



## RH7 - Review & Herald Articles (11/19/1901 - 8/18/1904)

### November 19, 1901 A Very Present Help.

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Mrs. E. G. White.  
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God desires His people to remember the message given to the Church of Ephesus: "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless 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. . . . He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." <RH, November 19, 1901 par. 1>

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." <RH, November 19, 1901 par. 2>

John was commanded to write this wonderful message for us. Why has it not more influence in our lives? Why are we satisfied with a low standard, when such wonderful incentives are placed before us to lead us to reach the standard of perfection? <RH, November 19, 1901 par. 3>

If those who enter the service of God would strive earnestly to increase in fervency and genuine love, what a powerful and convincing evidence in favor of the truth would be given to the world! Hearts would be knit together. The believers would search the Scriptures daily, as did the noble Bereans. Their faith would rest upon a sure foundation, even the tried stone, which sustains the whole structure of Christianity. Founded upon truth, their convictions would not be shaken by storm or tempest. They would not depend on feeling, knowing that feelings are changeable. Their faith would lay hold of unchangeable, eternal truth. <RH, November 19, 1901 par. 4>

When God gave Christ to our world, He endowed human beings with imperishable riches. John writes of Christ, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." <RH, November 19, 1901 par. 5>

This is the One who says to us today, "Him that cometh to me I will in no wise cast out." Then cling to Him. Do not, I beseech you, dishonor your Redeemer by turning from Him to seek help from human beings. Help those who are weak in faith by showing firm confidence in God. Do not encourage these souls to lean on any human prop. Do not insult the Saviour by turning from His promises, from the fullness of His love and assurance, to human resources. Speak not a word of doubt in the One who loves you, whose you are by creation and by redemption. Go not for help to those who are just as dependent as you are. Christ has declared, "Without me ye can do nothing." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christians, do you believe this promise? Had there been a surer way of

finding rest, would not the Lord have pointed it out to His weary, fainting children? But He has told us of no way in which to find rest except by wearing His yoke. "Take my yoke upon you," He says, "and learn of me; . . . and ye shall find rest unto your souls." And the dear Saviour adds, "My yoke is easy, and my burden is light." <RH, November 19, 1901 par. 6>

I wish to say to my friends here and in foreign countries, Do not waste time and money by writing to your friends for something with which to satisfy your soul-hunger. Christ says, "I am the bread of life." <RH, November 19, 1901 par. 7>

When you need help, go to Him who alone is able to take away your sin. No human being can do this work. Then why do you appeal to men for wisdom? "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." In your unworthiness and helplessness, come to Christ, saying, "Lord, save, or I perish." From Him you can learn the manifold wisdom of God, wisdom more precious than words can tell. "Ask, and it shall be given you." <RH, November 19, 1901 par. 8>

Have we not all acted disrespectfully and uncourteously toward the One to whom we owe all we have? God sees the dishonor we do Him, He knows that in humanity we shall find no solace for our woe, and He pities us because we are so needy yet so unwilling to make Him our confidant, our burden-bearer. He sees human beings slighting the love and mercy provided for them, and He says, sadly, "Ye will not come to me, that ye might have life." Our distrust is an insult to the One who has done so much for us. He will never neglect those who come to Him. Of the poor, fainting soul, tired of looking to humanity only to be betrayed and forgotten, Christ says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." <RH, November 19, 1901 par. 9>

All are invited to eat of the bread of life. It is for our present and eternal happiness to accept this invitation. When we are in need of guidance, let us go directly to the One who says, "I know thy works." "I am He that liveth, and was dead; and, behold, I am alive for evermore." Our Saviour is not lying in Joseph's new tomb. He has proclaimed over the sepulcher, "I am the resurrection, and the life." Then do not take your sorrows and difficulties to man. Present yourself to Him who is able to do "exceeding abundantly," more than you ask or think. He knows just how to assist poor, trembling souls. Do not turn from the loving, compassionate Redeemer to human friends, who, though they may give you the very best they have, may lead you into wrong. Take all your troubles to Jesus. Cast your helpless soul upon Him who will not only take your burdens, but will receive you and strengthen and comfort you. He is the great Healer of all maladies. <RH, November 19, 1901 par. 10>

"Turn you to the stronghold, ye prisoners of hope." There is strength for us in Christ. He is our Advocate before the Father. He dispatches His messengers to every part of His dominion to communicate His will to His creatures. He walks in the midst of His churches. He desires to sanctify, elevate, and ennoble His followers. He holds the stars in His right hand, and it is His purpose to let His light shine forth through these to the world. He desires to say of His people, as He said of Israel of old, "Thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." He desires to prepare His people for higher service in the Church above. He has given us a great work to do. Let us do it with accuracy and determination. Let us show forth in our lives what the truth has done for us. Let there be less dependence on human counsel. Why turn from Him who is all-sufficient to ask counsel of finite beings? Let us make the Saviour our confidence, saying, "Lord, to whom shall we go? thou hast the words of eternal life." <RH, November 19, 1901 par. 11>

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## November 26, 1901 Bring an Offering to the Lord.

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**Mrs. E. G. White.**  
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During the General Conference the Lord wrought mightily for His people. Every time I think of that meeting, a sweet solemnity comes over me, and sends a glow of gratitude to my soul. We have seen the stately stepplings of the Lord our Redeemer. We praise His holy name; for He has brought deliverance to His people. <RH, November 26, 1901 par. 1>

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." <RH, November 26, 1901 par. 2>

"He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." <RH, November 26, 1901 par. 3>

We thank the Lord that He has wrought among us by His Spirit during the General Conference. Let His people offer Him praise and thanksgiving. Let them bring to Him their offerings of gratitude, that His work may go forward with power. <RH, November 26, 1901 par. 4>

Think of the work the Redeemer accomplished in our behalf. Behold the cross of Calvary, erected to save us from eternal death. Above it, as though traced in characters of gold, shine the words, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Then shall we not offer Him praise and thanksgiving, in word and deed? He gives us talents to be employed in His service. We should gratefully return to Him a faithful tithe, with gifts and offerings, saying, "Of thine own we freely give thee." This we should do that His work in all parts of the vineyard may be sustained, that His name may be glorified by the memorials established for Him in every place. <RH, November 26, 1901 par. 5>

Our hearts must be filled with unselfishness before we can enter the city of God. God's people should bring their offerings to Him in much greater abundance, and with much more cheerfulness. Man is permitted to handle the Lord's goods. Thus he is tested and proved. His heart must be perfumed with the incense of Christ's righteousness, the Saviour must work in him to will and to do of His good pleasure, in order for the handling of the goods intrusted to him to bear the indorsement of the God of heaven. Let us reveal Christ by the way in which we use His goods. Let us in every instance do as He would do. "For there is none other name under heaven given among men, whereby we must be saved." <RH, November 26, 1901 par. 6>

To men and women God has given varied talents, and to each one He says, "Use my gifts for the saving of souls." Man is ever to remember that he is to act as God's helping hand in behalf of the human race. He is not to use selfishly that which the Lord has intrusted to him for the carrying forward of the divine enterprise of mercy. He is to take the Lord's suggestions, and work upon them for the blessing of those around him. Constantly he is to stand before his Lord in the attitude of obedience, saying, in word and action, "I delight to do thy will, O my God." <RH, November 26, 1901 par. 7>

Every temporal and spiritual blessing comes from the great first Cause. God declares, "I am Alpha and Omega, the first and the last." He is the benefactor of the universe. His tender mercies are over all His works. "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." It is God's desire that man shall proclaim the benevolence of His character. In word and deed His people are to reveal His mercy, calling attention to His compassionate designs. The world is to see in the believers who make it their first aim to fulfill the will of Christ, a true representation of Christianity. <RH, November 26, 1901 par. 8>

There is robbery of God among Seventh-day Adventists. For years this great evil has been increasing, till it seems as though the people had lost their connection with Jehovah. The money which should be returned to the Lord in tithes and offerings is spent for useless purposes, such as producing pictures of human faces. The many, many photographs in your houses are a dishonor to God. They bear silent witness that you have backslidden from righteousness. I look to heaven and cry, "Lord, how long shall this evil divert means from thy treasury?" <RH, November 26, 1901 par. 9>

Think of the money that for the last few years has been spent in photographs! Think of the good it would have done if invested in the cause of God! Had the money God has intrusted to His people been used in accordance with His will, His institutions would not now be loaded down with debt. <RH, November 26, 1901 par. 10>

I speak as I am instructed. I have a message for every family that has been robbing God in smaller or larger sums. Repent! Humble your hearts before God. Crucify self and selfishness. No longer use your intrusted means for selfish indulgence. Do all in your power to redeem the past. Show your friends and neighbors and your children that you regard money as too precious to be used for selfish purposes. Give for the advancement of the Lord's cause the money you would otherwise spend for photographs. <RH, November 26, 1901 par. 11>

Christ desires, by the fullness of His power, so to strengthen His Church that the whole world shall be encircled with an atmosphere of grace. Infinite benevolence is pouring out its treasures for the saving of souls from sin, that man may be made one with God. The Lord calls upon us to co-operate with Him in the carrying out of His great purpose. He has given us the privilege of carrying forward the work that He began. <RH, November 26, 1901 par. 12>

There are many souls to be brought to a saving knowledge of the truth. Sinners are far from the Father's house, perishing with hunger. Do you ask, How does God regard those who have wandered from Him? I point you to Calvary. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "And not for ours only, but also for the sins of the whole world." <RH, November 26, 1901 par. 13>

We have been chosen as laborers together with God. Then shall we not give the gospel plan our sympathy and co-operation? Shall we not, by denying self, advance God's enterprise of mercy? Shall we not refrain from spending money needlessly and selfishly, that we may bring to the Lord an offering in righteousness? Christ became poor, that through His poverty we might come into possession of eternal riches. Can we behold the suffering endured in our behalf by the Son of God without being filled with a desire to sacrifice something for Him? He left His home to die for us. Shall we not reveal to others His tenderness and compassion? <RH, November 26, 1901 par. 14>

I call upon my brethren and sisters to bring an offering to the Lord, that His work may go forward with power. Bring a large offering if you can. But if your offering must be small, remember that the Lord will richly bless you in doing your best. <RH, November 26, 1901 par. 15>

## **December 3, 1901 Robbing God. - No. 1.**

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**Mrs. E. G. White.**  
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The Lord desires His people to realize that selfishness is the great sin of the world, and that it has also become the prevailing sin of the Church. The Lord has been greatly dishonored by the failure of the Church to impart of their means for the advancement of the work which He desires to see going forward with power. I entreat my brethren and sisters throughout the world to awaken to the responsibility that rests upon them to pay a faithful tithe. Do not allow lax principles to lead you to rob God. Keep a faithful account with your Creator. Realize fully the importance of being just with Him who has divine foreknowledge. Let every one search his heart diligently. Let him look up his accounts, and find out how he stands as related to God. <RH, December 3, 1901 par. 1>

He who gave His only begotten Son to die for you, has made a covenant with you. He gives you His blessings, and in return He requires you to bring Him your tithes and offerings. No one will ever dare to say that there was no way in which He could understand in regard to this matter. God's plan regarding tithes and offerings is definitely stated in the third chapter of Malachi. God calls upon His human agents to be true to the contract He has made with them. "Bring ye all the tithes into the storehouse," He says, "that there may be meat in mine house." <RH, December 3, 1901 par. 2>

Duty is duty, and should be performed for its own sake. But the Lord has compassion upon us in our fallen condition, and accompanies His commands with promises. He calls upon His people to prove Him, declaring that He will reward obedience with the richest blessings. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." He encourages us to give to Him, declaring that the returns He makes to us will be proportionate to our gifts to Him. "He which soweth bountifully shall reap also bountifully." God is not unrighteous to forget your work and your labor of love. <RH, December 3, 1901 par. 3>

How tender, how true God is with us! He has given us in Christ the richest blessings. Through Him He has put His signature upon the contract He has made with us. Are we trifling with God, selfishly robbing Him of the returns He has declared we should make to Him? <RH, December 3, 1901 par. 4>

The Lord speaks, saying, "Ye are cursed with a curse: for ye have robbed me, even this whole nation." "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them." Souls are perishing in sin because church-members are robbing God, lavishing indulgences upon themselves, while the treasury of God is poorly supplied with funds. Thus God is dishonored, and His cause is impoverished. There is not means enough in the treasury to supply God's laborers in the field of service. Christ looks upon a vineyard unworked, a world unwarned, with wickedness increasing on every hand. Men and women are spending the Lord's goods in selfish gratification, preparing for the fearful punishment that must come upon them unless they repent. <RH, December 3, 1901 par. 5>

The treasury must be supplied with funds, that Christian missions may be set in operation and supported. Schools must be established, that the youth may be prepared to stand at the last day. The multitudes going to ruin must be labored for. For the accomplishment of this good work the tithes and offerings of the people of God are needed. Let church-members do their very best in this matter. Withhold not your offering because it is small. If it is given with a willing mind and an understanding heart, the Lord will accept it, and in His hands it will be many times increased. <RH, December 3, 1901 par. 6>

Can we not reason from cause to effect? Can we not see that because of our slothfulness in trading on the Lord's goods, because of our selfishness in refusing to return to Him His own portion, His work is retarded? <RH, December 3, 1901 par. 7>

When Christ made His triumphal entry into Jerusalem, the applause of the multitude was at its height. Hosannas were on the lips of the people; but the Saviour felt no joy. He beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." He saw the thousands and thousands soon to be involved in the terrible destruction of the doomed city. How deep must His emotion have been as He thought of the nation that had forged its own fetters, sealed its own doom, gathered about it the cloud of Jehovah's wrath. "You have defiantly resisted all my pleadings," He said. "Again and again I have averted the bolts of justice. In love I have waited for your penitence and repentance. I have borne with you as a man beareth with his own son that serveth him. But ye would not come unto me that ye might have life." <RH, December 3, 1901 par. 8>

But Christ's agonizing tears were not shed only for Jerusalem. He wept as He thought of the terrible retribution to fall upon an unrepentant world. He is still working in patience and love for the salvation of sinners. Is not the divine Messenger knocking at the door of the heart for entrance? Is not the Spirit striving with sinners? Has not Christ invited sin-sick souls to sit at His feet and learn of Him, to wear His yoke of submission and obedience? Has He not traversed the length and breadth of the land, scattering blessings in His path? There is no wearying of His patience, no repressing of His love. Hear His voice speaking to the weak, the weary, the helpless. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Will you not let grace soften the heart of stone? <RH, December 3, 1901 par. 9>

God says to His people today, "It is my desire that you shall exemplify before a world sunken in sin and selfishness the sinlessness of the Redeemer's character. By the testimony you bear, men and women are to understand that this is the day of healing, the day of opportunity." How many who claim to believe on Christ have learned His lessons of kindness, of tender pity, of unselfish love for the thousands perishing in their sins, scattered in all lands like wrecks on a desert shore? Those who share in Christ's glory must share also in His ministry. Help the weak, the wretched, the desponding. Over and over again repeat the gracious invitation, "Come unto me, . . . and I will give you rest." <RH, December 3, 1901 par. 10>

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## December 10, 1901 Robbing God. - No. 2.

