR, October 31, 1907 par. 15>

In his journey to Corinth, Titus was accompanied by another brother who was highly esteemed among all the churches. Still another who had labored diligently with the apostle was sent to accompany these brethren. Concerning these laborers the apostle wrote: <PUR, October 31, 1907 par. 16>

"Thanks be to God which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: avoiding this that no man should blame us in this abundance which is administered by us; providing for honest things, not only in the sight of the Lord, but also in the sight of men. <PUR, October 31, 1907 par. 17>

"And we have sent with them our brother whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you." <PUR, October 31, 1907 par. 18>

In the following words Paul commends to the Corinthian church these brethren who had so willingly undertaken a difficult task: <PUR, October 31, 1907 par. 19>

"Whether any do inquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be inquired of, they are the messengers of the churches and the glory of Christ. Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf."

Mrs. E. G. White. <PUR, October 31, 1907 par. 20>

November 14, 1907 A Lesson in Liberality--No. 2

Paul's testimony was accepted as of great weight, because of the many revelations he had received. He knew better than did many others the necessities of the various places. But he was unwilling to take personal charge of the raising of the contribution for the relief of the saints at Jerusalem. He had been largely instrumental in causing it to be raised, but, lest any should find occasions to speak evil, Titus and his companions made the journey to Corinth; for there was no safe way of transporting money at that time. <PUR, November 14, 1907 par. 1>

The apostle refers to the fact that a year before, a gift had been pledged; but there had been no realization of this pledge. The apostle now had an efficient helper whom he could send out to the churches reminding them of their pledges, lest they should fail to carry out their good resolutions. It was essential for the repute of the church that they should now make good the promise they had made a year before. <PUR, November 14, 1907 par. 2>

"For as touching the ministering to the saints," the apostle continues, "it is superfluous for me to write to you; for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready; lest haply if they of Macedonia come with me, and find you unprepared, we

(that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." <PUR, November 14, 1907 par. 3>

"God loveth a cheerful giver," and those who love Him will give freely and cheerfully when by so doing they can advance His cause and promote His glory. The Lord never requires His people to offer more than they are able, but according to their ability He is pleased to accept and bless their thank-offerings. Let willing obedience and pure love bind upon the altar every offering that is made to God; for with such sacrifices He is well pleased. <PUR, November 14, 1907 par. 4>

"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." <PUR, November 14, 1907 par. 5>

Many exceeding great and precious promises has the Lord made to the liberal: <PUR, November 14, 1907 par. 6>

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness." <PUR, November 14, 1907 par. 7>

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." <PUR, November 14, 1907 par. 8>

"There is that scattereth, and yet increaseth; . . . the liberal soul shall be made fat: and he that watereth shall be watered also himself." <PUR, November 14, 1907 par. 9>

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." <PUR, November 14, 1907 par. 10>

"He that hath a bountiful eye shall be blessed; for He giveth of his bread to the poor." <PUR, November 14, 1907 par. 11>

"The liberal deviseth liberal things; and by liberal things shall he stand." <PUR, November 14, 1907 par. 12>

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." <PUR, November 14, 1907 par. 13>

"For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for His unspeakable gift." <PUR, November 14, 1907 par. 14>

There are some who are liberal with their gifts, and these gifts call forth the grateful praise of those who through them are given a knowledge of the gospel. The givers become the subject of the prayers of those who receive the benefit of the offerings made. <PUR, November 14, 1907 par. 15>

The Spirit of God is grieved when those church-members who have means withhold the offerings that would help the work to be carried forward rapidly and extensively. Will not our church-members become intelligent in regard to the needs of the missionary fields, and respond to the efforts that are being made to secure help for those workers who are laboring in difficult places? Who with Paul will seek to stir up the churches to a spirit of liberality for these needy fields? Not only in the South but in many places the work is hard to carry, and the workers are compelled, as it were, to make brick without straw. <PUR, November 14, 1907 par. 16>

To all our people I bear the message: If we will be sanctified, soul, body, and spirit, to do the will of the Lord, He will walk in our midst as a light from heaven. Let there be a breaking up of every selfish method of labor, and let each help the other, as one great converted brotherhood.

Mrs. E. G. White.

<PUR, November 14, 1907 par. 17>

February 20, 1908 Watchman, What of the Night?

Are the watchmen giving the trumpet a certain sound? Are the shepherds caring for the flock as those who must give an account? Are the ministers of God watching for souls, recognizing in them the purchase of the blood of Christ?

<PUR, February 20, 1908 par. 1>

Too often in the past our people have had much sermonizing and little prayerful instruction on how to labor for others. The different lines of labor in which believers can engage have not been laid before them in such a way that they have been led to understand their duty, and constrained to take up their work. Had the work that has been done in our churches have been established to work company of self-denying workers would have been raised up in every place where churches have been established, to work for unbelievers. <PUR, February 20, 1908 par. 2>

Church-members need to be taught that the measure of their success in ministering to souls will be the measure of their self-denial and their faithfulness in following Christ's example. Those who, while claiming to be Christians, think they have no church responsibility but to sit and listen to the preacher, fail of realizing the privileges of the children of God. What can be said to the idlers that will lead them to understand, and arouse them from their do-nothing position? O, that Zion would arouse and put on her beautiful garments. Brethren and sisters, as members of the church, let us act our part faithfully. Let us not allow the light which is in us to go out because we refuse to give that light to others.

<PUR, February 20, 1908 par. 3>

God has given to every man his work; not one is excused from service. All should seek for an education that will enable them to give the truth of the gospel to their fellow men. Every agency in the church should become a channel of light to the world. There are many who will receive the evidences given, and will accept the truth. The youth are to take hold of this work of soul-saving. All our talents are to be used to the glory of God. I saw One standing with outstretched arms, saying in a clear, ringing voice, "Come into line, come into line." <PUR, February 20, 1908 par. 4>

Ministers, do not think that you have met all your responsibilities when you have delivered a long sermon in the church. It is your duty to train young men and women to do work for the Master. The Lord calls you to put forth all your ingenuity, that every church-member may become a working member. Even the children should be encouraged to work. The children, the youth, and those of middle age should be taught to labor in missionary lines. Then call upon them in the missionary meeting to report what they have done and to tell of their success. The missionary meeting should be full of interest and life. "Ye are the light of the world," said Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <PUR, February 20, 1908 par. 5>

Those who heed the light God has given, line upon line, and precept upon precept, will be endowed with the Spirit of God for their labors. Heavenly influences will go with them to help them meet the emergencies that will arise in their work. If church-members will work, and watch, and pray, they will have light to comprehend and appreciate the work to be done for this time. <PUR, February 20, 1908 par. 6>

Will the ministers and the presidents of our conferences allow church-members to continue in their inefficient condition? Those who stand as overseers of the church of God need to arouse to their duty, and set souls to work. There is an abundance of work to be done, and the end is near. God calls upon the ministers to educate the people in various lines of labor, and set in order the things that remain. Ye are laborers together with God. My ministering brethren, angels of God will be with you as you thus become mediums of strength and blessing to uphold and encourage the church of God. <PUR, February 20, 1908 par. 7>

We are certainly living in the closing days of this earth's history. We need to devote much time to our spiritual interests, if we would experience the spiritual growth that is essential in this age. We are to make decided reforms. The Voice said: The watchmen need to awake, and give the trumpet a certain sound. The morning cometh; and also the night. Wake up, My watchmen. Voices that should now be heard presenting the truth are silent. Souls are perishing in their sins, and ministers and physicians and teachers are asleep. Wake up the watchmen!

Mrs. E. G. White.

<PUR, February 20, 1908 par. 8>

February 27, 1908 The Temperance Work

"We need to have the temperance question revived among our own people. It would be a good thing if at our camp-meetings we would invite the members of the W. C. T. U. to take part in our exercises. This will help them to become acquainted with the reasons of our faith, and will open the way for us to unite with them in temperance work. <PUR, February 27, 1908 par. 1>

"I have had some opportunity to see the great advantage to be gained by connecting with the W. C. T. U. workers, and I have been much surprised as I have seen the indifference of many of our leaders to this organization. I call on my

brethren to awake. We can not do a better work than to unite, so far as we can do so without compromise, with W. C. T. U. workers. <PUR, February 27, 1908 par. 2>

"By holding ourselves aloof from the workers in the W. C. T. U., our people have lost much; and the members of the W. C. T. U. also have been on losing ground. . . . In some matters they are far in advance of our leaders on the important question of temperance."--Mrs. E. G. White, in *Unpublished Testimony, dated Sept. 2, 1907*. <PUR, February 27, 1908 par. 3>

"Let us strive to reach their hearts--not through the learned arguments of ministers, but through the wise efforts of women of influence and tact who can devote time and thought to this line of work."--Mrs. E. G. White, in *Special Testimony, dated April 18, 1900*. <PUR, February 27, 1908 par. 4>

July 2, 1908 Morning Reflections

The question is asked, "When the Son of man cometh, shall He find faith in the earth?" Can you say this morning, I believe in the Lord Jesus; I live by the faith of the Son of God, by every word that proceedeth out of the mouth of God? <PUR, July 2, 1908 par. 1>

The Saviour is calling souls to come to Him. The bells of heaven are ringing out the blessed invitation, "Come." The Spirit of God is pleading, "If any man thirst, let him come unto Me and drink." These are precious words of encouragement and hope. <PUR, July 2, 1908 par. 2>

It is the privilege and duty of every church-member to consecrate heart and soul to God. At your baptism you pledged yourselves to believe in God, to obey His word, to receive His grace. You pledged yourselves to live the principles of the gospel, and to labor together with Christ with all the ability God has given you. None are excused for living idle lives. None can refuse to represent Him in word and deed, and be guiltless. <PUR, July 2, 1908 par. 3>

The presence of the Father, the Son, and the Holy Spirit, the three highest powers in the universe and those in whose name the believer is baptized, is pledged to be with every striving soul. It will impart grace and strength to all who will watch unto prayer, to all who will purify the soul by obedience to the truth. And it will make the believer instrumental in leading other souls to accept Christ by faith. <PUR, July 2, 1908 par. 4>

The duty to reflect light rests upon every church-member. "Ye are the light of the world," Christ declared to His followers. "A city that is set on a hill can not be hid. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." If the believer fails of drawing light from the Sun of righteousness, he can not reflect light. <PUR, July 2, 1908 par. 5>

"He that is not with Me," Christ said. "is against Me; and he that gathereth not with Me scattereth abroad." Those who do not cast their influence on the side of Christ, Satan imbues with his spirit to act in unison with the enemy of good. We can not afford to do this, and thus violate the pledge we made at our baptism. When we give to the cause of evil the influence and ability which belong to the cause of truth, angels are disappointed, and Christ is dishonored. Those who are true to their baptismal pledge can not be indifferent to the work of saving souls. To those who by their influence gather with Christ, angels will give ability to labor successfully for Him. <PUR, July 2, 1908 par. 6>

How precious to every soul should be the thought that his name upon the church books is the pledge that he is engaged in the service of Christ! The servant of God is to be learning constantly how he may reflect light to the world. By his earnest devotion to the cause of the coming King, he is to be a spectacle to the world, to angels, and to men. He has become dead to worldly inducements, and lives unto God; and the words of his mouth, the modest dress, the humble spirit, unflinchingly testify that he is a laborer together with God. <PUR, July 2, 1908 par. 7>

Spiritual indolence brings discouragement to the church. The example of one indolent soul may do much harm, for it will be copied by others just according to the possibilities of its influence. The Lord calls upon all who profess His name to exalt His character before men, by words and works revealing their faith in Him. In response to our desire to labor for Christ, heavenly angels will place opportunities before us by which we may make known the salvation of God.