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**Mrs. E. G. White.**  
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For our present and eternal good, God has given us temporal and spiritual blessings. He enjoins upon us to become servants of His love, to impart to others the grace He has bestowed upon us. We are to act as His helping hand. No narrow, indolent selfishness is to be cherished. We are to inquire, "Lord, what wilt thou have me to do?" Those who love Christ will love the souls for whom He gave His life, and will daily reveal this love. Let the members of the Church arouse. Let them not cherish a narrow, self-centered religion. Christ calls upon them to be earnest, energetic, persevering workers. Those who truly believe in Christ and truly love Him are drawn by Him to act a part in the great, grand work of heaven's love, giving thanks to God for His unspeakable gift. <RH, December 10, 1901 par. 1>

Think of God's boundless compassion. He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Think of the Saviour's matchless love. While we were yet sinners, Christ died to save us from eternal death. In return for the great love wherewith Christ has loved you, you are to bring to Him your thank offering. You are to make a gratitude offering of yourself. Your time, your talents, your affections,--all are to flow to the world in a tide of love for the saving of the lost. Jesus has made it possible for you to accept His love, and in happy cooperation with Him to work under its fragrant influence. He requires you to use your possessions in unselfish service, that His plan for the salvation of souls may be carried forward with power. He requires you to give your undivided energies to His work. To have your name on the church book does not make you a Christian. You are to bring your gifts to the altar of sacrifice, co-operating with God to the utmost of your ability, that through you He may reveal the beauty of His truth. Withhold nothing from the Saviour. All is His. You would have nothing to give, did He not first give to you. <RH, December 10, 1901 par. 2>

Selfishness has come in, and has appropriated to itself that which belongs to God. This is covetousness, which is idolatry. Men monopolize that which God has lent them, as though it were their own property, to do with as they please. When their power to grasp wealth is gratified, they think that their possessions make them of value in the sight of God. This is a snare, a deception of Satan. What does outward pomp and show avail? What do men and women gain by pride and self-indulgence? "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?" Worldly treasure is fleeting. Only through Christ can we obtain eternal riches. The wealth that He gives is beyond all computation. Having found God, you are supremely rich in the contemplation of His treasure. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." <RH, December 10, 1901 par. 3>

Ask yourself the question, What am I doing with the Lord's talents? Are you placing yourselves where the words are applicable to you, "Ye are cursed with a curse: for ye have robbed me, even this whole nation"? We are living in a time of solemn privilege and sacred trust, a time in which our destiny is being decided for life or for death. Let us come to our senses. You who claim to be children of God, bring your tithes to His treasury. Make your offerings willingly and abundantly, according as God has prospered you. Remember that the Lord has intrusted you with talents, upon which you are to trade diligently for Him. Remember also that the faithful servant takes no credit to himself. All the praise and glory is given to the Lord: Thou deliveredst unto me thy pound. No gain could have been made unless there had first been a deposit. There could have been no interest without the principal. The capital was advanced by the Lord. Success in trading comes from Him, and to Him belongs the glory. <RH, December 10, 1901 par. 4>

Oh, if all who have a knowledge of the truth would only obey the teaching of this truth! Why is it that men, standing on the very threshold of the eternal world, are so blinded? There is not a dearth of means, generally speaking, among Seventh-day Adventists. But many Seventh-day Adventists fail to realize the responsibility which rests upon them to co-operate with God and Christ for the saving of souls. They do not show forth to the world the great interest God has in sinners. They do not make the most of the opportunities granted them. The leprosy of selfishness has taken hold of the Church. The Lord Jesus Christ will heal the Church of this terrible disease if she will be healed. The remedy is found in the fifty-eighth chapter of Isaiah. <RH, December 10, 1901 par. 5>

Let us work earnestly and unselfishly for God, "knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." <RH, December 10, 1901 par. 6>

To us has been given the greatest wealth of truth ever committed to mortals. God desires us to have a true understanding of the words, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world." Enlarge your hearts. Embrace more and still more of the heavenly goods. <RH, December 10, 1901 par. 7>

What shall we render to God for all His benefits to us? Does the weight of your obligation to your Creator rest heavily upon you? Are you seeking to save the souls who are perishing in sin? Do you realize that now is the time to work for the Master, that now is the time to bring your tithes and offerings into the storehouse? Upon His people God has placed the solemn charge of representing Him in this world. "Ye are the light of the world," He says to them. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If the truth is not carried into new territory, if the warning message is not given to those who are in darkness, the Church will be held responsible. <RH, December 10, 1901 par. 8>

Rightly appreciate the gifts of influence and property. Rightly estimate the value of the capital intrusted to you. It places you where you are held responsible to see and relieve the needs of God's cause. Labor for the advancement of the interests which are dearest to the heart of God. With your money, your time, your strength, your influence, work for the upbuilding of these interests. The Lord God of Israel needs the co-operation of every soul, because there is a large field to be worked. Hasten, my brethren and sisters, to bring to God a faithful tithe, and to bring Him also a willing thank offering. There are many who will not be blessed till they make restitution of the tithe which they have withheld. God is waiting for you to redeem the past. The hand of the holy law is laid upon every soul who enjoys God's benefits. Let those who have kept back their tithe make an accurate reckoning, and bring to the Lord that of which they have robbed His work. Make restitution, and bring the Lord peace offerings. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." If you acknowledge that you have done wrong in misappropriating His goods, and freely and fully repent, He will forgive your transgression. <RH, December 10, 1901 par. 9>

In heaven the angelic beings delight to do the will of God. On earth shall we be backward? God is waiting for you to bring your means to His treasury, that there may be meat in His house. First consecrate yourselves to Him; then bring to Him your gifts. <RH, December 10, 1901 par. 10>

Wonderful blessing attended the liberality of the early Christian Church. Paul writes, "Our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. . . . Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many in our behalf. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world and more abundantly to you-ward." "But

this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that we, always having all sufficiency in all things, may abound to every good work: . . . being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." <RH, December 10, 1901 par. 11>

Unselfish liberality threw the early Church into a transport of joy. The members knew that thus the power of God was being borne to the needy. Their benevolent energy testified that they had not received the grace of God in vain. What could produce such liberality but the sanctification of the Spirit through the word? In the eyes of believers and unbelievers it was a miracle of grace. <RH, December 10, 1901 par. 12>

We too often fail to tell of God's faithfulness in rewarding those who obey Him. By murmuring and complaining we darken our own pathway and the pathway of others. It is to be regretted that the Church today feels so little inclination to express thanksgiving to the Lord for enriching her with His grace, for giving her His talent of means, that she may have wherewith to supply His treasury. <RH, December 10, 1901 par. 13>

The barren portions of the Lord's vineyard cry to God, saying, "Men have neglected to care for me." By allowing their fellow beings to remain in the bondage of want and degradation, men and women allow Satan to reproach God for permitting His children to suffer for the necessities of life. God is insulted by the indifference of those to whom He has intrusted His goods. His stewards refuse to notice the distress which they might relieve. Thus they bring a reproach upon God. <RH, December 10, 1901 par. 14>

Let no one trifle with his responsibilities. If you are not trading upon dollars, but only upon cents, remember that the blessing of God rests upon unwearied diligence. He does not despise the day of small things. A wise use of the littles will bring a wonderful increase. One talent wisely used will bring two to God. Interest is expected in proportion to the intrusted capital. God accepts according to what a man hath, and not according to that he hath not. <RH, December 10, 1901 par. 15>

God calls for what you owe Him in tithes and offerings. He calls for consecration in every line of His work. Act faithfully your part at your appointed post of duty. Work earnestly, remembering that Christ is by your side, planning, devising, and constructing for you. "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." Give cheerfully, gladly, willingly, thankful that you are able to do something to advance God's kingdom in the world. Empty the heart of selfishness, and brace the mind for Christian activity. If you are in close connection with God, you will be willing to make any sacrifice to place eternal life within the reach of the perishing. <RH, December 10, 1901 par. 16>

In the name of the Lord, I beseech my brethren and sisters, at this crisis in our work, to come up to the help of the Lord, to the help of the Lord against the mighty. Withholding from God always brings a curse. Spiritual prosperity is closely bound up with Christian liberality. Hunger only for the exaltation of imitating the divine beneficence of the Redeemer. You have the precious assurance that your treasure is going before you to the heavenly courts. Would you make your property secure? Place it in the hand that bears the nail prints of the crucifixion. Retain all in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability. Would you enjoy your substance? Then use it to bless the suffering. Would you increase your possessions? "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." <RH, December 10, 1901 par. 17>

If all will act their part, the barrenness of the Lord's vineyard will no longer speak in condemnation of those who profess to follow Christ. Medical missionary work is to open the door for the gospel of present truth. The Third Angel's Message is to be heard in all places. Economize! Strip yourselves of pride. Give to God your earthly treasure. Give what you can now, and as you co-operate with Christ, your hand will open to impart still more. And God will refill your hand, that the treasure of truth may be taken to many souls. He will give to you that you may give to others. <RH, December 10, 1901 par. 18>

## **December 17, 1901 "Bring an Offering Unto the Lord."**

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**Mrs. E. G. White.**  
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"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." <RH, December 17, 1901 par. 1>

We need to realize the importance of consecrating our talents to God. We should give ourselves to Him, soul, body, and spirit, to do His will. Our talents are not our own; they are but lent to us; and they are to be sacredly employed in God's service. Let us not trifle with the responsibility of using them wisely. God will require them again at our hands. <RH, December 17, 1901 par. 2>

In the parable of the talents, Christ has plainly declared the use He expects us to make of our endowments. "The kingdom of heaven," the Saviour said, "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." <RH, December 17, 1901 par. 3>

Read carefully the record of the use made of these talents. The one who had received five talents, and the one who had received two, put their money out to usury, and on the return of their master, they were able to give back to him the principal and interest. These servants were equally commended. To each the master said, "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." <RH, December 17, 1901 par. 4>

The servant who had received one talent did not appreciate the gift, but bound up his talent, and hid it in the earth. He did no good with that which his lord gave him. With murmuring and complaining he came to his lord, saying, "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. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed 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 mine 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." <RH, December 17, 1901 par. 5>

Christ has made for us a complete offering, an offering without defect or blemish. Let us make an offering of whole-hearted service to God. Let us bring our money to God as a thank offering for what He has done for us, even as the wise men brought to Christ their offerings of gold and frankincense and myrrh. As we do our best, making our gift proportionate to our ability to give, God will accept our offering. Remember the offering that Christ made,--the offering of himself to a life of suffering, humiliation, and shame, in order to save a world perishing in sin. Had not this offering been made, we must have perished. How much do we owe to Him who gave His life for us? As we look upon the self-sacrifice of Christ, do not the sacrifices we are called upon to make for Him sink into insignificance? <RH, December 17, 1901 par. 6>

Christ has compassion upon fallen man. He places himself in his stead, to suffer the penalty of transgression. Thus He has made it possible for sinners to return to their allegiance, to take their place under the royal standard of the Prince of life. But many in the world are perishing in sin. Careless and worldly, they give no thought to God or to eternal realities. They are dishonest in dealing with God's property. They love not the truth. They turn away from the righteousness of Christ to the beggarly elements of the world. They trample under their feet the precepts of God's law, especially the Sabbath commandment. The heart of the Saviour is grieved by their conduct. He desires to save every soul whom He has purchased. Oh that men would understand this, and place themselves in connection with the great Master Workman, making willing sacrifices to save their fellow men! <RH, December 17, 1901 par. 7>

Soon the Lord is coming to this earth with power and great glory. The work that we are to do is outlined in the fifty-eighth chapter of Isaiah. Who is doing this work? Who is building the Lord's altars? Who is preparing the people for the great day of the Lord? Now, just now, every one who claims to be a child of God should bring his means to the Lord's treasury, that there may be a supply to draw from to supply His workers with facilities for entering new places to present the truth to those who have never heard it. From His storehouse God supplies all our necessities. Shall we be only consumers? Shall we not be producers, giving of our means that the truth may be presented to those who will accept the message, and in turn give back to God His own? <RH, December 17, 1901 par. 8>

There is ever to be in the treasury of the Lord means to be used for enlarging the work, for entering new territory, and building sanctuaries where those who accept present truth may worship Him in the beauty of holiness. God calls upon His people to bring of their means, in tithes and freewill offerings, to Him, that His workers may have wherewith to establish memorials for Him in villages, towns, and cities. These memorials will constantly bear witness that after creating the world in six days, God gave the seventh day to His people as a day of rest, to be a sign between Him and them, that they might know that He is the Lord who sanctifies them. <RH, December 17, 1901 par. 9>

We are not merely to receive God's gifts. With a full sense of our accountability, we are to bring to Him a return, that His workers may carry His message from city to city and from country to country. God's self-sacrificing workers must be provided with sufficient facilities to make their work a success. Let us not forget the work in foreign fields. The sight as it is presented to me is deplorable. There is great need of workers, and of facilities to enable the workers to do



successful work. <RH, December 17, 1901 par. 10>

"The earth is the Lord's, and the fullness thereof." This earth is the Lord's storehouse, from which we are ever drawing. He has provided fruits and grains and vegetables for our sustenance. For us He makes the sun to shine and the rain to fall. The whole human family, good and evil, are constantly drawing from God's storehouse. It makes every difference with those so highly privileged how they receive the Lord's gifts, and how they treat the contract the Lord has made with them. He has made them His almoners, directing them to draw from His storehouse, and then make a return to Him in gifts and offerings, "that there may be meat in mine house," He says. <RH, December 17, 1901 par. 11>

In the third chapter of Malachi is found the contract God has made with man. Here the Lord specifies the part He will act in bestowing His great gifts on those who will make a faithful return to Him in tithes and offerings. To the selfish ones God says, "Ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." <RH, December 17, 1901 par. 12>

There is no time to lose. Let God's people bring their offerings to Him, that they may worship Him with hearts full of rejoicing. Remember that God has imparted to you of His blessings, that you may have wherewith to give to Him. The Lord's work is now languishing because men do not realize the claims God has upon them. Our institutions in Europe are struggling under a burden of debt. The work of freeing these institutions from debt and embarrassment must be carried forward. They must not be left under a burden of debt. <RH, December 17, 1901 par. 13>

Let the Lord see that His people are willing to make offerings of self-denial for the honor of His work; that they toil, not for selfish ends, but that under His prospering grace they may have wherewith to give to the objects in need of their help. Shall we not make an effort "to give to him that needeth"? Of what is there greater need than to release the Lord's instrumentalities from debt, and establish them upon a solid basis? <RH, December 17, 1901 par. 14>

Just now we need to make special effort to help the departments of God's work which are in need of help. Those who are laboring in new fields should be encouraged to plant the standard in new places, to annex new territory for God. Camp-meetings are to be held in many places. Churches are to be raised up and organized. There is to be a pressing into new territory. Will not my brethren and sisters throughout the world consecrate themselves and their possessions to God? God help them to bring freewill offerings to Him who gave His only begotten Son to save them from eternal death! Let the believers in Christ deny self, take up the cross, and follow their Leader. Let them make decided efforts to place themselves under His discipline, to take His yoke upon them, and learn of Him. Those who do this will find rest unto their souls. <RH, December 17, 1901 par. 15>

Let believers in the truth bring to God a faithful tithe. Let them bring Him peace offerings and thank offerings for the great love wherewith He hath loved them. Then there will be no dearth of means in His treasury. <RH, December 17, 1901 par. 16>

How long shall the apathy remain that is upon the people of God? The words in the fifty-fourth chapter of Isaiah are for us: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shall not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called." <RH, December 17, 1901 par. 17>

Our time for work is short. We have not a moment to lose. Let us do something for Christ, and do it now. <RH, December 17, 1901 par. 18>

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## December 24, 1901 The Needs of Missionary Effort.

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Mrs. E. G. White.  
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Missions at home and missions abroad demand much more consideration than has been given them. Christ came to our world to teach us the importance of missionary effort. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, and came to a world all seared and marred with the curse, to rescue human beings from eternal death. He took His position at the head of a fallen race, uniting in His body humanity and divinity, in order that all might be done that could be done for the complete restoration of the image of God in man. <RH, December 24, 1901 par. 1>

Christ is the example for all who go forth as missionaries. His work is the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It calls upon us to return to God the goods He has intrusted to us, with the interest which has come to us as we have traded on them. All is to be put into the cause, to advance the work which Christ came to the world to do. <RH, December 24, 1901 par. 2>

In the night season I was in a council meeting. We were seeking the Lord with earnest prayer in regard to opening new fields when there was little encouragement given by those at the head of the work that financial aid would be forthcoming. One of authority spoke to us words of instruction, the substance of which I shall trace. <RH, December 24, 1901 par. 3>

Every family that is converted is to act as God's helping hand. Had every child for centuries in the past been trained to realize his accountability to God to do missionary work, what a change would be seen in the world today. Every morning and evening, sincere, earnest prayer should ascend from every family altar. The Lord will accept individuals from every family for special service, according to their several ability. Fathers and mothers are to act in the place of God to their children, representing Him whose they are by creation and by redemption. They should spare no pains to train their children in the right way, preparing them for service in the Lord's work. <RH, December 24, 1901 par. 4>

In this age of the world, apostasy is the fashion. God's people are to make constant, untiring efforts to press upward. Gratitude offerings of prayer and praise are to be offered to God, but these are unacceptable unless serious, prayerful consideration is given to destitute, unworked fields. What mean the narrow, defective plans on which Christians are working? Why do parents neglect to train their children to go forth as missionaries? <RH, December 24, 1901 par. 5>

While the Church, in comparison with past years, has made some advance, yet in comparison with what she should be, in comparison with the great sacrifice made in Gethsemane and on Calvary, she is far behind in the most important work ever given to mortals. May God help those to whom He has intrusted talents to awaken to His design and their individual responsibility. God says to them, "I have put you in possession of my goods, that by trading wisely on them, you may carry forward the Christian missions which are to be established far and near. I have given you the benefit of accumulated knowledge. The advantages of the past and the present are yours. Upon you rests the weighty burden of accumulated light." <RH, December 24, 1901 par. 6>

With every age God's plan deepens and broadens to embrace the world. God's light-bearers are to adjust their movements to His progressive plans. They are to embrace new territory. The churches are to be wide awake, moving with the force of Omnipotence, because they move in harmony with God's purpose. They are to seize every opportunity for blessing a world lying in darkness. <RH, December 24, 1901 par. 7>

Church-members should show greater devotion. They should labor with greater zeal for the promulgation of the last message of mercy. Now is the time for all to work. Now is the time to cut away every species of self-indulgence and idolatry. Those who are engaged in Christian ministry are to labor unselfishly for the Lord, dying to self, and pressing together in unity. They are to love as brethren; they are to be kind and courteous; their influence is to be a savor of life unto life. <RH, December 24, 1901 par. 8>

Many young men and women now engaged in secular labor will feel earnestly stirred to give themselves to the service of God. Some will feel a burden to enter the canvassing field, and will become able evangelists. Let these be given an opportunity to obtain an education for the work of God. <RH, December 24, 1901 par. 9>

Those who are impressed to take up the work in the home field or in the regions beyond are to go forward in the name of the Lord. They will succeed if they give evidence that they depend on God for grace and strength. At the beginning their work may be very small, but it will enlarge if they follow the Lord's plan. God lives; He will work for the unselfish, self-sacrificing laborer, whoever and wherever he may be. <RH, December 24, 1901 par. 10>

God does not ask His servants to show their devotion to Him by burying themselves in monasteries, or by going on long, painful pilgrimages. It is not necessary to do this in order to show a willingness to deny self. It is by working for those for whom Christ died that we show true love. By humiliation, suffering, and death Christ purchased the salvation of human beings. Those who love Him will think of how He laid aside His glory, and came to this earth to live in our behalf the life of the poorest, suffering often with hunger. "Foxes have holes, and the birds of the air have nests," He said, "but the Son of man hath not where to lay His head." Beholding this divine love, this wonderful sacrifice, they are filled with a desire to spend and be spent in the service of the Redeemer. <RH, December 24, 1901 par. 11>

To each human being God has assigned a work. Abraham was called to go forth from his home, a light-bearer to the heathen. And without questioning he obeyed. "He went out, not knowing whither he went." So today God's servants are to go where He calls, trusting Him to guide them and give them success in their work. <RH, December 24, 1901 par. 12>

God's people are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. They are to be interested in everything which concerns the human brotherhood. By their baptismal vows they are pledged to make persevering, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless and the oppressed. They are to break every

yoke, letting the oppressed go free from the power of vicious habits and sinful practices. <RH, December 24, 1901 par. 13>

Christians are to be Christlike in their earnest desire to save souls. They should regard it as the highest honor to be enlisted in Christ's army. They should thank God for the privilege of using the talent of speech to win souls to Christ. They should look upon no privilege as more precious than that of imparting to others the knowledge they have received. <RH, December 24, 1901 par. 14>

My heart aches when I think of how many more might have been saved if men had done their duty. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." <RH, December 24, 1901 par. 15>

God says to those who profess to believe in Him, "Go forth into all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awaken to our duty. Let us do all we can to help forward the Lord's work. Let superficial excuses be blown to the winds of heaven. No longer grieve the Spirit of God by delaying. Forget not the words, "We are laborers together with God." Co-operate with angels sent from the heavenly courts to minister to those who shall be heirs of salvation. <RH, December 24, 1901 par. 16>

Time is passing; the end is near. While you are unconsecrated, golden opportunities to help souls to see Jesus as He is--full of grace and truth--are being lost. That which you have not done as a devoted Christian in the year which has now almost passed into eternity, you cannot now do. But through the grace of Christ you may redeem the time by redoubling your exertions. Let your interest in the souls for whom Christ has died deepen and broaden. Inquire not, "What shall this man do?" for then Christ would say to you, as He said to Peter, "What is that to thee? follow thou me." Keep in the love of the truth, and work with untiring endeavor to win souls to the Saviour. <RH, December 24, 1901 par. 17>

Look upon the world today. Is the voice of prayer heard amid the din of confusion? Altars are created, but it is not to God that the sacrifices are offered. Deceivers, robbers, and murderers are many. Pride of ancestry and pride of wealth minister to the work of soul-destruction. Avarice, sensuality, malice,--these are the attributes which bear sway. Thousands are standing on the brink of perdition. Do you see them?--many of them lost, eternally lost to Christ, while professing Christians sleep the sleep of indifference! <RH, December 24, 1901 par. 18>

More earnest, self-sacrificing men are needed, men who will go to God, and with strong crying and tears plead for the precious souls who are going to ruin. There can be no harvest without seed-sowing, no result without effort. <RH, December 24, 1901 par. 19>

Christ gave His life to save sinners, and He says to His people, "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you alway, even unto the end of the world." He has laid out before us the work to be done, and has declared that He will give us power to do this work. Shall we take Him at His word, believing that He meant just what He said when He declared that the whole world is to hear the message of mercy? <RH, December 24, 1901 par. 20>

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Why do not those to whom God has given light move out into new places? They will have to do this, whether they wish to or not; for God will scatter them to many places. <RH, December 24, 1901 par. 21>

God is not willing that any should perish. He has abundantly provided for the salvation of all. If His people had gone forth as they should, giving the invitation to thousands, many souls would have been added to the Church. Let us awaken from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service. God is an overflowing fountain of efficiency and strength. The gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy. <RH, December 24, 1901 par. 22>

It is impossible for the man who believes in Christ to see the work that needs to be done and not do anything. Daily the Church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. God's people are weighted with the most sacred responsibilities and the most glorious privileges. All who believe the message for this time will go forth into the field to do something for the Master, relying on 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, his confidence will increase, and his talents will multiply. The spiritual desert will rejoice and blossom as the rose. <RH, December 24, 1901 par. 23>

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." <RH, December 24, 1901 par. 24>

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## December 31, 1901 Godliness in the Every-day Life.

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Mrs. E. G. White.  
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When a man accepts Christ, he pledges himself to live the life of a Christian. If he fails of doing this, he dishonors the name of Christian. In all matters of dealing he is to be true and honest, just and liberal, following the perfect example set by the Saviour. He is to keep vigilant watch over himself, lest in word or action he misrepresent the Redeemer. <RH, December 31, 1901 par. 1>

Ungodliness is not Christianity. Do not think that you can stand under the blood-stained banner of Prince Emmanuel unless as faithful soldiers you obey His orders. In word and action you must say, "I am a Christian. I realize that I must love my neighbor as myself." <RH, December 31, 1901 par. 2>

Watch well your words; for Christ declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." The Lord is greatly dishonored when cheap, frivolous words fall from the lips of those whose names are registered on the church books. <RH, December 31, 1901 par. 3>

The talent of speech was given to be used for the benefit of all. Let your praiseworthy example, your peaceable words and unselfish deeds, be a savor of life unto life. Pleasant, cheery words cost no more than unpleasant, moody words. Do you dislike to have harsh words spoken to you? Remember that when you speak such words, others feel the sharp sting. <RH, December 31, 1901 par. 4>

In this life every one has difficulties with which to wrestle. Every one meets with grievances and disappointments. Shall we not bring sunshine instead of gloom into the lives of those with whom we come in contact? Shall we not speak words that will help and bless? Such words will be just as much a blessing to us as to those to whom they are spoken. Shall we not in word and deed sow seeds which will spring up to bear fruit unto eternal life? <RH, December 31, 1901 par. 5>

Parents, bring practical godliness into the home. Angels are not attracted to a home where discord reigns. Educate your children to speak words that will bring sunshine and joy. Begin the work of grace in the Church in your own home, so conducting yourselves that your children shall see that you are co-operating with the heavenly angels. Be sure that you are converted every day. Train yourselves and your children for life in the kingdom of God. Angels will be your strong helpers. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take advantage. <RH, December 31, 1901 par. 6>

In His word God has marked out a plan for the education of children, and this plan parents are to follow. They are to teach their children to overcome all indolence. Each child should be taught that he has a work to do in the world. Mothers, there is nothing more important than training your children for usefulness. It is in the home that a child gains fitness to wrestle with the problems of life. <RH, December 31, 1901 par. 7>

The Holy One has spoken words to parents and children: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; . . . that it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." <RH, December 31, 1901 par. 8>

Parents are to teach their children the need of obedience, and they are to live so that their children can honor and obey them. They are never to provoke their children to wrath, but are to deal with them as the younger members of the Lord's family. They are to require obedience, being sure at the same time that their own will is in subjection to the will of God. Parents who desire their children to be patterns of piety must be patterns of piety themselves. <RH, December 31, 1901 par. 9>

It is impossible to depict the evil which results from leaving a child to its own will. Some who go astray because of neglect during childhood, will, through patient, painstaking effort, be brought to the light, and led to walk in the narrow way; but many are lost forever because in childhood they received only a one-sided culture. The precious motive-power of the life is wasted, and the sin lies at the door of the parents, who must answer to God for their neglect. <RH, December 31, 1901 par. 10>

To the parents who have received the truth of God, I am instructed to say, Be sure to give your children patient instruction and tender care. When the parents in our churches do the work the Lord has laid upon them, His work will advance with mighty power. <RH, December 31, 1901 par. 11>

Let no parents betray their trust. Let them do their work with the fear of God ever before them. Let the determination of each member of the family be, "I will be a Christian; for in the school here below I must form a character which will give me entrance into the higher grade in heaven. I must do to others as I desire them to do to me; for only those who thus reveal Christ can enter the heavenly courts." <RH, December 31, 1901 par. 12>

Make the home life as nearly as possible like heaven. Let the members of the family forget not, as they gather round

the family altar, to pray for those in positions of responsibility in God's work. The physicians in our sanitariums, the ministers of the gospel, the workers in our publishing houses and schools,--these need your prayers. They all have temptations. As you plead with God to bless them, your own hearts will be subdued and softened by His grace. The more we pray, the nearer will heaven be to us. <RH, December 31, 1901 par. 13>

Christ reads the heart. He knows the motives that prompt to action. Let us watch ourselves. Let us weed our own gardens before we attempt to weed the gardens of others. Let not a day pass in known sin. God says, "Let not the sun go down upon your wrath." Before the setting of the sun, settle every difficulty. Thus will you gain a victory over self. <RH, December 31, 1901 par. 14>

The commonness of sin does not make it less objectionable to God's sight, nor render its penalty less sure. You may think your transgression small, but its smallness does not make it any the less a sin. Adam's sin was seemingly small, but it opened the floodgates of woe upon our world. <RH, December 31, 1901 par. 15>

The Church militant is not the Church triumphant. Unless the people of God wage a valiant warfare against every species of sin, they will never pass through the portals of the holy city. And we shall have no second trial. Now is the accepted time, the time in which we are to obtain the education that will enable us to live in the heavenly courts. The whole heavenly universe is watching with the deepest interest to see who in this primary school is practicing the lessons of Christ. <RH, December 31, 1901 par. 16>

What does the Scripture say? -- "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" <RH, December 31, 1901 par. 17>

This is the great day of atonement. How much better it is for us to afflict our souls than to be engaged in strife for the highest place, causing heart-burning and discord. Never think or speak evil. When tempted to do this, go by yourself, and ask God to help you to overcome this hateful sin. Humble yourselves in the sight of God, and He will lift you up. Let us praise God that when we humble ourselves, His merciful hand lifts us up. <RH, December 31, 1901 par. 18>

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## **January 7, 1902 Our Failure to Fulfill the Saviour's Commission.**

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**Mrs. E. G. White.**  
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"Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." <RH, January 7, 1902 par. 1>

What has prevented this promise of the gospel from being fulfilled in all who believe in Christ? Why has not the truth of the living God filled the hearts of the church-members with power, that it may be carried to all nations, kindreds, tongues, and peoples? Why has not the plan of divine benevolence, with its saving, restoring qualities, brought a much larger number to the standard of loyalty to God? The reason is the unfaithfulness of those who have a knowledge of the truth. They have not fulfilled the commission given them by Christ. They have not taken the truth to those who are in the darkness of error. Their selfishness has placed the candlestick of truth under a bushel. <RH, January 7, 1902 par. 2>

The condition of the world today is represented by the condition of the world in Noah's day. Then, we read, "the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." "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. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. . . . Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under

heaven; and everything that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." <RH, January 7, 1902 par. 3>

The forms of wickedness existing in Noah's day are current in the world today. God's word declares: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." <RH, January 7, 1902 par. 4>

Noah was given a message to give to the antediluvians. But they scorned his warning. So today the message that God has sent to be given to the world will be rejected. But this message must be given. The people of God are to make every other interest secondary to its proclamation. <RH, January 7, 1902 par. 5>