Ellen G. White. <PUR, July 2, 1908 par. 8>

December 31, 1908 A Warning

Sanitarium, Cal., Dec. 11, 1908. To Our Brethren in California:

Last night instruction was given me for our people. I seemed to be in a meeting where representations were being made of the strange work of Brother Mackin and wife. I was instructed that it was a work similar to that which was

carried on in ----, in the State of Maine, and in various other places after the passing of the time in 1844. I was bidden to speak decidedly against this fanatical work. <PUR, December 31, 1908 par. 1>

I was shown that it was not the Spirit of the Lord that was inspiring Brother and Sister Mackin, but the same spirit of fanaticism that is ever seeking entrance into the remnant church. Their application of Scripture to their peculiar exercises, is Scripture misapplied. The work of declaring persons possessed of the devil, and then praying with them, and pretending to cast out the evil spirits, is fanaticism which will bring into disrepute any church which sanctions such work. <PUR, December 31, 1908 par. 2>

I was shown that we must give no encouragement to these demonstrations, but must guard the people with a decided testimony against that which would bring a stain upon the name of Seventh-day Adventists, and destroy the confidence of the people in the message of truth which they must bear to the world. The Lord has done a great work for His people in placing them on vantage ground. It is the duty of the church to cherish its influence. Precious are the words, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." The words of inspiration carefully studied and prayerfully obeyed, will thoroughly furnish unto all good works. <PUR, December 31, 1908 par. 3>

As a denomination, we need to look more continually to God for guidance. We are living in an evil age. The perils of the last days are upon us. Because iniquity abounds, Satan presumes to bring in all kinds of delusive theories upon those who have tried to walk humbly with God, and who are distrustful of self. Shall self-confident, fanatical men come to these humble souls assuring them that they are possessed of evil spirits, and after praying with them, affirm that the devil is cast out? Such are not the manifestations of the Spirit of God, but another spirit. <PUR, December 31, 1908 par. 4>

I call upon every church to beware of being led to think evil of those who, because distrustful of self, fear that they have not the Holy Spirit. There are those who have followed their own ways instead of the ways of God. They have not acknowledged the light that God has graciously given: and because of this they have lost the power to distinguish between darkness and light. There are many who have heard much in regard to the path they ought to follow, but who ignore the requirements God makes of them. Their light does not shine in works that reveal the principles of truth and holiness. It is this class, who in time of test will accept falsehood and erroneous theories for the truth of God. <PUR, December 31, 1908 par. 5>

Great light has been given to the people of God. Let our people awake, and go forward to perfection. You will be exposed to fallacies of Satanic agencies. Fearful waves of fanaticism will come. But God will deliver the people who will earnestly seek the Lord, and consecrate themselves to His service.

Ellen G. White. (Signed) <PUR, December 31, 1908 par. 6>

January 28, 1909 "That They Might Know Thee"

The term "higher education" is to be considered in a different light from that in which it has been viewed by the students of the sciences. The prayer of Christ to His Father is full of eternal truth. "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, 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 life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." The power and soul of true education is a knowledge of God and of Jesus Christ whom He has sent. "The fear of the Lord is the beginning of wisdom." <PUR, January 28, 1909 par. 1>

Of Jesus it is written: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." "And Jesus increased in wisdom and stature, and in favor with God and man." <PUR, January 28, 1909 par. 2>

Although the Holy Spirit worked the mind of Christ, so that He could say to His parents. "How is it that ye sought Me? wist ye not that I must be about My Father's business?" yet He worked at the carpenter's trade as an obedient son. He revealed that He had a knowledge of His work as the Son of God, and yet He did not exalt His divine character. He did not offer as a reason why He should not bear the burden of temporal care, that He was of divine origin; but He was subject to His parents. He was the Lord of the commandments, yet He was obedient to all their requirements, thus leaving an example of obedience to childhood, youth, and manhood. To learn and to do the works of Christ is to obtain a true education. <PUR, January 28, 1909 par. 3>

No knowledge is so firm, so consistent and far-reaching as that obtained from a study of the Word of God. This is the foundation of all true knowledge. The Bible is like a fountain. The more you look into it, the deeper it appears. The grand truths of sacred history possess amazing strength and beauty, and are as far-reaching as eternity. No science is equal to the science that reveals the character of God. <PUR, January 28, 1909 par. 4>

Moses was educated in all the wisdom of the Egyptians, yet he said. "Behold, I have taught you statutes and

judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say. Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons sons." <PUR, January 28, 1909 par. 5>

Where shall we find laws more noble, pure, and just than are exhibited on the statute-books that record the instruction given to Moses for the children of Israel? Through all time these laws are to be perpetuated, that the character of God's people may be formed after the divine similitude. The law is a wall of protection to those who are obedient to God's precepts. From what other source can we gather such strength, or learn such noble science? What other book will teach men to love, fear and obey God as does the Bible? What other book presents to students more ennobling science, more wonderful history? It clearly portrays righteousness, and foretells the consequences of disloyalty to the law of Jehovah. No one is left in darkness as to that which God approves or disapproves. In studying the Scriptures we become acquainted with God, and are led to understand our relation to Christ, who is the Sin-bearer, the Surety, the Substitute for our fallen race. These are truths that concern our present and eternal interest. <PUR, January 28, 1909 par. 6>

The Bible stands the highest among books, and its study is valuable above the study of other literature in giving strength and expansion to the mind. Paul says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." <PUR, January 28, 1909 par. 7>

The Old and New Testaments need to be studied daily. The knowledge of God and the wisdom of God come to the student who is a constant learner of His ways and works. The Bible is to be our light, our educator. When we will acknowledge God in all our ways; when the youth are educated to believe that God sends the rain and sunshine from heaven, causing vegetation to flourish; when they are taught that all blessings come from Him, and that thanksgiving and praise are due to Him; when with fidelity they acknowledge God, and discharge their duties day by day, God will be in their thoughts. They will trust Him for the morrow, and that anxious care that brings unhappiness to so many lives will be avoided. "Seek ye first the kingdom of God, and His righteousness." Christ declared, "and all these things shall be added unto you."

E. G. White <PUR, January 28, 1909 par. 8>

May 6, 1909 A Letter

Loma Linda, Cal., April 10, 1909.

To Those Assembled at Camp-Meeting, Dear Brethren:

I am instructed to urge all who shall attend the camp-meeting to make this a special season of repentance and heart-searching, and of cleansing the life from everything that would lead to a course of action that would dishonor the truth, or cast a shadow of reproach upon the cause of God. Satan is rallying his forces to contend with the advancing work. He would bring reproach upon the work of God by setting brother against brother, and bringing in the elements of suspicion and evil surmising. I am bidden to say to our people, Do not devise evil one against another; do not cherish unbelief in your hearts; do not harbor suspicion against your brethren and sisters. This is one of the most successful ways in which Satan works to alienate the hearts of those who should be doing God's service. Spend much time in earnest prayer for your individual selves. Talk and act as if in the presence of God. <PUR, May 6, 1909 par. 1>

During the past night I seemed to be standing before a large company of believers. I was saying to them, Now, at the very beginning of this meeting, is the time for you individually to search your own hearts and discern your individual needs. Have you committed wrongs and concealed them? If so, you have a work of confession to do. You have not to confess the sins of your neighbor or your brother, but you need to come to God in repentance and confession of your own wrong-doing. Let your hearts be humbled before God. Let your self-confidence be removed, and in a sincere and humble spirit receive the blessings that God desires to give you at this time. <PUR, May 6, 1909 par. 2>

Representations have been made to me of some who have borne witness against a brother or a sister instead of going

to the erring one and, in kindness and love, pointing out the wrong that has been done. Because of this the happy union which they once enjoyed is broken up. My brethren and sisters, let everything of this character be put away. Confess your faults one to another, and pray for one another, that you may obtain forgiveness and pardon, and that unity and peace may be restored to you. Guard the false tongue. "Watch and pray, that ye enter not into temptation." Be kind and courteous to one another. Do not wound Christ in the person of His saints. <PUR, May 6, 1909 par. 3>

Disaffection began in heaven, because Satan could not have the place he coveted. Disaffection and distrust had never before entered any heart. When Satan began his evil work, he did not himself see where it would lead. But the thoughts he entertained after a time were expressed in suggestions of evil, and these, diffused among the angels, led to the great rebellion which was the beginning of all the woe and misery that have befallen mankind. <PUR, May 6, 1909 par. 4>

To those who are inclined to suspect others of wrong-doing, and to charge their brethren with evil, I would say, Please read in the book "Great Controversy" the chapter entitled "The Origin of Evil." Bring home its truths to your individual hearts. Remember that it was the spirit of envy and evil surmising, cherished in the heart of the rebel angel, that began the evil work that opened the flood-gates of woe upon our world. <PUR, May 6, 1909 par. 5>

Satan is working in every church to spoil the flock of God. He seeks to lead brother to think evil of brother, and in this way he causes a great deal of grief and pain. I am instructed to say to every soul who professes to be a follower of Christ, Keep your tongue from evil, and your lips, that they speak no guile. <PUR, May 6, 1909 par. 6>

Through self-exaltation Satan works to ruin the soul, and his working may be seen in every church. My brethren and sisters, keep strict guardianship over your spirit. Guard your words, lest Satan lead you to repeat his own history. Guard your thoughts. In these closing days of earth's history, Satan is working with desperate effort to seduce souls into sin. Keep your tongue as with a bridle. Keep your thoughts upon the word of the living God. The same spirit that prompted rebellion in heaven is at work in our churches. I am instructed to bring to your attention the light contained in the book "Great Controversy." If you have not this book, get it and read it prayerfully. We are living in the last days of this earth's history, and Satan is making determined efforts to subvert the mind. O that those who have for years been at war with the Testimonies God has graciously given in warnings to save His people from the snares of Satan, would come into harmony with the requirements of God. Light, precious light, has been given, and is the genuine higher education. <PUR, May 6, 1909 par. 7>

In dealing with sin, God could employ only methods of righteousness and truth. Satan has sought to falsify the word of God, to misrepresent His plan of government before angels and men. Satan's rebellion has been repeated over and over again in the history of our race -- a perpetual testimony as to the nature and results of sin and the working out of Satan's rule. Its sure effects on both men and angels speak loudly as to what will ever be the fruit of setting aside the light God sends, and of rejecting His authority.