Every provision has been made for the salvation of the fallen race. All power has been given to Him who offered himself as a sacrifice for the redemption of every son and daughter of Adam. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." <RH, January 7, 1902 par. 6>

Christ came to this world and stood before men with the hoarded love of eternity. The whole ocean of divine love was flowing forth from its great center. The Father, the Son, and the Holy Spirit were working in behalf of man. Every power in the heavenly universe was put into activity to carry forward the plan of redemption. The cross of Calvary was erected, and while we were yet sinners, Christ died for us. The Just suffered for the unjust, that He might become the justifier of all who believe in Him. He took human nature upon himself, that He might be a partaker with us in all our temptations. He clothed His divinity with humanity, that by enduring the agony of the cross, He might make His soul an offering for sin. <RH, January 7, 1902 par. 7>

Christ died to save a selfish world from the sure consequences of selfishness. He has opened His heart in love and pity and sympathy for the whole world. He invites fallen beings to come to Him and receive full and free forgiveness. His character stands before the heavenly universe free from every taint of selfishness. He has made a complete sacrifice to bring to men and women that benevolence which dwells in His own heart. He has sent His Holy Spirit to impress the mind and heart, to lead men to love their fellow men as Christ has loved them. <RH, January 7, 1902 par. 8>

Infinite benevolence is pouring out all its treasures for the saving of souls from sin, that man may be made one with God. God calls upon human agencies to co-operate with Him in the carrying out of His great purpose. The Lord has given to His people the privilege of carrying forward in the earth the work which He did while here. He calls upon us to co-operate with Him in restoring and saving our fellow men. Christ desires, by the fullness of His power, so to strengthen His Church that the whole world will be encircled with an atmosphere of grace. <RH, January 7, 1902 par. 9>

God wants those who have accepted the truth and have identified themselves with His chosen people, elect and precious, to unite with Christ in His work of drawing men, women, and children to the cross of Calvary. Behold the Man who said, "I am the good shepherd: the good shepherd giveth his life for the sheep." He arose from the dead, and over the rent sepulcher of Joseph proclaimed, "I am the resurrection and the life. I was dead, but behold, I am alive for evermore." <RH, January 7, 1902 par. 10>

The cross teaches the lesson of self-sacrifice. As by faith men behold the royal Sufferer, the conviction comes to them that the sure result of sin is death. Let the believing soul stand beside the cross of Calvary, and with a heart swelling with grateful love, cry, "Behold the Lamb of God, which taketh away the sin of the world!" *Behold* Him! Say it with heart and soul and voice. Induce the sinner to look. When his gaze is arrested, amazed at such wonderful condescension, he steps nearer, and learns of the Saviour the lesson all must learn,--the lesson of meekness and lowliness. The believing soul sees Jesus as He is, and beholding, is changed into His image. The experience of those who are truly converted testifies that God is the author of eternal salvation, and that the grace of Christ is wisdom and power. <RH, January 7, 1902 par. 11>

Christ loves the human race; and in every action of His life He has expressed this love. He calls upon men to love one another as He has loved them. His saving power and love are ever to be the theme of those who believe in God. Just before His ascension, He gave to His disciples the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." <RH, January 7, 1902 par. 12>

Thus was given to the disciples a most precious trust. They were to be the executors of the will in which Christ has bequeathed to the world the treasure of eternal life. They realized the responsibility of their work. They knew that they held in their hands the bread of life for a famishing world, and they went everywhere preaching the word. The love of Christ constrained them, and they could not forbear breaking the bread of life to all who were in need. The last words of the Saviour were constantly sounding in their ears. <RH, January 7, 1902 par. 13>

In the trust given to the first disciples, each believer has a share. Each one is to be an executor of the Saviour's will. Each one has been given sacred truth to give to the earnest seeker. Every believer is to be a laborer together with God. <RH, January 7, 1902 par. 14>

I appeal to all who claim to believe the truth, to realize the importance of the message God has given us to bear to the world. In city after city self-sacrificing work must be done. Province after province must be enlightened. The truth is to go forth as a lamp that burneth. Those who profess to know God and Jesus Christ whom He hath sent, must not fall into the cold, selfish practices of the world. Their zeal must not die. They must not allow spiritual declension, with all its baleful influence, to come in. Church-members are in great danger of forgetting the peculiar benefits and blessing which have been given them, and the responsibility which rests upon them,--in danger of turning away from Christ and allowing their thoughts to run in worldly channels for the sake of gain. <RH, January 7, 1902 par. 15>

The gospel will not sustain a final defeat; it will triumph. But for years it has been evident that selfishness, under the form of godliness, has been entering the Church. The perverse ways of Satan have taken the place of the ways of God. Unholy difference of opinion, under the garb of zeal for religion, has taken the place of Christian charity. By their bigotry, professed Christians have violated the principles which should ever be sacredly cherished. Criticism and denunciation have taken the place of sympathy and forbearance. An inquisition has been set up among those who should be free from all overbearing. <RH, January 7, 1902 par. 16>

God calls for the extinction of this satanic devising. The love of Christ in the heart forbids all oppression. Remember His words to the disciples when they desired Him to permit them to call down fire from heaven upon those who did not give Him due honor. "He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of." Those who work for the Redeemer must cultivate Christian love. But for years, some, even among those who claim to believe present truth, have acted in an oppressive manner, cherishing in the heart that fearful, hateful thing which has led them to exclude their brethren from their fellowship and their councils, because they supposed them wanting in some respects, as though the Lord has made them judges of character. The spirit has been entertained which presumes to limit the Holy One in the judicial working of His grace. In the place of coming close to those for whom the Lord has seen fit to work, men have stood apart, saying, "I am holier than thou. I cannot connect with you in religious service. Your ways and my ways do not agree." <RH, January 7, 1902 par. 17>

The Lord Jesus Christ is our judge and our lawgiver. Let those in God's service turn from everything that will mar their usefulness. A hasty temper, a lack of patience, an inclination to speak hastily,--these are things against which the Lord's servants must guard. They must remember that He who has appointed them their work, says to them, "Be ye clean, that bear the vessels of the Lord." <RH, January 7, 1902 par. 18>

Be very careful how you attempt to number Israel. Not to you nor to any other man has God given this work. You make a great mistake when you put your human measurement upon any of your brethren. You cannot read the heart. It is probable that the one with whom you find fault is more righteous in the sight of God than you are. "Not the hearers of the law are just before God, but the doers of the law shall be justified." "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." <RH, January 7, 1902 par. 19>

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God? for the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? and shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." <RH, January 7, 1902 par. 20>

This instruction is for those who are living amid the perils of these last days. Be careful how you measure your brother. Take heed to yourself, and put no occasion of stumbling in your brother's way. "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." <RH, January 7, 1902 par. 21>

Let us make diligent efforts to serve God. We need to reach a higher standard. The truth must not be kept in the outer court. Bring its principles into the inner sanctuary of the soul. Make Christ the guide of every action. Separate from the soul all selfishness. Hate it; for it is the destroyer of peace and godliness. "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." The grace of our Saviour is the grand,

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## January 7, 1902 An Earnest Plea.

One afternoon of the recent session of the Atlantic Union Conference was occupied in presenting principles and plans relating to the forward movement. Sister White spoke first upon the importance of following the light which has been given upon the principles of healthful living, both for our own sake and that we may be a greater blessing to others. The following is a portion of her talk at that time:-- <RH, January 7, 1902 par. 1>

In the twelfth chapter of Romans we read, "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." Much is comprehended in this. Here the apostle beseeches us to reach the high standard that it is possible to attain. Christ made it possible when He laid aside His royal robes, His royal crown, stepped down from His royal throne, clothed His divinity with humanity that humanity might touch humanity. He could not with His glory and majesty take His position among men. The glory must be laid aside He must take the rude garments of humanity that He might be afflicted with all the afflictions of humanity, that He might understand their temptations. He would become a faithful judge of how much they had to contend with in the conflict with satanic agencies. Through this experience Christ was enabled to give power to His people, for to "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." See where our power is. It is not in ourselves. <RH, January 7, 1902 par. 2>

The Lord wants every one of us to educate himself for God. At baptism, in the name of the Father, and of the Son, and of the Holy Ghost we were set apart to engage in the very work that Christ came to the world to do. What was He?--In the highest sense He was a missionary, and He was a healing missionary. He went from place to place healing the sick and suffering, and His disciples were gaining from Him that instruction which alone could be called higher education. The Lord wants the work that has been neglected in our cities to be taken hold of without delay. There is a great work to be done. Solemn interests are at stake in our cities: souls are hungering for the bread of life. Shall we receive the word from Christ to give to him that is hungry, and to impart to the thirsty the water of life? Why should we pass by and neglect the most wealthy classes? God gives somebody a message to them, a call to repentance, as did John, "for the kingdom of heaven is at hand." There is nothing in the world to accomplish this, to open doors where truth can enter, like the medical missionary work. This work will commend itself to the hearts of men whose whole life has been perverted. Indulgence of appetite has spoiled them. They have been in the habit of eating and drinking, and having their luxuries, and what is the result? -- They are broken down before they come to maturity. They are in need of heavenly truth, Bible enlightenment. Do you not think that there is hope of saving some of these? -- Certainly there is. There is nothing that will help them into right paths like the presentation of the necessity of becoming acquainted with the human temple that God has given them, the beautiful machinery to be brought into perfect order. <RH, January 7, 1902 par. 3>

No one is to be indifferent in this matter. Life, eternal life, is presented to all as a gift of God, if they will receive it. Will they show wisdom, as did Daniel and his fellows, to refuse the meats and the wines which, if used, will spoil the Lord's wonderful and beautiful machinery? Will they reason from cause to effect? They -- yes, the supposedly wealthy men -- need wisdom as to how to conduct themselves so as to preserve their powers of mind and body. They are ignorant in regard to the effect of their eating and drinking, and do not know what a temperate diet will do for them. <RH, January 7, 1902 par. 4>

We should not be prevailed upon to take anything into the mouth that will bring the body into an unhealthy condition, no matter how much we like it. Why? -- Because we are God's property. You have a crown to win, a heaven to gain, and a hell to shun. Then for Christ's sake I ask you, Will you have the light shine before you in clear and distinct rays, and then turn away from it and say, "I love this, and I love that"? God calls upon every one of you to begin to plan, to co-operate with God in His great care and love, to elevate, ennoble, and sanctify the whole soul, body, and spirit, that we may be workers together with God. <RH, January 7, 1902 par. 5>

There is a work to be begun in every city, in every town. What are you going to do to help it forward? You are to obtain all the light and knowledge that you can. There are the health books. Our canvassers can take these books right along with them, and read them. As they go, they will find that there is light in them, which they can present to the families they visit. They will find persons sick, and they can read something in those books that will do these persons good. Many are going to work on this plan. God never sets a man to work, and leaves him without putting any ideas



into his mind. God gave Daniel knowledge, superior knowledge, in all matters of difficulty, and the Lord gave him the power to obtain that education that placed him on the highest platform of higher education before all the astrologers and magicians in all the realm of mighty Babylon. Now what is God going to do for every diligent searcher for truth. You see what He gave to Daniel. Daniel would not touch the king's meat. Who of us are eating meat today? Who have thought that they must live upon the flesh of dead animals? We should not do it. We are composed of what we eat. God has given you those things that will make you healthy. Do not put corpses upon your tables; do not, I beg of you, eat the flesh of dead animals; for there is enough that you can live upon without that. <RH, January 7, 1902 par. 6>

What does meat-eating do? -- It creates animalism in the human agent, it strengthens the animal propensities, which are already strong enough. You would better be strengthening the spiritual powers. God helps us that we may, by self-denial and self-sacrifice, keep a clear brain and an understanding mind. It is better to let sweet things alone. Let alone those sweet dessert dishes that are placed on the table. You do not need them. You want a clear mind to think after God's order. We should now come into line with health reform principles. There is a work to be done, and we want to unite with Dr. Kellogg in doing this work. He knows what he is talking about; and we want to take the light from the word of God, and form ourselves into companies to work for others. God will help us do this work. <RH, January 7, 1902 par. 7>

There is an abundance to eat. We do not believe in a poverty-stricken diet; but we want to eat those things that shall not corrupt in our stomachs, and sour our tempers. It is bad eating and sour stomachs which make men that are called Christians act unreasonably. They get a little mote of difficulty before their mind's eye, and exalt that mote to a mountain; and then the mountain of eternal spiritual advantages that ought to be exalted will become a molehill. That is the way the enemy wants it to be; but we do not want to work in such a way; for it is not profitable. Let us reverse the whole matter. Eat wholesome, good food; and sweeten up in your disposition. <RH, January 7, 1902 par. 8>

There is a work to be done, a large work to be done. There is a world to save, a world to put on the right track. What have you been doing these years with the light that God has been flashing upon your pathway? I ask you, What have you been doing? <RH, January 7, 1902 par. 9>

Are you "rejoicing in hope; patient in tribulation; continuing instant in prayer"? You cannot do that unless you have a good, sweet stomach. With a sour stomach you are thinking all the time, "Oh, dear, how my stomach hurts me! What is the matter with me?" If you had thought just a little earlier, and eaten the right things, you would have avoided the difficulty. Let us all be temperate. It is our duty to be cheerful. We are not to be like a band that is marching along in a slow and mournful tread. That is not our place. What we want is to rejoice in hope. <RH, January 7, 1902 par. 10>

You can go to the houses all around you, to those of the high as well as to those of the lowly, and find access. Their souls are just as hungry for the truth of God as the very lowliest among us; and we want to get together and organize for service. God will give us wisdom. He will give us strength for this work if we continue instant in prayer. The light of heaven will shine into our minds and hearts. <RH, January 7, 1902 par. 11>

From the light which God has given me, there is a solemn accountability that rests upon you who for years have had the light on health reform. What have you been doing? Have you been living it out to the letter? Our sanitariums are to represent health reform. As they have patients there, they are to present the very best kind of food which will be for the health of these patients. If you expect to do your patients good, provide simple food, do not tempt them with sweet pies and puddings which will place them where it will take more than one or two baths and fomentations to take away the evil effects of that which you brought before them to eat. We want to teach all the people all these things. Teach them in every place that faith and works must harmonize. The Lord calls upon you to show your colors. Stand as eternal health reformers, and do not be in such a condition that when they ask you if you are a health reformer, you will blush for shame. No; you want to say, Certainly, I am; certainly I am a health reformer in every respect; and I want to help others to be health reformers. This work is the right hand of the gospel. It is this health reform, and this healthful living, that is cleaving the way for us right to the hearts of thousands who have nearly killed themselves with their improper diet. Now let us begin to save them.