Ellen G. White.

<PUR, May 6, 1909 par. 8>

August 5, 1909 Relief Books

Under date of Sept. 12, 1907, the following instruction came to us from the pen of Mrs. E. G. White: <PUR, August 5, 1909 par. 1>

"Provision for Our Schools

"Our brethren should not forget that the wisdom of God has made provision for our schools in a way that will bring blessing to all who participate in the enterprise. The book, 'Christ's Object Lessons,' was donated to the educational work that the students and other friends of the schools might handle these books, and by their sale raise much of the means needed to lift the school indebtedness. But this plan has not been presented to our schools as it should have been; the teachers and students have not been educated to take hold of this book and courageously push its sale for the benefit of the educational work. <PUR, August 5, 1909 par. 2>

"Long ago, the teachers and students in our schools should have learned to take advantage of the opportunity to raise means by the sale of 'Christ's Object Lessons.' In selling these books the students will serve the cause of God, and, while doing this, by the dissemination of precious light, they will learn invaluable lessons in Christian experience. All our schools should now come into line, and earnestly endeavor to carry out the plan presented to us for the education of the workers, for the relief of the schools, and for the winning of souls to the cause of Christ. <PUR, August 5, 1909 par. 3>

"Wherever the work of selling 'Christ's Object Lessons' has been taken hold of in earnest, the book has done good.

And the lessons that have been learned by those who have engaged in this work, have well repaid their efforts. And now our people should all be encouraged to take part in this special missionary effort. Light has been given me that in every possible way instruction should be given to our people as to the best methods of presenting these books to the people. <PUR, August 5, 1909 par. 4>

"One point that should never be forgotten by our workers is that the Lord Jesus Christ is our chief director. He has outlined a plan by which the schools may be relieved of their indebtedness; and He will not vindicate the course of those who lay this plan aside for lack of confidence in its success. When His people will come up unitedly to the help of His cause in the earth, no good thing that God has promised will He withhold from them. <PUR, August 5, 1909 par. 5>

"In a place like Los Angeles, where the population is constantly changing, a wonderful opportunity is presented for the sale of our books. A great loss has been sustained because our people have not more fully embraced this opportunity. Why should not the teachers and students from the San Fernando school make Los Angeles a special field for the sale of 'Object Lessons'? If with earnestness and faith they will work out the plan that has been given us for the use of this book, angels of God will attend their steps, and the blessing of Heaven will be upon their efforts. <PUR, August 5, 1909 par. 6>

"It would have been an excellent thing if the teachers of the San Fernando school had, during the vacation, availed themselves of this opportunity to push the work with 'Christ's Object Lessons.' They would have found a blessing in going out with the students and teaching them how to meet the people, and how to introduce the book. The story of the gift of the book and its object would lead some to have a special interest in the book and in the school for which it is sold. Why have not the teachers in our schools done more of this work? If our people would only realize it, there is no more acceptable work to be done in the home field than to engage in the sale of 'Object Lessons;' for while they are thus helping to carry out the Lord's plan for the relief of our schools, they are also bringing the precious truths of the word of God to the attention of the people. <PUR, August 5, 1909 par. 7>

"The indifference that has been manifested by some toward this enterprise is displeasing to God. He desires that it shall be recognized by all our people as His method of relieving our schools from debt. It is because this plan has been neglected, that we now feel so keenly our lack of means for the advancing work. Had the schools availed themselves of the provision thus made for them, there would be more money in the school treasury, and more money in the hands of God's people to relieve the necessities of other needy departments of the cause; and, best of all, teachers and students would have received the very lessons that they needed to learn in the Master's service. <PUR, August 5, 1909 par. 8>

"I send you these lines because I see that there is need of a deeper intuition, a wider perception, on the part of our medical and educational workers, if they would get all the benefit that God intends shall come to them through the use of 'Object Lessons' and 'Ministry of Healing.' I ask you, brethren, to read these words to our people, that they may learn to show the spirit of wisdom, and of power, and of a sound mind." <PUR, August 5, 1909 par. 9>

September 23, 1909 Educational Advantages of the Angwin Property.

(From a talk given by Mrs. E. G. White, Fruitvale, Cal., Sept. 13, 1909.) <PUR, September 23, 1909 par. 1>

We waited for many months for a decision regarding the title of the property under consideration of Sonoma. Finally the time came when we felt that there should be no more delay in securing a place where we might locate our college. When I learned that our brethren were considering the advantages of a property near the St. Helena Sanitarium, I was deeply interested. <PUR, September 23, 1909 par. 2>

Last Thursday evening, September 9, I returned to St. Helena from a long journey in the eastern states. In crossing the mountains I had been seriously affected by the high altitude, and was very feeble. But I felt that I must see this school property at once, so the next morning after my arrival at home, with a few others I went up Howell Mountain to visit the Angwin place. <PUR, September 23, 1909 par. 3>

I was very happily surprised to find here a place where we need not wait to make great preparations before our school can be opened. Here we may call the students to come, and we can begin the school work just as soon as they are on the ground. The advantages to be found here are many. A great deal of labor has been put forth to improve this property which has been used in the past as a health resort. <PUR, September 23, 1909 par. 4>

This place is more appropriate for our school than was the property we were previously considering. There was on that place, it is true, one large, very expensive building; but this building was not so well adapted to our school work. Those who erected this building had been very lavish in the use of their means, but the expenditure was not appropriate in a building for common school purposes. At Sonoma other buildings would have had to be erected very soon. But at Angwin's there are sufficient buildings for present needs, and our school work can begin at once. These buildings are well adapted to our present necessities. Later on, more may need to be erected. Facilities will be added from time to

time as they are needed. <PUR, September 23, 1909 par. 5>

I am very glad that we need be delayed no longer in locating our school; and I am more thankful than I can express, that our school and our sanitarium can be near enough together that their educational work may blend. The school can help the sanitarium by supplying it with fruit and vegetables, and the sanitarium can help the school by purchasing these things. And the students may receive advantages from both these institutions. <PUR, September 23, 1909 par. 6>

I was able to see only the buildings and their immediate surroundings. Those who have seen the orchards and the large tract of timber, can speak of these things. I know that the land near the buildings is good, and produces abundantly. The fruit raised in the orchard is excellent. And fruit is of great value. In our schools, we should study simplicity in diet. There need not be a large amount of troublesome labor put forth in order to make food palatable. When we are really hungry, we shall be able to relish the simple foods that God has furnished. It will be a great advantage to raise on our own school land a large part at least of the fruits, grains, and vegetables that will be necessary for those in the institution. <PUR, September 23, 1909 par. 7>

At Angwin's there are great advantages for us healthwise. The place is elevated, but is not too high. I found that the air was bracing, and that I could breathe freely. There is an abundance of clear, pure water, sufficient for all purposes. This is worth much to us. In the buildings, we found a number of porcelain bath-tubs, and facilities for the treatment of any who may be sick. <PUR, September 23, 1909 par. 8>

The buildings are substantial and in good repair. The whole bears the appearance of good care and neatness. The large supply of good bedding, and the mattresses, reminded me of what we found in Loma Linda when that property was purchased. <PUR, September 23, 1909 par. 9>

Everything seems to be ready for the students and teachers to begin work. All may show their ingenuity and their industry in carrying forward in a commendable way the work of the farm and orchard. I feel to rejoice that we have substantial, neat, and convenient buildings all ready for our school. We can plan for more facilities as needed. <PUR, September 23, 1909 par. 10>

It is true that there is a long hill to climb in order to reach the place, but that is not altogether a disadvantage. Many of us would be greatly benefited in muscle and in sinew if we did more climbing of hills. <PUR, September 23, 1909 par. 11>

The former owner of this property seems to be well pleased that we have secured it. And I believe that the price is very reasonable; for there are horses and carriages, a number of cows, and almost everything that we need to begin work. There is all that we need for the present. Now let us all take hold interestedly to make this school what the Lord would have it to be. We need to seek wisdom from God, who has so wonderfully blessed us in preparing this place for our use. <PUR, September 23, 1909 par. 12>

October 7, 1909 Pacific Press Items

Mrs. E. G. White was then introduced by the chairman, and she spoke in a very earnest and forceful way: <PUR, October 7, 1909 par. 1>

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." <PUR, October 7, 1909 par. 2>

"Joshua here stands as the representative of God's people. Satan is represented as trying to revive Joshua's past sins, or the past sins of the people of God, so that he shall lose his confidence in God, and his hold upon heaven. But we find that Christ stands ready to resist the work of Satan. We read: <PUR, October 7, 1909 par. 3>

"And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. <PUR, October 7, 1909 par. 4>

"And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of Hosts; if thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house; and shalt also keep My courts, and I will give thee places to walk among these that stand by." <PUR, October 7, 1909 par. 5>

"The time had not yet come for Joshua to be glorified. There were those who were watching him, watching for an opportunity to make apparent his defects and failures. Joshua had repented of his past sins, and Christ had pardoned them, but here Satan was bringing them all up before him that he might place him in a false light. And Christ declares what He will do for Joshua and for all who, like Joshua, are seeking to stand justified before Him. The words were spoken: If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt

also keep My courts, and I will give thee places to walk among these that stand by.' <PUR, October 7, 1909 par. 6>

"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the branch. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of Hosts, shall ye call every man his neighbor under the vine and under the fig-tree.' <PUR, October 7, 1909 par. 7>

"There is a time coming when God will let it be understood that His people are preferred before transgressors, and we need to stand in a position where it can be seen that our dependence is upon God. Then the Lord will open ways before us that we do not now discern,--ways by which He will exalt and honor us. <PUR, October 7, 1909 par. 8>