Ellen G. White <RH, January 7, 1902 par. 12>  
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**January 14, 1902 Perfect Service Required by God.**

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Mrs. E. G. White.  
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Everything that God could do was done to save a perishing world. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God has made it impossible for it to be said that He could have done more than He has done for the fallen race. When He gave His Son, He gave himself. In one great gift He poured out the whole treasure of heaven. He has revealed a love that defies all computation, a love that should fill our hearts and lives with gratitude. <RH, January 14, 1902 par. 1>

Christ loves human beings, and He died to save them. At an infinite price He ransomed them from the power of the enemy. He invites them to become members of the royal family, children of the heavenly King. He desires to see them prepared to receive the crown of life. He longs to bestow on them the eternal riches. He came to restore in them the image of divinity. He calls upon those who have accepted Him to join Him in this work. He has chosen us as His instruments. By us He desires to carry out His merciful purposes. He says, You are laborers together with me. Shall we not cooperate with Him in His great plan, working earnestly to save His blood-bought heritage? <RH, January 14, 1902 par. 2>

He has given us grand and solemn truths to impart to those who are in darkness. Let us not mar these truths by imperfect utterance. God has given us voices that we may speak His truth. He desires that the music of the voice shall aid in impressing His word upon minds. <RH, January 14, 1902 par. 3>

We should train ourselves to take deep, full inspirations, and to speak clearly and distinctly. The voice should not be dropped at the end of a sentence, so that the closing words are hardly audible. <RH, January 14, 1902 par. 4>

Those who open the oracles of God to the people should improve in their manner of communicating the truth, that it may be presented to the world in an acceptable way. Place proper emphasis upon the words that should be made impressive. Speak slowly. Let the voice be as musical as possible. <RH, January 14, 1902 par. 5>

God desires His ministers to seek for perfection, that they may be vessels unto honor. They are to be controlled by the Holy Spirit; and when they speak, they are to show an energy proportionate to the importance of the subject they are presenting. They are to show that the power about which they speak has made a change in their lives. When they are truly united with Christ, they will give the heavenly invitation with an earnestness that will impress hearts. As they manifest zeal in proclaiming the gospel message, a corresponding earnestness will be produced in the hearers, and lasting impressions for good will be made. <RH, January 14, 1902 par. 6>

The greater the influence of the truth upon us, the greater will be our earnestness in seeking for perfection in our manner of imparting truth. <RH, January 14, 1902 par. 7>

Sin brings physical and spiritual disease and weakness. Christ has made it possible for us to free ourselves from this curse. The Lord promises, by the medium of truth, to renovate the soul. The Holy Spirit will make all who are willing to be educated able to communicate the truth with power. It will renew every organ of the body, that God's servants may work acceptably and successfully. Vitality increases under the influence of the Spirit's action. Let us, then, by this power lift ourselves into a higher, holier atmosphere, that we may do well our appointed work. <RH, January 14, 1902 par. 8>

By constant obedience those who are born again are fitted for service. The entire being is to be placed under the molding, fashioning hand of God, that physical, mental, and spiritual perfection may be attained. Christians are to grow to the full stature of men and women in Christ. <RH, January 14, 1902 par. 9>

The Lord desires His servants to improve in their manner of praying. He inquires, Where is the vivifying influence of your prayers? He does not accept the tame, lifeless, lengthy prayers, which are so destitute of His Spirit. He calls for a reformation, else He will remove the candlestick out of its place. He desires the candle to burn brightly, sending forth light to all parts of the world. When the Church turns fully to the Lord, lifeless, spiritless prayers will no more be heard. <RH, January 14, 1902 par. 10>

I urge my ministering brethren to improve in their manner of praying. This can and must be done. I must say to them, The shorter you make your spiritless prayers, the better will it be for the congregation. It is generally the case that the less of heaven's vitality there is in a prayer, the more lengthy it is. Do not spend a long time in prayer before a congregation unless you know that God is inditing the prayer. Let the prayers made in public be short and full of earnestness. The effectual, fervent prayer of a righteous man availeth much; but the prayer uttered in a low, monotonous tone and spiritless manner is not accepted by God. The voice of prayer should rise to God from hearts burdened by a sense of need. Let there be a revival of the Holy Spirit, that your prayers may be filled with the power of heaven. <RH, January 14, 1902 par. 11>

Learn to seek the Lord most earnestly for power to reach sinners. Heed the message God has sent to His Church of today: "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 or hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 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." <RH, January 14, 1902 par. 12>

The Lord calls for those in His service to make all the improvement He has made it possible for them to make. The truth in our possession is of infinite importance. How essential, then, that it should lose none of its power in passing from us to those who are in darkness. It should not be bereft of its luster by our inefficiency. Our expression of God's wondrous loving-kindness, frame our words as we may, will be tame enough as it falls from our lips. But when, with sanctified lips, we offer praise for God's love, hearts are reached. Let us pray that the wondrous message of Christ's love may reach hearts. Let us watch for the Lord more earnestly than they that watch for the morning. Let us hope in Him and walk in His ways. He is well-pleased when His servants work with implicit faith in Him, asking Him to supply all their needs. <RH, January 14, 1902 par. 13>

From the experience of Jacob we may learn the power of importunate prayer. On his way to meet Esau, Jacob sent his family across the river Jabbok, while he alone remained behind. He had decided to spend the night in prayer, and he desired to be alone with God. <RH, January 14, 1902 par. 14>

It was a lonely, mountainous region, the haunt of wild beasts and the lurking place of robbers and murderers. Solitary and unprotected, Jacob bowed in deep distress upon the earth. It was midnight. All that made life dear to him were at a distance, exposed to danger and death. Bitterest of all was the thought that it was his own sin that had brought this peril upon the innocent. With earnest cries and tears he made his prayer before God. Suddenly a strong hand was laid upon him. He thought that an enemy was seeking his life, and he endeavored to free himself from the grasp of his assailant. In the darkness the two struggled for the mastery. Not a word was spoken, but Jacob put forth all his strength, and did not relax his efforts for a moment. While he was thus battling for his life, the sense of guilt pressed upon his soul; his sins rose up before him to shut him out from God. But in his terrible extremity he remembered God's promises, and his whole heart went out in entreaty for His mercy. The struggle continued till near the break of day, when the stranger placed his finger upon Jacob's thigh, and he was crippled instantly. <RH, January 14, 1902 par. 15>

The patriarch now discerned the character of his antagonist. He knew that he had been in conflict with a heavenly messenger, and this was why his almost superhuman effort had not gained the victory. It was Christ, "the Angel of the covenant," who had revealed himself to Jacob. The patriarch was disabled, and suffering the keenest pain, but he would not loosen his hold. All penitent and broken, he clung to the angel; "he wept, and made supplication," pleading for a blessing. He must have the assurance that his sin was pardoned. Physical pain was not sufficient to divert his mind from this object. His determination grew stronger, his faith more earnest and persevering, until the very last. The angel tried to release himself; he urged, "Let me go, for the day breaketh;" but Jacob answered, "I will not let thee go, except thou bless me." <RH, January 14, 1902 par. 16>

Had this been a boastful, presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts the faithfulness of a covenant-keeping God. <RH, January 14, 1902 par. 17>

Jacob "had power over the angel, and prevailed." Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven. He had fastened his trembling grasp upon the promises of God, and the heart of infinite Love could not turn away the sinner's plea. <RH, January 14, 1902 par. 18>

Jacob prevailed because he was persevering and determined. His experience testifies to the power of importunate prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the Church or to the individual Christian are not those that are gained by talents or education, by wealth, or the favor of men; they are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power. <RH, January 14, 1902 par. 19>

We can do nothing of ourselves. In our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who listened to the cries of His servants of old, will hear the prayer of faith, and pardon our transgressions. He has promised, and He will fulfill His word. <RH, January 14, 1902 par. 20>

## January 14, 1902 Go Forward.

I am commissioned to say that the prosperity of the medical missionary work is in God's order. This work must be done; the truth must be carried into the highways and byways. Ministers and church-members should awake to the necessity of co-operating in this work. <RH, January 14, 1902 par. 1>

With earnest, untiring energy, those who have felt the burden of the Christian Help work have testified by their works that they are not content to be mere theoretical believers. They have tried to walk in the light. They have put their belief into practice. They have combined faith and works. They have done the very work the Lord has specified should be done, and many souls have been enlightened, and convicted, and helped. <RH, January 14, 1902 par. 2>

The indifference among our ministers in regard to health reform and the medical missionary work is surprising. Even those who do not profess to be Christians treat the subject with greater respect than do some of our own people, and these are going in advance of us. <RH, January 14, 1902 par. 3>

Why, I inquire, are some of our ministerial brethren so far behind in proclaiming the exalted theme of temperance? My brethren, the word given to you is, "Take hold of the work of health reform; go forward." If you think that the medical missionary work is assuming undue proportions, take the men who have been working in these lines with you into your fields of labor, two here, and two there. Receive these medical missionaries as you would receive Christ, and see what work they can do. You will not find them dwarfs in religious experience. See if in this way you cannot bring much of heaven's vital current into the churches. See if there are not some who will grasp the education they so much need, and bear the testimony, "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:4-6. Our great need is unity, perfect oneness in God's work. <RH, January 14, 1902 par. 4>

The gospel ministry is an organization for the proclamation of the truth to the sick and to the well. It combines the medical missionary work and the ministry of the word. By these combined agencies, opportunities are given to communicate light, and to present the gospel to all classes and all grades of society. God wants the ministers and the church-members to take a decided, active interest in the medical missionary work. <RH, January 14, 1902 par. 5>

To take people right where they are, whatever their position or condition, and help them in every way possible,--this is gospel ministry. Those who are diseased in body are nearly always diseased in mind, and when the soul is sick, the body also is affected. Ministers should feel it a part of their work to minister to the sick and afflicted whenever opportunity presents itself. The minister of the gospel is to present the message, which must be received if the people are to become sanctified and made ready for the coming of the Lord. This work is to embrace all that was embraced in Christ's ministry. <RH, January 14, 1902 par. 6>

Those who understand physiology and hygiene will, in their ministerial labor, find it a means whereby they may enlighten others in regard to the proper and intelligent treatment of the physical, mental, and moral powers. Therefore those who are preparing for the ministry should make a diligent study of the human organism, that they may know how to care for the body, not by means of drugs, but from nature's own laboratory. The Lord will bless those who make every effort to keep themselves free from disease, and lead others to regard as sacred the health of the body as well as of the soul. <RH, January 14, 1902 par. 7>

The ambassadors of Christ, those to whom have been committed the living oracles of God, can be doubly useful if they know how to help the sick. A practical knowledge of health reform will better qualify men and women to proclaim the message of mercy and retribution to the world.

Mrs. E. G. White. <RH, January 14, 1902 par. 8>

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## January 21, 1902 Words to Ministers.

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**Mrs. E. G. White.**  
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"Unto the angel of the Church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." <RH, January 21, 1902 par. 1>

The minister of the gospel of Christ is to watch for souls as he that must give an account. He is to be often on his knees in prayer, asking for heavenly wisdom, that he may strengthen "the things which remain, that are ready to die." By living in accordance with the will of God, he is to place himself under divine power. The word of God is to be his guide. In this word there are promises, directions, warnings, and reproofs, which he is to use in his work as the occasion

may require. With a humble heart and a willing mind he is to search this word, that for the benefit of others he may draw from the storehouse of truth things new and old. He is ever to seek to lead minds to gain a personal knowledge of the truth. Many are sorely tempted and ready to die because they have not a knowledge of the truth as it is in Jesus.

<RH, January 21, 1902 par. 2>

In every congregation that gathered about Jesus, there were souls who were hungering and thirsting for a knowledge of God. As they listened to the truths that fell from the lips of the divine Teacher, truths so different from the traditions of the rabbis, hope sprang up in their hearts. In the Saviour's teaching there was a power that sent the truth home to the heart. God's ministers are to learn Christ's method of teaching, that, like Him, they may present the great principles of truth in the power of the Spirit. <RH, January 21, 1902 par. 3>

And the minister's work does not end with the presentation of truth from the pulpit. He is to do earnest, personal, house-to-house work, studying the Scriptures with the people, and praying with them. Thus many will be brought to a knowledge of God. Souls ready to perish will be imbued with the Spirit of Christ. But this work has been neglected; and therefore the churches are lacking in power. There are many ordained ministers who have never yet exercised a shepherd's care over the flock of God, who have never watched for souls as they that must give an account. The Church, instead of developing, is left to be a weak, dependent, inefficient body. The members of the Church, trained to rely upon preaching, do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness. They put their hope in the preacher, depending on his efforts to keep alive their weak faith. Because the church-members have not been properly instructed by those whom God has placed as overseers, many are slothful servants, hiding their talents in the earth, and still complaining of the Lord's dealing toward them. They expect to be tended like sick children. <RH, January 21, 1902 par. 4>

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency, the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in Him who has promised to save all that come unto Him. <RH, January 21, 1902 par. 5>

I am pained, my brethren, as the weak, sickly condition of our churches is presented before me. "Is there no balm in Gilead; is there no physician there?" I have been instructed that our ministers are not as efficient as God desires them to be. He has made every provision that they may have His grace and power for the accomplishment of His work. But He is disappointed in them, because they do not co-operate with Him. The lifeless condition of many of the churches in our Conferences testifies to the lack of the grace of Christ in the hearts of the men appointed to act as His ambassadors.

<RH, January 21, 1902 par. 6>

Brethren, I appeal to you to change this order of things. To whom have you been looking for strength? Have you not been trusting in your own efficiency? Have you not been looking to men, and making flesh your arm? What a difference there would be in the character of your work if you kept before you a realization of the abiding presence of a just and holy God, who requires you not merely to go through the form of preaching, but to give full proof of your ministry by revealing clusters of precious fruit. <RH, January 21, 1902 par. 7>

It is from God that we are to receive power for service. And He has promised to give this power to all who ask in faith. "If any of you lack wisdom," the apostle declares, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." <RH, January 21, 1902 par. 8>

Obedience to this word is the secret of success. God is the source of wisdom. From Him we must receive our supplies. What precious experiences would have been gained if those who have been trusting in man had trusted in God, relying on Him to do that which they cannot do. They would have found that His word is Yea and Amen. They would have been encouraged to ask, and ask again. They would have gained a knowledge of the Lord and Saviour; for they would have been brought into close companionship with Him. Love for Him would have burned more and more brightly on the altar of the heart as they proved Him, and found Him to be a very present help in every time of need.