"I believe we have seen this in the case of our school location. We thought that in the Buena Vista property at Sonoma we had secured wonderful advantages. We were much pleased with the place, and felt it would answer our purpose, although we knew there would be nearly everything to provide except the one large, costly house. But as time went on, and the trade was not completed, although the owner had a portion of the money in his hands, we felt that we were being kept out of the place for some purpose. I counseled our brethren, saying, 'Tell them to put us in possession of the place or to hand us back our money.' The next thing I heard was that they had handed back our money. <PUR, October 7, 1909 par. 9>

"Then the brethren went to work to find another place, and in a little while there came the word that the Angwin property could be secured. Later, when I visited this place, and marked its many advantages, I wondered how we could have found another site that would better suit our needs than the one we have found here. <PUR, October 7, 1909 par. 10>

"During the time of waiting I did not feel discouraged. I felt that the Lord knew all about our perplexities and our needs. When I would kneel before Him in prayer, I would say, 'Lord, You know all about it; You know we have done what we could to secure a school property; You know that our plans have been broken up. We have waited long; now, Lord, give us the place that we should have.' And when the word came that this place was found, I said, 'The Lord has prepared the way for us.' <PUR, October 7, 1909 par. 11>

We are very grateful to the Lord of Hosts for this possession; for we have here just what we hoped to have in the Buena Vista estate -- a place where we can study the works of nature, and in the woods and mountains around us learn of God through His works. And here, by the study of His handiwork, we can learn how to present God to others. I thank God with heart and soul and voice for the abundant advantages we have. We realize that the Lord knew what we needed, and that it is His providence that brought us here. Our disappointment in regard to the Buena Vista estate was great; and it was hard to know that all our expectations concerning it must be given up; but we thank the Lord that the matter has worked out to the glory of God. Let us be thankful, and let us give expression to our thankfulness. <PUR, October 7, 1909 par. 12>

"God wanted us here, and He has placed us here. I was sure of this as I came on these grounds. The advantages I see in the cultivated soil go far beyond my expectations. And I am thankful that so many are here today to see these things for themselves. I believe that as you walk through these grounds, you will come to the same decision -- that the Lord designed this place for us, and that it has been the work of His providence that has brought it into our possession. <PUR, October 7, 1909 par. 13>

"Now we need not wait any longer; our school can assemble and the work begin at once. And at its very beginning, let us determine to walk humbly with God. Let us seek to make such a representation as is given to us in the words I have read to you today. If we will do this -- if we will walk in God's ways and keep His charge -- the light of Heaven will certainly shine upon us. If we will resolve to do our best here, exercising the physical muscles equally with the brain powers, if we will work for the harmonious development of all the powers of the being, the blessing of the Lord will rest upon us in large measure. <PUR, October 7, 1909 par. 14>

"There is a sanitarium a few miles from here. The two institutions can work together harmoniously. Professor Irwin and his fellow-workers, and Dr. Rand and his associate helpers, can cooperate in their efforts. <PUR, October 7, 1909 par. 15>

"Let us take advantage of the privilege placed before us of adding to our faith virtue. This is something that all, both teachers and students, should appreciate. 'Add to your faith virtue,' the apostle writes, 'and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.' <PUR, October 7, 1909 par. 16>

"This is a wonderful representation. 'If ye do these things,' the apostle declares, 'ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.' Let us make the most of the benefits offered. Let us work out the plan that God has laid down for us, and seek in our lives to glorify Him. An eternal life-insurance policy is offered to all. The securing of it rests with every individual soul. Teachers and students may have a hope that is big with immortality and full of glory. I thank God that this is our

privilege." <PUR, October 7, 1909 par. 17>

February 3, 1910 Words of Counsel

"Sanitarium, Cal., Oct. 11, 1909.

"Elder J. A. Burden:

"Dear Brother,--

"I am instructed to say that in our educational work, there is to be no compromise in order to meet the world's standards. God's commandment-keeping people are not to unite with the world, to carry various lines of work according to worldly plans and worldly wisdom. <PUR, February 3, 1910 par. 1>

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we shall not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not harken to his commandments. <PUR, February 3, 1910 par. 2>

"We are to take heed to the warning: 'Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.' Those who walk in the narrow way are following in the footprints of Jesus. The light from heaven illuminates their path. <PUR, February 3, 1910 par. 3>

"Shall we represent before the world that our physicians must follow the pattern of the world before they can be qualified to act as successful physicians? This is the question that is now testing the faith of some of our brethren. Let not any of our brethren displease the Lord by advocating in their assemblies the idea that we need to obtain from unbelievers a higher education than that specified by the Lord. <PUR, February 3, 1910 par. 4>

"The representation of the great Teacher is to be considered an all-sufficient revelation. Those in our ranks who qualify as physicians are to receive only such education as is in harmony with these divine truths. Some have advised that students should, after taking some work at Loma Linda, complete their medical education in worldly colleges. But this is not in harmony with the Lord's plan. God is our wisdom, our sanctification, and our righteousness. Facilities should be provided at Loma Linda, that the necessary instruction in medical lines may be given by instructors who fear the Lord, and who are in harmony with his plans for the treatment of the sick. <PUR, February 3, 1910 par. 5>

"I have not a word to say in favor of the world's ideas of higher education in any school that we shall organize for the training of physicians. There is danger in their attaching themselves to worldly institutions, and working under the ministrations of worldly physicians. Satan is giving his orders to those whom he has led to depart from the faith. I would now advise that none of our young people attach themselves to worldly medical institutions in the hope of gaining better success, or stronger influence as physicians. . . .

"Ellen G. White." (*Signed*) <PUR, February 3, 1910 par. 6>

August 18, 1910 The Family as an Educational Agency

In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. The education of the child is to be begun in the home. In the home the child is to learn the lessons that are to guide it through life. From infancy lessons of honor and obedience to parents are to be taught. Never should their children be allowed to show them disrespect. Self-will and hasty words should not be allowed to go unrebuked. <PUR, August 18, 1910 par. 1>

Parents should realize the sacredness of family discipline. They have been entrusted with a most important stewardship, a sacred charge. They are to make their family a symbol of the family in heaven, of which they hope to become members when their day of test and trial here below shall have ended. The children are to be taught to respect themselves, because they are the Lord's property, bought with an infinite price. <PUR, August 18, 1910 par. 2>

The influence exerted in the home must be Christlike. This is the most effective ministration in the character-building of the child. The words spoken are to be pleasant. No boisterous, arbitrary, masterful spirit is to be allowed to come into the family. Every member is to be taught that he is to prepare to be a member of the royal family. <PUR, August 18, 1910 par. 3>

The father and the mother are to place themselves decidedly on the Lord's side. It is their privilege to bring light and joy and peace into the home circle. They are to exert an influence which shows that they are guided and controlled by the principles of heaven. They are to draw in even cords. Their every act is to be in harmony with heaven. <PUR, August 18, 1910 par. 4>

The parents in the home and the teacher in the school are to cooperate. The instruction given the child in the home is

to be such as will help the teacher. In the home the child is to be taught the importance of neatness, order, and thoroughness, and these lessons are to be repeated in the school. <PUR, August 18, 1910 par. 5>

Our schools are to be built up. They are to be as the schools of the prophets. We are to expect that angels of God will be the helpers of the teachers in all the service that is done to the glory of God. But the child's first school is the home. There it is to learn lessons of the highest importance. <PUR, August 18, 1910 par. 6>

Parents, remember that your home is a training school, in which your children are to be prepared for the home above. Deny them anything rather than the education that they should receive in their earliest years. Allow no word of pettishness. Teach your children to be kind and patient. Teach them to be thoughtful of others. Thus, you are preparing them for higher ministry in religious things. <PUR, August 18, 1910 par. 7>

The history of every one is written in the books of heaven, that all may know that their reward or punishment is according to their works,--their service in this life. Let parents remember that every day makes part of their history, and that no neglect must be permitted in the home, because they can not know how soon sickness and death may come to them or to their children. <PUR, August 18, 1910 par. 8>

In the home church, children are to learn to pray and to trust in God. They are to learn that they are to prepare to become members of the family of heaven, and that they must, therefore, be kind and dutiful to their parents, faithfully respecting their wishes. <PUR, August 18, 1910 par. 9>

The father and mother should work together, in full sympathy with each other. They should make themselves companions to their children. <PUR, August 18, 1910 par. 10>

When children reach a suitable age, they should be provided with tools. If their work is made interesting, they will be found apt pupils in the use of tools. If the father is a carpenter, he should give his boys lessons in house-building, ever bringing into his instruction lessons from the Bible, the words of Scripture in which the Lord compares human beings to His building. <PUR, August 18, 1910 par. 11>

As much as possible, let the homes of our people be out of the cities, that the children may have ground to cultivate. It is well to let each have a piece of ground as his own. As you teach them how to prepare a garden, how to prepare the soil for the seed, and the importance of keeping the garden free from weeds, teach them how important it is to keep unsightly, injurious practises out of the life. Teach them to keep down wrong habits as they keep down the weeds in their gardens. It will take time to teach these lessons, but it will pay, yes, greatly pay. <PUR, August 18, 1910 par. 12>

God demands of parents a faithful study of His word, and a determined effort to make a success of the church in the home. The parents with their converted children--the result of their obedience to God--can carry into the church their self-denial and sacrifice and their spiritual strength.

Mrs. E. G. White.

<PUR, August 18, 1910 par. 13>

January 12, 1911 A Visit from Mrs. E. G. White

The teachers and students of the Pacific Union College greatly appreciated a visit from Mrs. E. G. White a few weeks ago. She came on Friday and remained until Sunday, speaking Sabbath afternoon for an hour, with old-time clearness and power. She began by reading very impressively, from the second chapter of Daniel, the account of the loyalty to principle of Daniel and his three friends. Dwelling upon the seventeenth verse, she said with voice tremulous with emotion, "Every time I read this verse I can hardly contain myself to think how the Lord of Heaven guards His children, if they are true to Him." <PUR, January 12, 1911 par. 1>

She dwelt upon the lesson of temperance. "We should not in our day of necessity eat the same substances they did; but our food should be plain and simple. The effect will be placidity of temper and undisturbed condition of mind and heart. Most of our people have decided that the use of meat is not wise. I began speaking when I was fifteen years of age, and have continued to speak and write until the present time. At first my health was very poor; again and again they thought I was going to die. Physicians said, 'You must have a meat diet.' But God opened to me the importance of a simple diet, and assured me that He would sustain me if I were careful; and for sixty-five years His promise has been fulfilled." <PUR, January 12, 1911 par. 2>

The speaker read from chapter two, and said, "All these chapters I desire you to read, and see how the Lord wrought." Referring to the trial of the fiery furnace, in the third chapter, she said, "I want to tell you, just as certainly serious times are before those who keep the commandments of God. For a long time I have not been able to have a good night's rest because of the scenes that are presented before me. God's people are not doing the work He would have them do for the

cities. I have borne this testimony again and again until it seemed as if God's people were not going to do the work; but the cities must be entered. We must not let the people perish that do not know the binding force of God's law. We are responsible. The Lord wants us to awake. We must go forward, or the judgments of God will certainly come upon us. During the past few months the good work has begun among the great cities of the land. As soon as the cities began to be entered, the pain in my heart was relieved." <PUR, January 12, 1911 par. 3>

Speaking directly to the teachers, she encouraged them by saying: "You want means for the buildings. I can see the need of them in the near future. You should labor to the utmost of your ability; but do not sacrifice your health, which God will bestow upon those who will trust in Him. I have learned to trust Him in the past. Once for eleven months I never walked a step, and yet they said to me, 'We always see you smiling.' I could not move at all, except my right arm; but they made a form for my arm, and in this way I wrote 2500 pages in Australia. I think I ought to acknowledge this here. There are some present who know how my strength began to recover. The first step I took, an attendant burst out crying. They had to carry me to the congregation and carry me home six miles. But God works for us if we do our best. I have proved the Lord, and He has been true to me. <PUR, January 12, 1911 par. 4>

"Two nights ago I never slept a wink. I lay awake for hours praying. The world is going to be surprised by the Lord's coming. Your work here will convince others that we are in earnest. Take hold here with all your heart. Let no evil work go from your hands. The world is going mad, stirred up by Lucifer, who is working upon the minds of men. We must hold up our banner. I could never feel free until I stood here and tested whether I had the strength to speak."

<PUR, January 12, 1911 par. 5>

The foregoing is only a brief sketch of the speaker's remarks, but it will serve to show the fervent spirit of the aged servant of God. Her effort was greatly appreciated, and the zeal of students and teachers was stimulated by her noble example.

C. C. L.

<PUR, January 12, 1911 par. 6>

May 18, 1911 Unwise Investments

*[At a time like this, when the spirit of speculation is rife in the world, and some even of the people of God are catching the spirit, and are calling upon others to unite with them in investing means in some great scheme or series of schemes that is said to be sure to bring large returns, thereby enriching the individuals and making it possible for them to give large donations to the cause, it seems appropriate to publish in the recorder the words of caution and advice on this subject spoken by Sister White to the brethren assembled in camp-meeting at Los Angeles, California, August 15, 1905.--G. A. Irwin.] <PUR, May 18, 1911 par. 1>

A few weeks ago, while I was attending the camp-meeting at San Jose, some of our brethren presented before me what they considered wonderful opportunities to invest means in mining and railroad stock, that would bring large returns. They seemed confident of success, and spoke of the good they would do with the profits they expected to receive. <PUR, May 18, 1911 par. 2>

Others were present, and seemed interested to see how I would receive their proposition. I told them that such investments were very uncertain. They could not be sure that these enterprises would succeed. I spoke to them of the everlasting reward that is assured to those who lay up their treasures in heaven; but in these uncertain ventures, I begged them, for Christ's sake, to stop right where they were. <PUR, May 18, 1911 par. 3>

In the night season I was instructed to tell God's people that it is not according to His will that those who believe in His near coming should invest their means in mining stock. This would be burying our Lord's talent in the earth. Much was presented, but I will say only a few words at this time. I will read a copy of a letter I wrote to one of the brethren I have mentioned:

San Jose, Cal., July 2, 1905. <PUR, May 18, 1911 par. 4>

Dear Brother:

You have presented before me a proposition to invest in mining stock. You feel confident that such an investment would prove successful, and you think that in this way you will be able greatly to help the cause of God. <PUR, May 18, 1911 par. 5>

The Lord has given me instruction that at meetings I would attend I would find men encouraging our people to invest their money to work mines. I am bidden to say that this is a device of the enemy to consume or to tie up means that is greatly needed to carry on the work of God. It is a snare of the last days to involve God's people in loss of their Lord's entrusted capital that should be used wisely in the work of winning souls. Because so much money is invested in these

very uncertain enterprises, the work of God is sadly crippled for lack of the talent that will win souls to Christ. <PUR, May 18, 1911 par. 6>

"The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. <PUR, May 18, 1911 par. 7>

"Then he that had received the five talents went and traded with the same, and made them other five talents. . . . But he that had received one went and digged in the earth, and hid his lord's money. <PUR, May 18, 1911 par. 8>

"After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. . . . <PUR, May 18, 1911 par. 9>

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. <PUR, May 18, 1911 par. 10>

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received my own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." <PUR, May 18, 1911 par. 11>

Our Lord's entrusted talents are to be invested wisely in giving the warning message both in this country and in other countries. Many of the cities in this country have not yet been warned. What is the reason? O, it requires money to carry the message of warning to the cities: It is sometimes necessary to hire at large expense the most popular halls, in order that we may call the people out. Then we can give them Bible evidence of the truth. <PUR, May 18, 1911 par. 12>

All around us there are souls to save. There is a work to be done by every man or woman who hears the truth to enlighten some other one. To every one is given some responsibility in the Lord's work. As these responsibilities are assumed, there will be an increase of strength and power to win souls. <PUR, May 18, 1911 par. 13>

A great work is before us. We must watch and work for souls, in this time of waiting for our Lord. Cultivate personal piety. Every precaution must be taken to prevent spiritual declension, lest the day of the Lord come upon us as a snare. To be good and to do good should be the study of every human being. There is, my brother, great need that your spiritual eyesight be enlightened. "Take heed to thyself and to the doctrine." Keep the channel of your mind clear, that you may understand how to use the Lord's entrusted capital. If there are those who have means that they can possibly spare, it is their duty to use it to advance the cause of God. <PUR, May 18, 1911 par. 14>

Last night in vision, I was raising my voice in warning against worldly speculations. I said, "I invite you to take shares in the greatest mine that has ever been worked." <PUR, May 18, 1911 par. 15>

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." <PUR, May 18, 1911 par. 16>

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" <PUR, May 18, 1911 par. 17>

If we will invest in God's mining stock, the return is sure. He says: "Harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Please read this whole chapter. <PUR, May 18, 1911 par. 18>

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." <PUR, May 18, 1911 par. 19>

My brother, will you make an investment to secure the heavenly pearl of great price? <PUR, May 18, 1911 par. 20>

"Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life." <PUR, May 18, 1911 par. 21>

This is mining stock in which you may invest without running a risk of disappointment. But, my dear friend, we have not a dollar of the Lord's money to invest in mining enterprises in this world. <PUR, May 18, 1911 par. 22>

I am exceedingly sorry that any of our people have made the mistake of burying their God-given capital in mining

stock, thinking thereby to increase their revenue. The prospect may seem flattering, but many will be sadly disappointed. <PUR, May 18, 1911 par. 23>

I recall the case of a brother who was once interested in the work and cause of God. Some years ago, when I was in Australia, this brother wrote to me, saying that he had purchased a mine from which he expected to receive great profits. He said that he would give me a portion of what he would receive. I dared not even answer his letter, for fear that it might be said that I was giving the least encouragement to such investments. For some years he continued to follow this business. Occasionally he would write to me, saying: "Now the prospects are good. Soon we shall receive returns." But the returns did not materialize, and after sinking many thousands of dollars, his ventures proved to be an entire loss. <PUR, May 18, 1911 par. 24>

This one of many similar cases that have come to my attention. Many have expressed to me their sorrow that they had ever encouraged any one to invest their means in mining stock. If there is one here who has received money from a brother or sister for any such investment, it is his duty to return it, if the one who gave it so desires. <PUR, May 18, 1911 par. 25>

I warn you to be careful what you do with your Lord's goods. By placing it in God's treasury you may insure for yourselves a revenue from the inexhaustible treasures of His kingdom. <PUR, May 18, 1911 par. 26>

The people of God have been too easily satisfied with mere surface truths. We should search diligently for the deep, eternal, far-reaching truths of God's word. Having found them, we shall joyfully sell all, that we may buy the field.

Mrs. E. G. White.

<PUR, May 18, 1911 par. 27>

December 26, 1912 A Visit to Loma Linda

By W. C. White

From November 6 to December 6, we were in southern California, most of the time at Loma Linda. Mother and sister McEnterfer spent the entire time of our visit there. Brother Crisler and I spent a few days in Los Angeles and Glendale, and I was at the Paradise Valley Sanitarium Thanksgiving day. <PUR, December 26, 1912 par. 1>

At Glendale, we found the sanitarium full of patients. In the large main building and hospital, there was but one vacant room. The outlook for this institution is very encouraging. <PUR, December 26, 1912 par. 2>

At Paradise Valley, very important additions have been made to the buildings. The nurses' dormitory has been enlarged. The business office and ladies' treatment-rooms have also been enlarged, and an elevator installed. Thus this institution is well prepared for the large patronage that usually comes after the holidays. <PUR, December 26, 1912 par. 3>

At Loma Linda, our people were very busy and of good courage. The Loma Linda Sanitarium had a splendid patronage during October. In November, there were not many patients, but busy preparations were being made for the rush that usually comes in the latter part of the winter. <PUR, December 26, 1912 par. 4>

In the medical school, there were sixty-two students, and about the same number in the nurses' training classes. Dr. Ruble said, "The students returned this year with a strong determination to make the school better than it has ever been before. In our faculty there is unity and courage." <PUR, December 26, 1912 par. 5>

The day after our arrival there, mother spoke about twenty minutes to the board of directors, the college faculty, and the heads of departments. A portion of this talk, under the title "Be of good cheer," will be found in another column. After that, mother spoke one Sabbath in the Loma Linda chapel, one Sabbath in the meeting-house in San Bernardino, and one noon she read to the students and helpers a manuscript regarding the duties and privileges of medical students. Here are a few statements copied from this manuscript: <PUR, December 26, 1912 par. 6>

"Opportunities are before you; if studious and upright, you may obtain an education of the highest value. Make the most of your privileges. Be not satisfied with ordinary attainments; seek to qualify yourselves to fill positions of trust in connection with the Lord's work in the earth. United with the God of wisdom and power, you may become intellectually strong, and increasingly capable as soul-winners. You may become men and women of responsibility and influence, if, by the power of your will, coupled with divine strength, you earnestly engage in the work of securing a proper training." <PUR, December 26, 1912 par. 7>

"God will not require of man a more strict account of anything than of the way in which he has occupied his time. Have its hours been wasted and abused? God has granted to us the precious boon of life, not to be devoted to selfish gratification. Our work is too solemn, our time to serve God and our fellow men too short, to be spent in seeking for fame. O, if men would stop in their aspirations where God has set the bounds, what different service would the Lord receive!" <PUR, December 26, 1912 par. 8>