<RH, January 21, 1902 par. 9>

"Come unto me," Christ said, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." No human being is wise enough or strong enough to sustain you. Take all your burdens to Jesus. You may lean your whole weight on Him, and He will uphold you; for He is all-powerful. He will not sink under the burdens placed on Him. <RH, January 21, 1902 par. 10>

The parable of the wise and foolish virgins comes as a solemn warning to every church. In the parable, all the ten virgins went out to meet their lord. All had lamps, and vessels for oil. For a time there was seen no difference between

them. So with the Church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's soon approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit. <RH, January 21, 1902 par. 11>

Working, waiting, watching, and praying,--this constitutes genuine Christianity. Our work is not to be all waiting in idle expectancy; neither is it to be all bustle and excitement, to the neglect of personal piety. Working, waiting, watching, and praying are to be blended in the life of God's minister. He is to be "not slothful in business; fervent in spirit; serving the Lord." The needs of his soul must be supplied with the oil of grace. Constantly he is to increase in spiritual power. <RH, January 21, 1902 par. 12>

He who taught the disciples is willing to teach His servants today. Christ is the true Light, "which lighteth every man that cometh into the world." If our labors amount to more than beating the air, we must have a close union with Christ. He must be an abiding presence in the heart. And in order for Him to enter the heart, it must be cleansed from defilement. <RH, January 21, 1902 par. 13>

The minister of the gospel who is a laborer together with God will learn daily in the school of Christ. By his wisdom in dealing with minds, he will give full proof of his ministry. He will become acquainted with the parents and children in his congregation, and will speak kind, earnest words to them. No light, trifling words will fall from his lips; for is he not an ambassador for Christ, bearing a divine message to perishing souls? All jesting and joking, all lightness and trifling, is painful to the cross-bearing disciple of Christ. He is weighed down by the burden he feels for souls. Constantly his heart is drawn out in prayer to God for the gift of His grace, that he may be a faithful steward. He prays to be kept pure and holy, and then refuses to rush heedlessly into temptation. He heeds the injunction, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Daily he grows in grace, ever gaining a deeper knowledge of God. He overcomes selfishness. His affections are elevated and ennobled. Not only a Bible reader, but a Bible believer, he gives a portion of meat to every man in due season. Keeping close to his Master, he receives words from Him to speak to the people. Lifting as Christ lifts, loving as Christ loves, working as Christ works, he goes about doing good. He strives with all his power for self-improvement, that by precept and example he may lead others to a purer, higher, nobler life. <RH, January 21, 1902 par. 14>

## **January 28, 1902 The Importance of Personal Effort.**

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**Mrs. E. G. White.**  
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In every land there are thousands of souls in darkness, without the knowledge of the truth, souls who have never heard the last message of mercy to a perishing world. They know not that the end of all things is at hand. "Peace and safety" is the cry that is sounded from the popular pulpits. And yet how many of God's professed people are at ease in Zion. The churches in general are weak and dependent. They think that some one must be with them every Sabbath to spread for them a gospel feast. They do not realize that they must individually appropriate to themselves the truth that has been unfolded to them, and communicate its light to those who know it not; and they are doing comparatively nothing, either in the home missions or in the "regions beyond." Can you, dear brethren and sisters, be doers of the word of God, while indifferent to the souls that are perishing around you? Can you listen to the truth Sabbath after Sabbath, and not impart its light to others? <RH, January 28, 1902 par. 1>

The Church must not depend so fully as she has done in the past upon the ordained minister alone to carry the gospel to the world. God has given to every man his work. For many years He has been bidding His people, "Go work today in my vineyard." He calls upon men who understand the Scriptures to go into places where the message of truth has never penetrated, and there work, imparting to others what God has imparted to them. They can be as the salt, communicating saving properties to those with whom they come in contact. <RH, January 28, 1902 par. 2>

The standard of truth may be raised by humble men and women; and the youth, and even the children, may be a blessing to others, by revealing what the truth has done for them. God will use the most feeble instruments if they are wholly submitted to Him. He can work through them to help souls to whom the minister could not obtain access. In the highways and byways the lost are to be sought. With your Bible in your hand, with your heart warm and glowing with the love of God, you may go out and tell others your experience; you may make known to them the truth that has

impressed your heart, praying with faith that God will make your efforts successful in their salvation. Communicate light, and you will have more light to communicate. Thus you may become laborers together with God. <RH, January 28, 1902 par. 3>

God desires that His children shall make use of all their powers; and in working to bless others, you may grow strong in the strength of Jesus. You may not be learned; you may not be thought capable of doing a great work for God; but there are things which you can do. You can let your light shine forth to others. Through the prophet Isaiah Christ has said, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the 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." <RH, January 28, 1902 par. 4>

Every one may have an understanding of the truth, and exert an influence for good. Then go to work, my brethren and sisters. Gain an experience by working for others. You may make mistakes; but this is not more than the most intelligent, and those in positions of trust, have done again and again. You will not always meet with success; but you can never know the result of humble, disinterested effort to help those who are in darkness. Through the agency of the Holy Spirit, you may win souls from error to truth, and in so doing your own souls will be filled with the love of God. Unaccustomed paths will open before you in your work of ministry. You will often have to step out of the beaten track, and, under the Holy Spirit's guidance, do special work for God; but if you make Him your dependence, He will give you wisdom and strength according to your need. <RH, January 28, 1902 par. 5>

I pray that church-members may see the peril of departing from God's expressed commandment, and repent of their lifelong neglect of the service of Christ while professing to be His followers. If they would go forth as pilgrims and strangers, and make for themselves homes where there is work to be done, letting their light shine forth to those who are in darkness and error, they would then be able to say, "And of His fullness have all we received, and grace for grace." We shall receive fresh supplies of grace as we impart to others that which we already have. <RH, January 28, 1902 par. 6>

The Holy Spirit will impress upon the mind that the religion of the Bible is a grand and precious reality. You need not only to assent to the truth, but to put it into practice. Let every ray of light that shines from the word be heeded as the eternal truth of God. Then as you place your will on the Lord's side, look around for some work to do for the Master. Set to work at whatever your hand finds to do; for it is in practicing truth, in blessing others, that you work out your own salvation. If God works in you to will and to do of His good pleasure, you will cultivate those traits of character that every heir of heaven must possess. <RH, January 28, 1902 par. 7>

Many have a superficial experience because they do so much for themselves, and so little for Jesus. Intercourse with those who are in need of help, with the purpose of saving their souls, will lead us to pray for wisdom, and look to Jesus as our Helper. By unselfish labor for others, we shall establish ourselves in the faith far more firmly than by listening to so many sermons. The Holy Spirit will be our helper, giving us arguments with which to meet opposition, and in all our work giving us steadfast faith and unshaken confidence. Thus we shall gain an experience of more value than gold, or silver, or precious stones. <RH, January 28, 1902 par. 8>

The Lord would awaken His Church to her calling, --to follow in the footsteps of Christ, and present Him to the world, that the world may say of His disciples, They have been with Jesus, and have learned of Him. Then let each engage in this work in all humility of mind. "Inasmuch as ye have done it unto one of the least of these my brethren," said Christ, "ye have done it unto me." Shall we not, then, without delay, go without the camp, bearing the reproach for Christ's sake? In so doing, we shall share largely of the Holy Spirit's teaching and leading. <RH, January 28, 1902 par. 9>

There must be no idlers in the work of God. He desires that His people shall engage in living missionary work, and thus be doers of His word. He desires that they shall labor in love for one another; that they shall pray most earnestly for themselves that they may be branches in the living Vine, daily drawing nourishment from it, and bearing rich clusters of precious fruit. "Herein is my Father glorified," He says, "that ye bear much fruit; so shall ye be my disciples." <RH, January 28, 1902 par. 10>

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Nashville, Tenn., Dec. 27, 1901.

To the ministers and other friends of the Berrien Springs School: There are times when things do not look as bright and cheerful as we could wish, because difficulties stand in the way of rapid advancement; but we hope, brethren and sisters, that you all will be encouraged to take a deep interest in the establishment of the school at Berrien Springs, and aid it by the sale of "Christ's Object Lessons," and in other ways. Let the sale of "Christ's Object Lessons" be taken hold of interestedly in our large cities and in the smaller settlements. Brethren, wake up! The good hand of the Lord has been with our people in the selection of a place for the school. This place corresponds to the representations given me as to where the school should be located. It is away from the cities, and there is an abundance of land for agricultural purposes, and room so that houses will not need to be built one close to another. There is plenty of ground where students may be educated in the cultivation of the soil. "Ye are God's husbandry, ye are God's building." <RH, January 28, 1902 par. 1>

We would have all understand, when canvassing for "Christ's Object Lessons," that they are doing a work that is essential. The school building should now be in course of erection. The Lord will help each one who will pray and work, and work and pray. The light which I have tried to present before our people is that we must arouse ourselves from sleep, and feel an interest in the school that is to be built up at Berrien Springs. Do not let this matter of erecting suitable buildings fade away from your interest. It is for this purpose that the sale of "Christ's Object Lessons," should now be vigorously carried forward. Let our prompt action enable the interested ones to make successful the work of moving our school out of Battle Creek. <RH, January 28, 1902 par. 2>

The land has been secured, and now the work of preparing suitable buildings is to be engaged in without delay. Let all plans be laid, and the most desirable place be selected. Let those who have been faithful workers take hold and do their best. Let not this work fail. Let the students take hold of this matter in earnest. Let not managers, teachers, or helpers swing back in their old customary ways of letting their influence negative the very plans the Lord has presented as the best for the physical, mental, and moral education of our youth. <RH, January 28, 1902 par. 3>

The Lord calls for steps in advance. Because the teachers may never have been trained in physical or manual labor, they are not easily persuaded in regard to the very best methods to secure for the youth an all-round education; and even the very ones who have been the most reluctant to come into line in this matter, had they been given in their youth the physical, mental, and moral education combined, might have saved themselves many attacks of illness, and their brain, bone, and muscle would at this time be in a more healthful condition because all the Lord's machinery would be proportionately taxed. The best instructors should be secured in spiritual lines, in agricultural employments, and also in the carpenter's trade, and in the printing business. The Lord would have these mechanical industries brought in and taught by competent men. <RH, January 28, 1902 par. 4>

Whoever shall engage in the sale of "Christ's Object Lessons" should have the help and encouragement of their brethren.

Ellen G. White. <RH, January 28, 1902 par. 5>

## February 4, 1902 A Test of Gratitude and Loyalty.

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**Mrs. E. G. White.**

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"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." <RH, February 4, 1902 par. 1>

This scripture teaches that God, as the Giver of all our benefits, has a claim upon them all; that His claim should be our first consideration; and that a special blessing will attend all who honor this claim. <RH, February 4, 1902 par. 2>

Herein is set forth a principle that is seen in all God's dealing with men. The Lord placed our first parents in the garden of Eden. He surrounded them with everything that could minister to their happiness, and He bade them acknowledge Him as the possessor of all things. In the garden He caused to grow every tree that was pleasant to the eye or good for food; but among them He made one reserve. Of all else, Adam and Eve might freely eat; but of this one tree God said, "Thou shalt not eat of it." Here was the test of their gratitude and loyalty to God. <RH, February 4, 1902 par. 3>

So the Lord has imparted to us Heaven's richest treasure in giving us Jesus. With Him He has given us all things richly to enjoy. The productions of the earth, the bountiful harvests, the treasures of gold and silver, are His gifts. Houses and lands, food and clothing, He has placed in the possession of men. He asks us to acknowledge Him as the



Giver of all things; and for this reason He says, Of all your possessions I reserve a tenth for myself, besides gifts and offerings, which are to be brought into my storehouse. This is the provision God has made for, carrying forward the work of the gospel. <RH, February 4, 1902 par. 4>

It was by the Lord Jesus Christ himself, who gave His life for the life of the world, that this plan for systematic giving was devised. He who left the royal courts, who laid aside His honor as Commander of the heavenly hosts, who clothed His divinity with humanity in order to uplift the fallen race; He who for our sake became poor that we through His poverty might be rich, has spoken to men, and in His wisdom has told them His own plan for sustaining those who bear His message to the world. <RH, February 4, 1902 par. 5>

The Lord has devised this plan because it is best for us. Satan is constantly working to foster in men worldliness, covetousness, and avarice, that he may ruin their souls, and hinder the work of God. The Lord is seeking to cultivate in us gratitude and liberality. He desires to free us from selfishness, which is so offensive to Him, because so contrary to His character. In carrying out God's plan, men may, by His grace, so relate themselves to Him and to their fellow men that they will be registered in the books of heaven as co-laborers with Christ in the great plan of redemption. <RH, February 4, 1902 par. 6>

Not only does the Lord claim the tithe as His own, but He tells us *how* it should be reserved for Him. He says, "Honor the Lord with thy substance, and with the *first fruits* of all thine increase." This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God's portion be first set apart. The directions given by the Holy Spirit through the apostle Paul in regard to gifts, present a principle that applies also to tithing: "On the first day of the week let *every one* of you lay by him in store, as God hath prospered him." Parents and children are here included. Not only the rich, but the poor, are addressed. "Every man according as he purposeth in his heart [through the candid consideration of God's prescribed plan], so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." The gifts are to be made in consideration of the great goodness of God to us. <RH, February 4, 1902 par. 7>

And what more appropriate time could be chosen for setting aside the tithe and presenting our offerings to God? On the Sabbath we have thought upon His goodness. We have beheld His work in creation as an evidence of His power in redemption. Our hearts are filled with thankfulness for His great love. And now, before the toil of a week begins, we return to Him His own, and with it an offering to testify our gratitude. Thus our practice will be a weekly sermon, declaring that God is the possessor of all our property, and that He has made us stewards to use it to His glory. Every acknowledgment of our obligation to God will strengthen the sense of obligation. Gratitude deepens as we give it expression, and the joy it brings is life to soul and body. <RH, February 4, 1902 par. 8>

The duty and privilege of systematic giving to the cause of God is a matter that should by no means be neglected by our ministers. God has called them to watch for souls as they that must give an account. He has commissioned them to bear His message to the churches. They should see that none are left in ignorance concerning this subject. They should seek to impress the people with a sense of their entire dependence upon God, and their accountability to Him for all His benefits. <RH, February 4, 1902 par. 9>

God has given special direction as to the use to which the tithe should be devoted. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on all these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects His agents to labor not against Him, but in unison with Him, that His treasury may be supplied. <RH, February 4, 1902 par. 10>

The minister should, be precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in the Lord's treasury, and held sacred for His service as He has appointed. <RH, February 4, 1902 par. 11>

The tithe is God's portion, not at all the property of man, and the Scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord? <RH, February 4, 1902 par. 12>

In the night season I was in my dreams in a large meeting, with ministers, their wives, and their children. I wondered that the company present was mostly made up of ministers and their families. The prophecy of Malachi was brought before them in connection with Daniel, Zephaniah, Haggai, and Zechariah. The teaching of these books was carefully investigated. The building of the temple, and the temple service, were considered. There was close searching of the Scriptures in regard to the sacred character of all that appertained to the temple service. Through the prophets, God has

given a delineation of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us. <RH, February 4, 1902 par. 13>

The offering of beasts did not cleanse away sin, but was a symbol of the great and complete sacrifice that was to be made for the sins of the whole world. The rivers of blood that flowed at the harvest thanksgiving, when sacrifices were offered in such large numbers, were meant to teach a great truth. For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. God teaches us that all we receive from Him is the gift of redeeming love. From His instruction to Israel, He would have us learn that He has made ample provision for the poor to receive the comforts of this life, and also for the gospel to be carried to all those who are perishing in their sins. <RH, February 4, 1902 par. 14>

The whole sanctuary service was designed to impress the people with the fact that the things which God has set apart for himself are holy. They were ever to observe the distinction between the sacred and the common. Holy things must be kept holy. <RH, February 4, 1902 par. 15>

All these things were closely studied by the company before me in my dream. Scripture was compared with scripture, and application was made of the word of God to our own time. After a diligent searching of the Scriptures, there was a period of silence. A very solemn impression was made upon the people. The deep moving of the Spirit of God was manifest among us. All were troubled, all seemed to be convicted, burdened, and distressed, as they saw their own life and character represented in the word of God, and the Holy Spirit was making the application to their hearts. <RH, February 4, 1902 par. 16>

Conscience was aroused. The record of past days was making its disclosure of the vanity of human inventions. The Holy Spirit brought all things to their remembrance. As they reviewed their past history, there were revealed defects of character that ought to have been discerned and corrected. They saw how through the grace of Christ the character should have been transformed. The workers had known the sorrow of defeat in the work intrusted to their hands, when they should have had victory. <RH, February 4, 1902 par. 17>