"The light that God has given in medical missionary lines will not cause His people to be regarded as inferior in scientific medical knowledge, but will fit them to stand upon the highest eminence. God would have them stand as a wise and an understanding people because of His presence with them. In the strength of Him who is the source of all wisdom, all grace, defects and ignorance may be overcome." <PUR, December 26, 1912 par. 9>

December 26, 1912 "Be of Good Cheer"

*[Talk by Mrs. E. G. White at the time of the Board meeting of the College of Medical Evangelists, Loma Linda, California, November 9, 1912.] <PUR, December 26, 1912 par. 1>

I feel very thankful that it is our privilege to believe in God, and to walk carefully in accordance with the instruction He has given us in His word. If we do this, our hearts will respond to the impressions of the Spirit of God, and we shall follow on to know the Lord, whose going forth is prepared as the morning. And let us always remember that just as His going forth is prepared as the morning, so we are to expect the revelations of His grace as we advance. But if we keep silent, if we do not feel the importance of moving in harmony with His will, we shall not have His blessing attending us. We can not afford, brethren and sisters, to be without His help and guidance. We need to be in a position where we can talk with God. We are to commune with Him. He who is our sanctification, our righteousness, has given us the privilege of being in a position where we may have a continually increasing faith. We must ever live by faith, and follow on to know the Lord. <PUR, December 26, 1912 par. 2>

God's promises to us are so rich, so full, that we need never hesitate or doubt; we need never waver or backslide. In view of the encouragements that are found all through the word of God, we have no right to be gloomy or despondent. We may have weakness of body; but the compassionate Saviour says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." <PUR, December 26, 1912 par. 3>

Will you believe these assurances? Will you say, Yes, Lord, I take Thee at Thy Word; I will begin where I am, to talk an increase of faith; I will take hold of the promises; they are for me? O, brethren and sisters, what we want is a living, striving, growing, faith in the promises of God, which are indeed for you and for me. <PUR, December 26, 1912 par. 4>

Many, many times I have been instructed by the Lord to speak words of courage to His people. We are to put our trust in God, and believe in Him, and act in accordance with His will. We must ever remain in a position where we can praise the Lord and magnify His name. Then we shall see light in His word, and follow on to know Him, whose going forth is prepared as the morning. . . . <PUR, December 26, 1912 par. 5>

At times we shall be in great perplexity, and not know just what to do. But at such times it is our privilege to take our Bibles, and read the messages He has given us; and then get down on our knees, and ask Him to help us. Over and over again He has given evidence that He is a prayer-hearing and a prayer-answering God. He fulfills His promises in far greater measure than we expect to receive help. . . . <PUR, December 26, 1912 par. 6>

Wherever we are, we are under obligation, as disciples of our Lord and Master, to anchor our faith in the promises of God. Individually we are to believe. We are not to cast about for a possible doubt, or imagine that sometime we may have to stand beneath the shadow of a cloud that seems to be gathering. We are chosen of God to be His children; we have been bought with an infinite price; and we have no occasion for placing the suggestions of the enemy before the assurances of the Lord Jesus Christ. <PUR, December 26, 1912 par. 7>

The Lord desires us to act sensibly. We shall have trials; we need never expect anything else; for the time has not yet come when Satan is to be bound. Wherever we may be, we shall continue to have trials. But if we give up to the suggestions of the enemy, we lose the battle. Can we afford to yield to the arch-deceiver? -- O, no! we are to turn for help and deliverance to Him who "according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ," even the hope of an eternal inheritance reserved for those "who are kept by the power of God through faith unto salvation." <PUR, December 26, 1912 par. 8>

September 4, 1913 A Cheering Testimony

"Christiania, Norway, July 7, 1886.

"I do not think many of our people know what it is to believe in Jesus in the fullest sense of the word. When we do, we shall have a heart filled with such a sense of the salvation that it is our privilege to accept that we will gladly receive

it, and be trustful and happy in the assurance of His love, and with this faith appropriating the blessing to ourselves, we have glad, and hopeful, and joyful hearts all the time. <PUR, September 4, 1913 par. 1>

"Bright hopes become those who have such a Saviour. We should not have sadness and gloom, and painful sympathies for our supposed afflictions and hardships. Humbled we may be ever because of our sinfulness, and because we have grieved the Saviour, but glad that we can believe that Jesus has promised to forgive the sins of the contrite heart, and that these sins through Jesus Christ shall be blotted from the book of His remembrance. Now why should we not be the most grateful of mortals that such an ample sacrifice, in infinite mercy, has been made in our behalf? Let these words be on our lips, if we have complied with the conditions laid down in the word of God, 'The blood of Jesus Christ His Son cleanseth us from all sin.' <PUR, September 4, 1913 par. 2>

"We need far greater love, far greater faith, and much less of self. O, that my brethren could see the fulness that there is in Jesus, and the love wherewith He hath loved us! In Christ we are as if we had suffered the penalty we have incurred. In Christ I am as if I had obeyed, and rendered perfect obedience to the law, which we can not perfectly obey without Christ imparts to us His merits and His righteousness. O, the plan of salvation is a wonderful matter, and we have enough to think of, and talk of, and to be thankful for every day of our lives. <PUR, September 4, 1913 par. 3>

"God can retain all His justice, and present it to us with a greater dignity and luster; He can retain all His glory, and reveal it to us in still increased glory and majesty, and yet pardon the transgressor. Through Christ, who was equal with the Father, we may claim the blessing of peace and rest. We need much of the Spirit of God. We seem to feel that we must do the work, and do not bring Christ and His love into the work." <PUR, September 4, 1913 par. 4>

August 13, 1914 The Place of San Fernando Academy

May 15, 1903, Mrs. E. G. White wrote the following concerning this school: "I have felt from the first that it was the Lord's privilege which gave you that location; and, if the school was wisely managed, it would prove a great blessing to the people of Southern California. I have felt that you ought to do thorough work with whatever you undertake, and that if you are faithful in teaching the common branches, many of your students could go directly into the work as canvassers, colporteurs and evangelists." <PUR, August 13, 1914 par. 1>

"A few days ago I had the privilege of seeing the buildings and surroundings of the San Fernando School.... I am glad that you are several miles away from the City of Los Angeles. You have good buildings, and are in a favorable place for school work.... <PUR, August 13, 1914 par. 2>

"Let the San Fernando school be conducted along the lines of the ancient schools of the prophets, the Word of God lying at the foundation of all. <PUR, August 13, 1914 par. 3>

"It is important that we should have such a school as the one soon to be opened at San Fernando. To us has been committed a great work,--the work of proclaiming the third angel's message to every nation, kindred, tongue and people. We have but few missionaries. From home and abroad are coming urgent calls for workers. Young men and young women, the middle-aged, and, in fact, all who are able to engage in the Master's service, should be putting their minds to the stretch in an effort to prepare to meet these calls. <PUR, August 13, 1914 par. 4>

"Let us do all in our power to make the San Fernando school a blessing to our youth. Teachers and students, you can do much to bring this about, by wearing the yoke of Christ, daily learning of Him, His meekness and lowliness. Those who are not directly connected with the school can help to make it a blessing by giving it their hearty support...." <PUR, August 13, 1914 par. 5>

February 25, 1915 A Message from the Home of Mrs. E. G. White

A serious accident befell mother Sabbath noon, February 13. As she was passing through the door into her large writing room, she tripped and fell. May wailing, her nurse, was near, and endeavored to help mother to her feet, but found that her left leg was injured. An x-ray examination at the sanitarium revealed a fracture of the femur. <PUR, February 25, 1915 par. 1>

During the last year, mother's general health has been as good as could be expected of one eighty-six years of age. She has often said that at no other time in her life has she been so free from physical suffering, as during the last two or three years. While gradually showing more and more feebleness of old age, she has freely walked up and down stairs without assistance, and has enjoyed her customary carriage ride every pleasant day. <PUR, February 25, 1915 par. 2>

It was about five years ago that she discontinued her constant writing of letters and articles for the papers. The last

camp-meeting she attended was the one held in Oakland, July 6 to 16, 1911. Since then she has spoken a few times at the St. Helena Sanitarium chapel and at Pacific Union College; also a few times at Loma Linda and at St. Helena church. As she gave up public speaking, her mind was more wholly directed to the work in her office, where her writings of former years were being gathered into form for publication. <PUR, February 25, 1915 par. 3>

Until July, 1914, she spent much time reading the *Review and Herald* and the *Signs of the Times*, and in studying her manuscripts and planning for their publication. Then, as a result of a complication of difficulties, she gave up steady reading, and has preferred much of the time since to have us read to her. <PUR, February 25, 1915 par. 4>

When I went to the General Conference Council, last October, I thought to return home quickly, but was detained till my absence covered sixteen weeks. During these weeks, I received many cheering messages from Brother C. C. Crisler about mother's health and courage. December 2, 1914. He wrote: <PUR, February 25, 1915 par. 5>

"Today Sister White became reminiscent, which of late is rather out of the ordinary. She tried to recall the name of some brother of long ago who expressed discouragement over the prospect of the very large work that would need to be done before the world had been warned; and she said that another brother, one of large faith, turned to him, his face white with strong emotion, and said: 'My brother, would you permit such a prospect to bring discouragement? Do you not know that God would have us press the battle to the gate? Do you not know he would have us labor on, and on, and on, knowing that victory lies ahead?'" <PUR, February 25, 1915 par. 6>

"Sister White says she feels continually the uplifting presence of the spirit of God. She says she would not speak discouragingly, and yet she would not wish to convey the impression that no disappointments come to her. The enemy will bring us disappointments, but these need never bring discouragement. When disappointed, we are to labor on until triumph comes; and this is working by faith." <PUR, February 25, 1915 par. 7>

His next letter contained the following: <PUR, February 25, 1915 par. 8>

"Sister White says that during the night season she hears voices, saying 'Advance! Advance! Advance! Press the battle to the gate!'" <PUR, February 25, 1915 par. 9>

"She seems to apply this to the completion of the work of the Lord in all parts of the earth; also to the completion of important book work. She rejoices that you are able to make real progress in your efforts to advance the book work in the south, by perfecting that which has been nearly ready for some time. <PUR, February 25, 1915 par. 10>

"I believe the Lord would have us all take courage, and press forward steadily." <PUR, February 25, 1915 par. 11>

Since the accident, mother's bed has been placed in her writing room, where she is surrounded by her familiar furniture and books. <PUR, February 25, 1915 par. 12>

Sara McEnterfer, who most of the time for thirty years was her traveling companion and secretary, is with her; and so is May Walling, who was brought up in her home, and who has been her faithful nurse for about two years. Mrs. Hungerford, a trained nurse from the sanitarium, is also with her. <PUR, February 25, 1915 par. 13>

Twenty-four hours after the accident, doctor Klingerman said: "We find Sister White's condition very satisfactory this morning. The usual symptoms of shock are entirely absent, and we feel that no complications will intervene to retard progress." Thursday afternoon he said: "Sister White's condition continues to be satisfactory in every respect." <PUR, February 25, 1915 par. 14>

Mother often expresses thankfulness that her sufferings are no greater. And this morning, in speaking with Sister Minnie Hawkins-Crisler regarding the goodness of the Lord, she said: "I see light in His light. I have joy in His joy, and peace in His peace. I see mercy in His mercy, and love in His love."