The Holy Spirit presented before them Him whom they had offended. They saw that God will not only reveal himself as a God of mercy and forgiveness and long forbearance, but by terrible things in righteousness He will make it manifest that He is not a man that He should lie. <RH, February 4, 1902 par. 18>

Words were spoken by One, saying, "The hidden, inner life will be revealed. As if reflected in a mirror, all the inward working of the character will be made manifest. The Lord would have you examine your own lives, and see how vain is human glory." "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me. Yet the Lord will command His loving-kindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life." <RH, February 4, 1902 par. 19>

The period of our probation is fast closing. Soon our opportunity to give the last message of mercy to the lost will be forever past. The help of every one that loves Jesus is needed now, in the Lord's work. Let there be no idlers in the Master's vineyard. Let there be no robbery of God in tithes and offerings, which are needed to sustain His cause. <RH, February 4, 1902 par. 20>

Those who are laborers in word and in doctrine will have all that they can possibly do in improving their God-given charge: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." The minister's wife may be a great help to her husband in seeking to lighten his burden if she keeps her own soul in the love of God. She can teach the word to her children. She can manage her own household with economy and discretion. United with her husband, she can educate her children in habits of economy, teaching them to restrict their wants. Those who have large families will have burdens in the home life. Those who have but one or two children to engage their time and attention may educate themselves to do service for the Lord in helping their husbands in more general work. <RH, February 4, 1902 par. 21>

"The liberal deviseth liberal things; and by liberal things shall he stand." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The promise to those who honor God with their substance still stands upon record on the sacred page. If the Lord's people had faithfully obeyed His directions, the promise would have been fulfilled to them. But when men disregard the claims of God, plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings. Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own. <RH, February 4, 1902 par. 22>

Let all study with special care the third chapter of Malachi. That chapter contains warning and instruction in righteousness for every soul. The Lord is still testing us to see whether we will prove faithful servants. He is calling upon His people to consider His goodness, to respond to His mercy, and to give proof of their loyalty by bringing all the tithes into His storehouse. "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." <RH, February 4, 1902 par. 23>

## February 11, 1902 Purpose of Man's Creation.

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Mrs. E. G. White.  
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All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made "in the image of God," and it was the Creator's design that they should populate the earth. They were to live in close communion with heaven, receiving power from the Source of all power. Upheld by God, they were to live sinless lives. <RH, February 11, 1902 par. 1>

Satan determined to defeat God's plan. He began by bringing jealousy into the heavenly courts. To many of the angels he communicated his disaffection, and there was war in heaven, which ended in the expulsion of Satan and his sympathizers. <RH, February 11, 1902 par. 2>

Thrust out of heaven, Satan determined to set up his kingdom on the earth. Through him sin entered the world, and death by sin. By listening to his misrepresentations, Adam fell, and the flood gates of woe were opened on the world. <RH, February 11, 1902 par. 3>

There was no excuse for Adam's transgression. All his wants were generously supplied. Only one prohibition was laid upon him. God said, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." <RH, February 11, 1902 par. 4>

This prohibition Satan used as a means of insinuating his suggestions. "God doth know," he said to the woman, "that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." <RH, February 11, 1902 par. 5>

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." <RH, February 11, 1902 par. 6>

And God said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." <RH, February 11, 1902 par. 7>

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." <RH, February 11, 1902 par. 8>

This lesson is for all mankind. By it God teaches that His word is to be sacredly respected, and His commands implicitly obeyed. <RH, February 11, 1902 par. 9>

Through the ages that followed the expulsion of Adam from Eden, Satan strove to instill his evil principles into the minds of men, till, when Christ came to the earth, He found His chosen people filled with the selfsame jealousy that led Satan to stir up rebellion in heaven. The Jewish leaders would not receive Christ, because His coming and His work were not in harmony with their belief. And they were jealous of Him; for they saw that His influence over the people was greater than theirs. Spiritually blind, they made no effort to receive enlightenment, choosing rather to remain in darkness. <RH, February 11, 1902 par. 10>

Christ's miracle of restoring the sight of the man who had been born blind was a convincing evidence of the divinity of His mission. When the people saw the transformation in the man, they said to him, "How were thine eyes opened?" He answered, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not." <RH, February 11, 1902 par. 11>

Then they brought him to the Pharisees, and "the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed; and do see." <RH, February 11, 1902 par. 12>

But with hearts hardened by prejudice and unbelief, the Pharisees said, "Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I

have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is." <RH, February 11, 1902 par. 13>

And the man answered, "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth His will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out." <RH, February 11, 1902 par. 14>

So the Pharisees made themselves even more blind than they already were; and not content with closing their own eyes, they tried to close the eyes of the man who had been healed. They saw that Jesus was working wonderful miracles, and they hated Him, fearing that He would be honored above them. Their hatred grew until they crucified Him, and mocked Him as He hung on the cross. <RH, February 11, 1902 par. 15>

Can we afford to tamper with jealousy,--the cause of so much of the misery in the world today? Is it not best to work on Christ's plan,-- the plan outlined in the words, "Whatsoever ye would that men should do to you, do ye even so to them"? <RH, February 11, 1902 par. 16>

In the condition of the world today we see the terrible result of living for self. God's Spirit is being withdrawn from the earth, which in its moral pollution is as it was before the flood, and as it was in the days of Sodom and Gomorrah. So great is the corruption of the cities, that the moral atmosphere is as poisonous as the atmosphere of a pesthouse. From generation to generation sin has demoralized society, bringing a continual increase of depravity and degradation. Soon, from the highest authority in the universe will come the word, Shorten the days, lest no flesh be saved. <RH, February 11, 1902 par. 17>

The world is becoming more and more devoted to the service of sin. Each age, as it passes, bequeaths to the one following its accumulation of contamination. Satan is the god of the world. With despotic power he rules in palace and temple, working with intense earnestness to overthrow every plan set in operation to counteract the increasing disregard of God's law. The destructive power of his agencies is dedicated to bringing destruction and death into the world. In his hands temptation has become a science. Under his control, men sin by rule. <RH, February 11, 1902 par. 18>

The enemy works with great power through children of disobedience who are church-members. The life of one who is a professed Christian, and at the same time an instrument in Satan's hands, is a terrible power for evil. <RH, February 11, 1902 par. 19>

Is it not time for those who claim to believe the truth to awaken? Shall not the people who have had great light depart from all iniquity? Shall they not set a more Christlike example? Shall they not show with greater distinctness the power of the truth to sanctify? The Lord calls upon His Church to arise and shine amid the moral darkness. His people are to be a spectacle to the world, to angels, and to men. <RH, February 11, 1902 par. 20>

If we realized the solemnity of the time in which we are living, if we realized how greatly the world needs to see Christ's grace revealed in His followers, we would work more earnestly and diligently for the Master. Let those who claim to believe the truth put their belief into practice. Let all unite in carrying out God's will. All are to work in perfect harmony, receiving from the same source their influence and their power. <RH, February 11, 1902 par. 21>

Many who profess to love God and keep His commandments are making void His law. God is greatly dishonored by the failure of professed Christians to reveal the unity that should be seen among His children. No one can enter the heavenly portals who fails of practicing the great principle of love. Those who love God will love one another. They will show by a Christlike life that they are members of the royal family. <RH, February 11, 1902 par. 22>

It is the plan of God that every Conference, every church, shall cherish the spirit of sympathy and helpfulness. We are to build one another up in the most holy faith, seeking the impartation of the Holy Spirit, that in clear, bright rays we may reflect the light of heaven. Shall we allow the enemy to enter to cause discord and separation, to rob families of happiness and the Church of usefulness? Shall we allow him to use us to prevent the great and blessed work of reformation? Who can say, "It is well with my soul," while evil-thinking and evil-speaking are allowed to rule in the heart? <RH, February 11, 1902 par. 23>

Christianity transforms the character, bringing the will into harmony with the will of God. The Lord's people are plainly distinguished from worldlings because they follow God's plan. To those who are inclined to sow the seeds of jealousy and envy, Christ says, "Ye must be born again." God grant that they may be thoroughly converted. <RH, February 11, 1902 par. 24>

When the truth is practiced, when God's people are obedient to all His commandments, there will be no contention as to who is the greatest. There will be no strife for the supremacy. Then will be cherished the love that brings peace and joy into the home, and usefulness into the Church. Then will the Redeemer be honored. Then will be obeyed the injunction: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in

## February 11, 1902 Moral and Physical Law.

There is a close relation between the moral law and the laws that God has established in the physical world. If men would be obedient to the law of God, carrying out in their lives the principles of its ten precepts, the principles of righteousness that it teaches would be a safeguard against wrong habits. But as, through the indulgence of perverted appetite, they have declined in virtue, so they have become weakened through their own immoral practices and their violation of physical laws. The suffering and anguish that we see everywhere, the deformity, decrepitude, disease, and imbecility now flooding the world, make it a lazar-house in comparison with what it might be even now, if God's moral law and the law which He has implanted in our being were obeyed. By his own persistent violation of these laws, man has greatly aggravated the evils resulting from the transgression in Eden. How dishonoring to God is all this! how opposed to His design that men should glorify Him in their body and spirit, which are His! How destructive, too, to the health and happiness of mankind! <RH, February 11, 1902 par. 1>

Against every transgression of the laws of life nature utters her protest. She bears abuse as long as she can; but finally retribution comes, and the mental as well as the physical powers suffer. Nor does the punishment fall on the transgressor alone; the effects of his indulgence are seen in his offspring, and thus the evil is passed on from generation to generation. <RH, February 11, 1902 par. 2>

Many complain of providence when their friends suffer, or are removed by death; but it is not in the order of God that men and women should lead lives of suffering, and die prematurely, leaving their work unfinished. God would have us live out the full measure of our days, with every organ in health, doing its appointed work. It is unjust to charge Him with a result which, in many cases, is due to the individual's own transgression of natural law. <RH, February 11, 1902 par. 3>

Because mankind have, by the transgression of these laws, departed so far from God's purpose in their creation, and have brought upon themselves such untold woe, a reform in habits relating to health has become an important branch of the great work of God in the earth. The soul temple has been polluted, and men are called upon to awake, and win back their God-given manhood. <RH, February 11, 1902 par. 4>

There is an intimate relation between the mind and the body; they react upon each other. In order, then, to reach a high standard of moral and intellectual attainment and to secure a strong, well-balanced character, the laws that control our physical being must be heeded; both the mental and the physical powers must be developed. Such a training will produce men of strength and solidity of character, of keen perception and sound judgment,--men who will be an honor to God and a blessing to the world. <RH, February 11, 1902 par. 5>

In the providence of God, the laws that govern our physical being, with the penalties for their violation, have been made so clear that intelligent beings can understand them, and all are under the most solemn obligation to study this subject, and to live in harmony with natural law. Health principles must be agitated, and the public mind deeply stirred to investigation. <RH, February 11, 1902 par. 6>

As in everything else, the Bible is the standard on this subject. The teaching of the Bible has a vital bearing upon men's prosperity in all the relations of life. Compliance with its requirements will be a blessing to both soul and body. The fruit of the Spirit is not only love, joy, and peace, but temperance also,--health of body as well as health of mind.

Mrs. E. G. White.

<RH, February 11, 1902 par. 7>

## February 18, 1902 Christian Liberality.

Mrs. E. G. White.

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (As it is written, He hath dispersed abroad; He hath given to the poor: His

righteousness remaineth forever. Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." <RH, February 18, 1902 par. 1>

God is in heaven, but He has delegated His work to those on this earth. This work is to represent Christ. Christ gave himself, a full, complete offering, for the life of the world; and God calls upon all men to make a complete surrender of all they have and are to Him, that they may be co-laborers with Christ. This call is just; for to whom is every member of the family indebted for his possession?--To God, who not only gave temporal blessings, but freely offered up His only begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." <RH, February 18, 1902 par. 2>

God has intrusted men with His gifts, that they may represent His benevolence toward those who are poor and needy. If they have the Spirit of Christ, they will reveal it unmistakably by their helpfulness to others, by a faithful discharge of their duty, by acting tenderly and kindly toward God's heritage. As God sees that His children manifest compassion toward those who are poor and needy, He will bless them as faithful stewards. <RH, February 18, 1902 par. 3>

"Moreover, brethren," writes the apostle Paul, "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 would 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. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. . . . 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." <RH, February 18, 1902 par. 4>

To a youthful ruler who inquired of Him, "Good Master, what shall I do to inherit eternal life?" Jesus answered, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This was not a hard requirement; for the ruler's property was not his own; it had been intrusted to him by the Lord. The choice was left with him; he must decide for himself. Did he accept the eternal treasure, or did he decide to gratify his desire for earthly treasure, and in so doing, refuse the eternal riches?--When he heard Christ's words, "he went away sorrowful: for he had great possessions." He chose the earthly good, and lost the eternal weight of glory. <RH, February 18, 1902 par. 5>

Individually we are tried as was the young ruler. God tests us to see if, as stewards, we can safely be trusted with the eternal riches. Shall we do as the ruler did,--fasten our grasp upon the treasures lent us by God, choosing that which appears most agreeable to the natural heart, and refusing to use our possessions as God plainly states He expects us to, or shall we take up our cross and follow our Saviour in the path of self-denial? <RH, February 18, 1902 par. 6>

Millions of people in our world are making the choice of the young ruler. They have intelligence, but they cannot decide to be honest stewards of their Lord's goods. Many say, "I will bless and glorify myself; I will be honored as a man above his fellows." Jesus paid the price for their redemption; for their sake He became poor, that they might be rich; and yet, though wholly dependent on Him for all their earthly possessions, they refuse to do His will by showing love to their fellow men. They are not willing to alleviate the necessities of those around them with the means the Lord has placed in their hands for this purpose. They refuse to appropriate the Lord's capital for the benefit of those around them, and hold fast to their possessions. Like the ruler, they refuse the heavenly treasure, and choose that which is agreeable to themselves. By such selfishness they prove themselves unworthy of the eternal riches. They show that they are unfit for a place in the kingdom of God; if they were allowed to enter there, they would, like the great apostate, claim everything as if they had created it, and would spoil heaven by their covetousness. <RH, February 18, 1902 par. 7>

Moses was called upon to choose between the world and God. Two conflicting objects were placed before him. The treasures of Egypt, the honor of a temporal crown, and the consequences that would follow his choice, were presented by the prince of this world. The opposite side was presented by the Prince of light, the world's Redeemer. He held out the recompense of reward, viewed by the eye of faith, and the path of affliction, self-denial, and self-sacrifice, that must be traveled in order to gain this reward. <RH, February 18, 1902 par. 8>

The decision was left with Moses. As a free moral agent, he was at liberty to choose. All heaven was interested in the matter. What would be his choice,-- obedience to God, with the eternal recompense of reward, or obedience to that most agreeable to his own will? "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. <RH, February 18, 1902 par. 9>

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." This is a lesson for all who would have correct ideas of true service. We must not venture to remain where our associations

will tend to draw us from God, and to obscure our view of the reward of obedience. <RH, February 18, 1902 par. 10>