W. C. White. *"Elmshaven," Sanitarium, Cal., Feb. 19, 1915.* <PUR, February 25, 1915 par. 15>

March 11, 1915 Encouraging Word Concerning Sister White

This morning I found mother sitting up in her big arm chair in the large bay window, which is flooded with sunshine. After asking about my family, she inquired about what is going on these days. I told her of a young man in whom she took great interest years ago, who, with his wife, has been aroused by the evident fulfilment of prophecy, and has renewed his allegiance to God. She said: "It is best to be on the right side; then we shall see a decided work accomplished. We must have true religion. We want the Spirit of the One who died for us. The our influence will be felt." <PUR, March 11, 1915 par. 1>

I told her that a letter from Elder J. S. Washburn brought word about a family who left Ireland fourteen years ago to get away from the Sabbath doctrine, and who had recently attended meetings in Philadelphia, and are now rejoicing in fellowship of obedience. I also told her of an experience in which a faithful worker had been severely beset by Satan, and released in answer to prayer; and her testimony, after being healed from a marked case of hysteria, had led several

to give their hearts' allegiance to God. In this good news mother greatly rejoiced. <PUR, March 11, 1915 par. 2>

Day before yesterday when I repeated to her some of the messages of sympathy from old friends in Mountain View, Los Angeles and Washington, and mentioned Elder Corliss, Adelia Van Horn, Brother and Sister J.J. Wessels and Elders Butler and Haskell, she said: "Tell my old friends that I do not forget them." <PUR, March 11, 1915 par. 3>

Then, speaking of the goodness of God, she said: "I have hope and faith and courage in the Lord." <PUR, March 11, 1915 par. 4>

The physicians continue to say that her condition is unusually favorable.

March 3. W. C. White. <PUR, March 11, 1915 par. 5>

April 1, 1915 Telephone Message

St. Helena, Cal, W. C. White, March 10, 1915. H. H. Hall.

In an interview this morning with Sister White I outlined to her some of our plans our bookmen are making for an increased circulation of our denominational publications, and told her also of the publishers' convention now in session at Mountain View. <PUR, April 1, 1915 par. 1>

Sister White once more expressed her pleasure over the privilege she had two years ago of meeting with so many of the bookmen from Pacific Press territory. And then she said: <PUR, April 1, 1915 par. 2>

"I am very glad for all they are doing for the circulation of our books. The publishing branch of our cause has much to do with our power. I do desire that it shall accomplish all that the Lord designs it should. If our bookmen do their part faithfully, I know, from the light God has given me, that the knowledge of present truth will be doubled and trebled. This is why I have been in so much of a hurry to get my books out, so that they could be placed in the hands of the people and read. And in the foreign languages the Lord designs that the circulation of our books should be greatly increased. Thus we shall be placing the cause of present truth on vantage ground. But let us remember in all our endeavors we must seek daily power and individual Christian experience. Only as we keep in close touch with the source of our strength shall we be enabled to advance rapidly and along even lines."

C. C. Crisler. <PUR, April 1, 1915 par. 3>

April 15, 1915 Condition of Mrs. E. G. White

Tomorrow will complete eight weeks since mother's accident. During this time she has been uniformly cheerful and patient, and wholly resigned to the will of God in her behalf. <PUR, April 15, 1915 par. 1>

March 17, at the time of the annual meeting of the St. Helena Sanitarium board, several of our brethren attending the meeting called to see mother. Among them were J.N. Loughborough, I. H. Evans, J. O. Corliss, H. W. Cottrell, E. E. Andross, H. S. Shaw and E. W. Farnsworth. Mother was pleased to meet these old friends, and spoke words of cheer and courage regarding the goodness and mercy of God to her, and the abundant blessings and grace bestowed upon his people. <PUR, April 15, 1915 par. 2>

For a few days after this, she seemed much weaker. Then during the week of the Loma Linda meeting, March 24 to 30, she rallied and seemed some better. <PUR, April 15, 1915 par. 3>

March 31, when I reached home after the Loma Linda meeting, and asked mother how she was feeling, she said, "I am getting along pretty well,--in rather a hard way." In the afternoon, she seemed to be in deep thought, and slowly said, "I do not know just what we should do for our young people; but we must keep close to them, that we may know what is right and wrong." <PUR, April 15, 1915 par. 4>

Sabbath afternoon, April 3, while talking with my children, she said: <PUR, April 15, 1915 par. 5>

"The Lord is very good to us, and if we follow on to know the Lord, we shall know that His going forth is prepared as the morning. If there is any question in your minds in regard to what is right, look to the Lord Jesus and He will guide you. We should bring every plan to the Lord to see if He approves it. <PUR, April 15, 1915 par. 6>

"Remember that the Lord will carry us through. I am guarding every moment so that nothing may come between me and the Lord. I hope there will not. God grant that we may all prove faithful. There will be a glorious meeting soon. <PUR, April 15, 1915 par. 7>

"I am glad that you have come to see me. May the Lord bless you. Amen." <PUR, April 15, 1915 par. 8>

During the week just closing there has been a marked decline in strength. She is able to eat but little,--not enough to sustain strength and give promise of recovery. In a very cheerful way, she says repeatedly that her work is done, and she will soon be at rest. <PUR, April 15, 1915 par. 9>

We are thankful that in response to many prayers, God has given her a large degree of assurance and peace.

April 29, 1915 Further Word Concerning Mrs. E. G. White

April 1 and 2 mother seemed to be failing rapidly. Sabbath she rallied, and in the afternoon spoke encouraging words to my children. Sunday and Monday she seemed to be gaining strength, but lost ground the next few days. <PUR, April 29, 1915 par. 1>

On Sabbath, April 10, there was another revival of strength. In the afternoon she said to me, "I am thankful that I have not much suffering. We shall all be home very soon now." <PUR, April 29, 1915 par. 2>

Wednesday evening, after I had prayed for her, she prayed, "Lord, we thank thee for blessing in thought. We thank thee for peace and confidence." <PUR, April 29, 1915 par. 3>

When told of the messages of love from many friends, she said, "Tell them I am doing well." <PUR, April 29, 1915 par. 4>

During the three following days she was weaker than at any time since the accident, and on Sabbath was not able to carry any conversation until evening. Then I told her of the blessings bestowed upon the meetings held at the St. Helena Sanitarium by Elder Meade MacGuire, and she said, "Thank the Lord for His blessing." When I asked if she was comfortable, she said, "I am not suffering very much. I am thankful that things are as well as they are." <PUR, April 29, 1915 par. 5>

Sunday evening, April 18, mother was sitting in her big bay window, with a copy of "Desire of Ages" in her hands. I sat down beside her and spoke of the precious truths which the book contained, and of the good being accomplished by it and her other books in bringing souls to Christ. I told her that her books are circulated more and more. To this she replied: "Keep it up, keep it up. Do not be discouraged. Do what you know to be right, though others may object. I want the truth to stand out in its beauty. I get terribly tired of nonentities. Let us not serve the devil in that way." <PUR, April 29, 1915 par. 6>

"I do not say that I am perfect, but I am trying to be perfect. I do not expect others to be perfect; and if I could not associate with my brothers and sisters who are not perfect, I do not know what I should do." <PUR, April 29, 1915 par. 7>

"I try to treat the matter the best that I can, and am thankful that I have a spirit of uplifting and not a spirit of crushing down. Yes, I am going to make that appear just as much as possible. No one is perfect. If one were perfect, he would be prepared for heaven. As long as we are not perfect, we have a work to do to get ready to be perfect. We have a mighty Saviour." <PUR, April 29, 1915 par. 8>

In answer to the question if she had had a comfortable day, she said, "I can not say that I have been uncomfortable. I am very thankful the day has passed so pleasantly." <PUR, April 29, 1915 par. 9>

"I am going to keep my mind as much as ever I can on the prominent things of eternal life. They are not dwelt upon enough. I rejoice that I have that faith that takes hold of the promises of God, that works by love and sanctifies the soul. A sanctified soul will not blunder a great deal. It will not keep talking, talking, talking about what this one should do, and what that one should do. The Lord wants us each to do all we possibly can, and fight the good fight of faith. That is what I mean to do. I will not give up to a mind of despondency." <PUR, April 29, 1915 par. 10>

After prayer, she said, "I try to keep my eyes fixed upon the blessings, fixed upon that to which I wish to be conformed. Let us think and talk more of the things that pertain to salvation. Thus we can be a help and a blessing to others." <PUR, April 29, 1915 par. 11>

During Monday and Tuesday, April 19 and 20, mother seemed stronger than for a week or two; but Wednesday she was very feeble again. Thursday noon she said to me: <PUR, April 29, 1915 par. 12>

"Last night I feared I should have a hard time. But that is past now. How are the meetings progressing?" I told her that we had a good meeting at the sanitarium chapel last night. Then she said: "How easy it would be for the enemy to come in and secure a victory here when there is no need of it. Every foot of ground that we gain is valuable to the work. If we all lay hold of the right line, and hold on with faith, we shall see a good work accomplished." <PUR, April 29, 1915 par. 13>

Those who know her experience feel that the Lord is very merciful to mother, in that she suffers so little, and in that her courage and faith are steadfast.

June 24, 1915 Latest Word from "Elmshaven"

During the last few weeks, I have not written to you about mother, because there was not much change for better or for worse. She seems to be slowly failing in strength, and peacefully nearing the end of her life. She says from time to time that she has no desire to live except for service, and she feels that her life work is done. <PUR, June 24, 1915 par. 1>

Thursday, June 3, she could not eat; and since then she has been able to eat, each day, only three raw eggs and four or five teaspoonfuls of other food. <PUR, June 24, 1915 par. 2>

During the last week she has not been comfortable in the wheel-chair, and the only change of position has been from the bed to the big reclining chair in the bay window. <PUR, June 24, 1915 par. 3>

Thursday, June 10, Elder and Mrs. A. G. Daniells came, and although very weak that day, she smiled when she saw them, and said, "I am very glad to see you, but others must do the talking." Elder Daniells told her in a few words how richly the blessing of God was resting upon the workers in Australia, India and China, and that all our people in these places sent greetings to her, and were praying for her. She nodded and smiled her gratitude, but did not try to speak. After this, Elder Daniells prayed for her, and then said good-by. Half an hour afterward mother spoke thankfully regarding this visit, and mentioned the name "Daniells." <PUR, June 24, 1915 par. 4>

Today, on my return from a four-days' trip to Los Angeles and Loma Linda, I found mother sleeping after a restless night. When she awoke, she said she was suffering less than yesterday. After I had prayed for her, she prayed, "Lord, I thank thee that it is as well with us as it is. I will serve thee to the best of my ability. Amen." This prayer was in harmony with her attitude during all her days of sickness, expressing gratitude to God, and a desire to be of service.

June 18. W. C. White. <PUR, June 24, 1915 par. 5>

July 8, 1915 "Elmshaven"

There has been no decided change in mother's condition during the past two weeks. She gradually grows weaker, and for five or six days has seldom spoken above a whisper. Today she said to me that she was thankful that the Lord continues His mercies; and a little later, in broken sentences, she expressed her confidence and trust. <PUR, July 8, 1915 par. 1>

After I had prayed with her, and spoken of the glad day when Christ will make all things new and we shall meet our dear ones around His throne, she expressed her hope that the time would not be long. <PUR, July 8, 1915 par. 2>

Last Sunday morning she was feeling a little better than for several days, and Elder and Mrs. G. B. Starr came in to bid her good-by. When they expressed pleasure at finding her so bright, she said, "I am glad you find me thus. I have not had many mournful days. The Lord has arranged and led in all these things for me, and I am trusting him. He knows when it will end." <PUR, July 8, 1915 par. 3>

At times she expresses a desire to rest, and seems to feel that that day is near at hand.

July 2, W. C. White. <PUR, July 8, 1915 par. 4>

July 22, 1915 The Death of Sister White

In the sunny upper chamber of her "Elmshaven" home -- her "refuge" -- in a sheltered, hill-girt valley near St. Helena, Cal., Where our beloved sister had spent much of her time and done much of her writing during the last happy, fruitful years of her busy life, Mrs. Ellen Gould White fell asleep in Jesus as quietly and peacefully as a weary child going to her rest. The end came on Friday, July 16, 1915, at 3:40 p.m. Surrounding her bedside were her son, Elder W. C. White, and wife; her granddaughter, Mrs. Mabel White Workman; her long-time and faithful secretary-nurse, Miss Sara McEnterfer; her niece, and faithful nurse, Miss May Walling; one of her untiring bedside nurses, Mrs. Carrie Hungerford; her housekeeper, Miss Tessie Woodbury; her old-time companion and helper, Mrs. Mary Chinnock Thorp; and a few of her friends and helpers who had spent many years about her home and in her office. <PUR, July 22, 1915 par. 1>

Sister White was born in Gorham, ME., November 26, 1827, and at the time of her decease was aged eighty-seven years, seven months, and twenty days. Her death was not unexpected, as the readers of this paper know from the bulletins that Elder W. C. White has sent out from time to time. Her physicians, Dr. G. E. Klingerman and Dr. B. F. Jones, of the St. Helena Sanitarium, had done all that medical science could suggest to make her comfortable; but from the time of her accident on February 13 of this year, they could give but little hope of her recovery. At her advanced age the very nature of the accident, an intracapsular fracture of the left femur, made the prognosis of the physicians very grave; and it was only through the mercy of God and the prayers of his people all over the world, together with the

unwearied diligence of physicians and nurses, that the last weeks of the deceased were comparatively free from pain. <PUR, July 22, 1915 par. 2>

It is unnecessary to repeat at length the precious experiences that characterized the life of our dear sister from the time of her call to ministry in early youth, to the day of her death. But rich and varied as were the spiritual blessings that came to her through the seventy years or more of loving ministry, some of the sweetest and most abiding of all were those coming as the fruitage of physical suffering and personal trial. Whatever the cross she was called to bear, whether the sad misfortunes of early childhood, the bitter privations incident to pioneer life, the scathing ridicule and the scornings of a gainsaying public, the loss of her cherished babe and her firstborn, the unexpected and sudden death of her husband in 1881, or the long and painful sicknesses that came to her in strange lands and under most trying circumstances, --these all caused her to reach a little higher and to lay hold a little more firmly on the help of Heaven promised every trustful soul. Witness the noble sentiments traced by her own hand on the occasion of her miraculous restoration to health at Healdsburg, Cal., In 1882: <PUR, July 22, 1915 par. 3>

"I do not now expect to be lifted above all infirmities and tribulations, and to have an unruffled sea on the journey heavenward. I expect trials, losses, disappointments, and bereavements; but I have the Saviour's promise, "My grace is sufficient for thee." We must not count it a strange thing if we are assaulted by the enemy of all righteousness. Christ has promised to be a present help in every time of need, but he has not told us that we shall be exempt from trials. On the contrary, he has plainly informed us that we shall have tribulation. To be tried and tested is a part of our moral discipline. Here we may learn the most valuable lessons, and obtain the most precious graces, if we will draw near to God, and endure all in his strength. <PUR, July 22, 1915 par. 4>

"My sickness has taught me my own weakness, and my Saviour's patience and love, and his power to save. When passing sleepless nights, I have found hope and comfort in considering the forbearance and tenderness of Jesus toward his weak, erring disciples, and remembering that he is still the same, --unchangeable in mercy, compassion, and love. He sees our weakness, he knows how we lack faith and courage; yet he does not cast us off. He is pitiful and of tender compassion toward us. <PUR, July 22, 1915 par. 5>

"I may fall at my post before the Lord shall come; but when all that are in their graves shall come forth, I shall, if faithful, see Jesus, and be made like Him. O, what joy, unspeakable, to see Him whom we love, --to see Him in His glory who so loved us that He gave himself for us,--to behold those hands once pierced for our redemption, stretched out to us in blessing and welcome! What will it matter though we toil and suffer here, if we may only attain to the resurrection of life! We will patiently wait till our time of trial ends, and then we shall raise the glad shout of victory." <PUR, July 22, 1915 par. 6>

And after her long struggle of eleven months with a very painful form of neuritis, following her arrival in Australia, she wrote in December, 1892: <PUR, July 22, 1915 par. 7>

"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. 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 has been upon my lips." <PUR, July 22, 1915 par. 8>

All through the weeks and months of her last sickness, Sister White was buoyed up by the same faith and hope and trust that had characterized her life experience in the days of her vigor. Her personal testimony was uniformly cheerful and her courage strong. She felt that her times were in the hand of God, and that his presence was with her continually. Not long after she was rendered helpless by the accident that hastened her death, she testified of her Saviour: "I see light in His light. I have joy in his joy, and peace in His peace. I see mercy in His mercy, and love in His love." <PUR, July 22, 1915 par. 9>

In another interview she said: "My courage is grounded in my Saviour. My work is nearly ended. Looking over the past, I do not feel the least mite of despondency or discouragement. I feel so grateful that the Lord has withheld me from despair and discouragement, and that I can still hold the banner. I know whom I love, and in whom my soul trusteth." <PUR, July 22, 1915 par. 10>

Referring to the prospect of death, she said further: I feel, the sooner the better; all the time that is how I feel--the sooner the better. I have not a discouraging thought, nor sadness. . . . I have nothing to complain of. Let the Lord take his way and do His work with me, so that I am refined and purified; and that is all I desire. I know my work is done; it is of no use to say anything else. I shall rejoice, when my time comes, that I am permitted to lie down to rest in peace. I have no desire that my life shall be prolonged." <PUR, July 22, 1915 par. 11>

Following a prayer by the one who was making these notes of her conversation, she prayed: <PUR, July 22, 1915 par. 12>

"Heavenly Father, I come to thee, weak, like a broken reed, yet by the Holy Spirit's vindication of righteousness and truth that shall prevail. I thank thee, Lord, I thank thee, and I will not draw away from anything that thou wouldst give me to bear. Let thy light, let thy joy and grace be upon me in my last hours, that I may glorify thee, is my great desire; and this is all that I shall ask of thee. Amen." <PUR, July 22, 1915 par. 13>

Our sister's prayer was fully answered. Hers was the comfort that causes a child of the great Father of love and light to fear no evil, even while passing through the valley of the shadow of death. Not infrequently, during the earlier weeks of her illness, her voice was lifted in song:

"We have heard from the bright, the holy land,
We have heard, and our hearts are glad; for we are a lonely pilgrim band,
and weary, and worn, and sad. They tell us the pilgrims have a dwelling there--
No longer are homeless ones; and we know that the goodly land is fair,
Where life's pure river runs.

We'll be there, we'll be there, in a little while,
We'll join the pure and the blest; we'll have the palm, the robe, the crown;
and forever be at rest."

*[in singing this hymn, sister white always followed the phraseology of the hymnal published by her husband in 1849.] <PUR, July 22, 1915 par. 14>

Arrangements have been made for the holding of a funeral service at her home, "Elmshaven," near the St. Helena Sanitarium, at five o'clock Sunday afternoon, July 18. Elders J. N. Loughborough. Geo. B. Starr, and E. W. Farnsworth have been asked to officiate. <PUR, July 22, 1915 par. 15>

A memorial service will be held Monday forenoon, at 10:30, on the Richmond (Cal.) camp-ground, Elders E. E. Andross, E.W. Farnsworth, and others of the Pacific Union Conference, officiating. <PUR, July 22, 1915 par. 16>

Interment will be at the Oak Hill Cemetery, Battle Creek, Mich., By the side of her husband, Elder James White. The Battle Creek services will be held in the Tabernacle on Sabbath-day, July 24; Elders A. G. Daniells and S. N. Haskell officiating. <PUR, July 22, 1915 par. 17>

Sister White leaves two sons,--Elder W. C. White, of St. Helena, Cal., And Elder James Edison White, of Marshall, Mich.; Seven grandchildren, and two great-grandchildren. Of the countless hearts turned heavenward through her public ministry and through the influence of her writings, it is needless to say more than that during her last sickness her own heart turned in loving solicitude toward the thousands whose prayers in her behalf she knew were ascending to the throne of grace, and whom she hoped soon to greet in the blessed hereafter.

Clarence C. Crisler. <PUR, July 22, 1915 par. 18>