There is no saving faith in Christ only as it is revealed by obedience. Every human being is under a solemn responsibility to obey God. His present and eternal happiness depends upon his willing obedience to all God's requirements. Man's will and inclination are to be wholly yielded to God. When this is done, man will co-operate with the Lord, showing, by precept and example, that he has chosen to be, in all his ways, under the control of his Maker. <RH, February 18, 1902 par. 11>

God rejoices when, like Moses, His children choose to serve Him rather than to enjoy the pleasures of this world. Could the curtain be rolled back, could men behold the angelic host as they glorify God with songs of gladness and rejoicing, they would realize that obedience ever causes joy, and disobedience sorrow. God and the angels rejoice over every victory gained by the Christian, but when temptation overcomes the soul, there is sorrow in heaven. <RH, February 18, 1902 par. 12>

Men are tested while in this world by the society they choose, and by the attributes of character they develop. All who belong to the kingdom of Christ are of one family. They love God supremely, and their neighbors as themselves. "Therefore, 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,"--the grace of Christian liberality. "To do good and to communicate forget not." By this communicating the apostle means Christian liberality. God desires that the bounties He has freely given to His children be communicated to those who do not possess so many temporal blessings. By this communication, by the utterance of kindly words, accompanied with deeds of love, those who work for God will find entrance to hearts, and win others to Christ. This part of religion we are not to forget; "for with such sacrifices God is well pleased." <RH, February 18, 1902 par. 13>

"Charge them that are rich in this world," continues the apostle, "that they be not high-minded, 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." God would have those whom He has blessed with means take of their abundance, and relieve the necessities of the poor, giving of their means to help the needy. As they do this, they receive their reward; for they are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." <RH, February 18, 1902 par. 14>

God's children should be educated to see that God has claims upon them. All our supplies come from Him. As regularly as the seasons come round, He gives us the harvest of the earth. His liberality is constant and systematic; and our returns to Him are to be made in accordance with the gifts which day by day He bestows upon us. The steady, unflinching flow of Jehovah's goodness testifies of His love and benevolence. Then shall we not, with hearts filled with gratitude for all His blessings, respond by giving Him what He claims in tithes and offerings? <RH, February 18, 1902 par. 15>

All classes are intrusted with the Lord's gifts, and none are exempt from the work of Christian beneficence. There will be those who by their unfaithfulness will make God's benevolence to them a curse. Let us carefully follow God's directions in this work, and as we do this, He will supply grace for every time of need; for He is acquainted with the desires of the human heart to follow a wrong course, and with the temptations that surround us. Let us carry out God's requirements by imparting our blessings to others, not from compulsion, but because He has, for our own good, made us a part of His firm. He has ordained that we shall sustain and carry forward His work by an active, living benevolence, which has for its foundation a "Thus saith the Lord." In His strength we can do this; for He is able to make all grace abound toward us, that we, "always having all sufficiency in all things, may abound to every good work." <RH, February 18, 1902 par. 16>

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## **February 25, 1902 The Need of a Revival and a Reformation.**

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**Mrs. E. G. White.**  
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"Nevertheless 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." <RH, February 25, 1902 par. 1>

I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition. The love of God has been lost, and this means the absence of love for one another. Self, self, self, is cherished, and is striving for the supremacy. How long is this to continue? Unless there is a reconversion, there will soon be such a lack of godliness that the Church will be represented by the barren fig tree. Great light has been given to her. She has had

abundant opportunity for bearing much fruit. But selfishness has come in, and God says, "I will remove thy candlestick out of his place, except thou repent." <RH, February 25, 1902 par. 2>

Jesus looked upon the pretentious, fruitless fig tree, and with mournful reluctance pronounced the words of doom. And under the curse of an offended God, the fig tree withered away. God help His people to make an application of this lesson while there is still time. <RH, February 25, 1902 par. 3>

Just before His ascension, Christ said to His disciples, "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." God's people today are not fulfilling this commission as they should. Selfishness prevents them from receiving these words in their solemn significance. <RH, February 25, 1902 par. 4>

In many hearts there seems to be scarcely a breath of spiritual life. This makes me very sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. Shall we cheer on, by a half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehood?--Nay! By the grace of God let us be steadfast to the principles of truth, holding firm to the end the beginning of our confidence. We are to be "not slothful in business; fervent in spirit; serving the Lord." One is our Master, even Christ. To Him we are to look. From Him we are to receive our wisdom. By His grace we are to preserve our integrity, standing before God in meekness and contrition, and representing Him to the world. <RH, February 25, 1902 par. 5>

Sermons have been in great demand in our churches. The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled for and unused, the spiritual gifts bestowed on them have dwindled into feebleness. If the ministers would go forth into new fields, the members would be obliged to bear responsibilities, and by use their capabilities would increase. <RH, February 25, 1902 par. 6>

God brings against ministers and people the heavy charge of spiritual feebleness, saying, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. 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." God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children. <RH, February 25, 1902 par. 7>

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend. <RH, February 25, 1902 par. 8>

"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." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ gave His life for a fallen race, leaving us an example that we should follow in His steps. To him who does this will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." <RH, February 25, 1902 par. 9>

The word of the Lord never represses activity. It increases man's usefulness by guiding his activities in the right direction. The Lord does not leave man without an object of pursuit. He places before him an immortal inheritance, and gives him ennobling truth, that he may advance in a safe and sure path, in pursuit of that which is worth the consecration of his highest capabilities,--a crown of everlasting life. <RH, February 25, 1902 par. 10>

Man will increase in power as he follows on to know the Lord. As he endeavors to reach the highest standard, the Bible is as a light to guide his footsteps homeward. In that word he finds that he is a joint heir with Christ to an eternal treasure. The Guidebook points him to the unsearchable riches of heaven. By following on to know the Lord, he is securing never-ending happiness. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine, free from all sorrow and disappointment. God directs his footsteps, and keeps him from falling. <RH, February 25, 1902 par. 11>

God loves His Church. There are tares mingled with the wheat, but the Lord knows His own. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches." <RH, February 25, 1902 par. 12>



Shall not the counsel of Christ have an effect on the churches? Why halt, ye who know the truth, between two opinions? "If the Lord be God, follow Him: but if Baal, then follow him." Christ's followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral. <RH, February 25, 1902 par. 13>

Let the Church respond to the words of the prophet, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." <RH, February 25, 1902 par. 14>

God's people have lost their first love. They must now repent and make steady advancement in the path of holiness. God's purposes reach to every phase of life. They are immutable, eternal; and at the time appointed they will be executed. For a time it may seem that Satan has all the power in his hands; but our trust is in God. When we draw near to Him, He will draw near to us, and will work with mighty power to accomplish His gracious purposes. <RH, February 25, 1902 par. 15>

God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessing will rest upon them, and in bright rays they will reflect the light of heaven. Then a multitude not of their faith, seeing that God is with His people, will unite with them in serving the Redeemer. <RH, February 25, 1902 par. 16>

## **March 4, 1902 The Need of Medical Missionaries.**

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**Mrs. E. G. White.**  
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The Lord's people are to be as true as steel to principle. He has pointed out the work devolving on every church-member. He declares that the church-members are faithfully to do their duty to those within their own borders. They are generously to support their own poor. They are to engage in systematic missionary work, teaching their children to keep the way of the Lord, and to do judgment and justice. <RH, March 4, 1902 par. 1>

But the light which for years has been before the churches has been disregarded. The work that ought to have been done for suffering humanity in every church has not been done. Church-members have failed to heed the word of the Lord, and this has deprived them of an experience they should have gained in gospel work. <RH, March 4, 1902 par. 2>

There is a great work to be done in the cities throughout the States, and especially in the cities of the Southern States, so many of which are unworked. In this work there are many difficulties to meet, and the Lord calls for wise and understanding workers, who will surmount these difficulties. Little can be done in large cities unless the workers are humble and teachable, daily looking to the Lord for guidance. <RH, March 4, 1902 par. 3>

Many have stood off to criticise and condemn; but what have they done to help in the great necessity? Had those claiming to believe the truth taken up the work of health reform, and gone forth to do missionary work in the cities of the South, a harvest of souls would have been gathered for the Lord. Men and women ought to be working in this field, preparing colored workers to labor for the colored people. This work must be done with the greatest caution. No careless, headstrong movements should be made. Medical missionary work,--Christlike ministry for the suffering,--this is the work that will remove the mist of ignorance and superstition which for so long has hung over the Southern field. <RH, March 4, 1902 par. 4>

If God's workers had labored in new fields as they should, if they had done medical missionary work as they should, much fruit would now be seen in places that are yet barren. Had they sought the Lord diligently, He would have given them places in which to work. <RH, March 4, 1902 par. 5>

The instruction the Lord has given me is that a field should not be shunned because it has objectionable features. This world was seared and marred by the curse, but still Christ came to it. He, the Son of the most high God, was made flesh, and dwelt among us. He willingly left His high command to take His place at the head of a fallen race, becoming poor, that through His poverty we might be made rich. He is the greatest medical missionary who ever blessed the world. He gave His disciples practical lessons, teaching them how to work in such a way that souls would be made glad in the truth. Constantly He went about doing good, sympathizing with the weary, the heavy laden, the oppressed, feeding the hungry and healing the sick. By His loving words and kindly deeds, He interpreted the gospel. Intelligence and virtue marked His work. Benevolence, compassion, and love were revealed wherever He went. He gave His life to save the world. His example rebukes our half-hearted efforts. How can He acknowledge us as laborers together with Him? <RH, March 4, 1902 par. 6>

We read of Christ, "And leaving Nazareth, He came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. . . . And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 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 with devils, and those which were lunatic, and those that had the palsy; and He healed them." <RH, March 4, 1902 par. 7>

The Lord continually performed deeds of loving ministry, and this every minister of the gospel should do. He has appointed us to be His ambassadors, to carry forward His work in the world. To every true, self-sacrificing worker is given the commission, "Go ye into all the world, and preach the gospel to every creature." <RH, March 4, 1902 par. 8>

Read carefully the instruction given in the New Testament. The work that the Great Teacher did in connection with His disciples is the example we are to follow in our medical missionary work. But have we followed this example? The glad tidings of salvation are to be proclaimed in every village, town, and city. But where are the missionaries? In the name of God I ask, Where are the laborers together with God? <RH, March 4, 1902 par. 9>

It is only by an unselfish interest in those in need of help that we can give a practical demonstration of the truths of the gospel. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." "And now abideth faith, hope, charity, these three; but the greatest of these is charity." <RH, March 4, 1902 par. 10>

Much more than mere sermonizing is included in preaching the gospel. The ignorant are to be enlightened; the discouraged are to be uplifted; the sick are to be healed. The human voice is to act its part in God's work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring the angels near. <RH, March 4, 1902 par. 11>

The evangelization of the world is the work that God has given to those who go forth in His name. They are to be co-laborers with Christ, revealing to those ready to perish His tender, pitying love. God calls for thousands to work for Him, not by preaching to those who know the truth, going over and over the same ground, but by warning those who have never heard the last message of mercy. Work, with a heart filled with an earnest longing for souls. Do medical missionary work. Thus you will gain access to the hearts of the people. The way will be prepared for more decided proclamation of the truth. You will find that relieving their physical suffering gives you opportunity to minister to their spiritual needs. <RH, March 4, 1902 par. 12>

The Lord will give you success in this work; for the gospel is the power of God unto salvation when it is interwoven with the practical life, when it is lived and practiced. The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel. <RH, March 4, 1902 par. 13>

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## **March 11, 1902 *Preach in Regions Beyond***

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**Mrs. E. G. White**  
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"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." <RH, March 11, 1902 par. 1>

I would present before you the necessity of seeking most earnestly to heed the counsel of the True Witness; for now, "in this thy day," is your opportunity. The message to the Laodicean Church is applicable to all who have had great light and many opportunities, and yet have not appreciated them. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. 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 [the gold of faith and love], that thou mayest be rich; and white raiment [the righteousness of Christ], 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." <RH, March 11, 1902 par. 2>

Unless missionaries shall constantly seek to reach a higher standard, they will become "lukewarm," "neither cold nor hot," and ready to be spewed out of the mouth of God. Unless they have a living connection with Him, they will mingle self and common, earthly practices and habits with the sacred, holy principles of truth. The truth should be placed before the people in its true, elevated position. All should constantly seek for the true faith that works, not by an earth-born, emotional element, but by love that purifies the soul. This love cleanses the soul-temple from pride, and expels every idol from the throne of the heart. <RH, March 11, 1902 par. 3>

God is not glorified by those who claim to be missionaries, and who yet center their affections upon human beings to such an extent that they cherish inordinate affection, and commit the sin of idolatry. This quality of love is entirely selfish, and diverts the mind and draws the affection from God. Great activity on the part of such workers does not manifest that they have genuine religion. Let us listen to the voice of God. The word of inspiration says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. . . . And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." "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. . . . 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." <RH, March 11, 1902 par. 4>

You must be doers of the word, and possess that love that was manifested in the life and character of Christ. This love is no narrow, selfish affection. You are to be constrained by this love "to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." <RH, March 11, 1902 par. 5>

## **The Gospel Minister's Work**

The work ever before the minister of Christ is to preach the gospel with earnest fidelity to them that are nigh, and to them that are in the "regions beyond." This involves self-denial, and necessitates cross-bearing. This kind of work that will lead us both to be faithful home missionaries and to press forward into new fields, must be carried on more and more as we near the close of earth's history. The gospel is not to be restricted to any time, nor confined to any place. The world is the field for the gospel minister, and the whole human family is his congregation. When he has finished giving a discourse, his work is only just entered upon; for the word of life is to be presented from house to house. The truth must be carried from city to city, from street to street, from family to family. Every method by which access may be gained to the homes of the people must be tried; for the messenger must become acquainted with the people. The truth must be carried from province to province, from kingdom to kingdom. The highways and byways must be thoroughly gleaned, and the message must spread from continent to continent until the whole earth is belted with the gospel of our Lord Jesus Christ. <RH, March 11, 1902 par. 6>

Ministers and missionaries must ever keep in view the "regions beyond." The Saviour has said of His people, "Ye are the light of the world." The truth is to be proclaimed, the light is to shine forth in clear, steady rays. Self-denial, self-sacrifice, whole-heartedness, must be put into the work; the light must shine forth until precious souls are brought to take their stand on the Lord's side. Then the worker is to press on into the "regions beyond," where souls are to be gathered, and precious light shine amidst the moral darkness that enshrouds the people. Thus must the truth be preached until the minds of those who sit in darkness, as under the pall of death, are enlightened, elevated, and broadened. Every worker must stand at his post of duty, not only to preach, but to come close to souls, to become acquainted with them at their homes, as did Jesus, working unselfishly, devotedly, until the work is nicely bound off. When one company is raised up to carry light to the community, openings will be seen, inviting the laborers into the "regions beyond." The workers for God will ever be pressing onward, ever depending upon the guidance of the Holy Spirit. <RH, March 11, 1902 par. 7>

The minister or missionary and his wife must be vitalized by the Holy Spirit, leaving the things that are behind, and ever pressing onward and upward. The minister's wife may do a large work, if she realizes her dependence upon Christ, and finds Him to be her full sufficiency. It is poor work that any of us can do, even though we consecrate every ability to God. But if we do not thus consecrate ourselves, we become stumbling-blocks. I would urge upon all the necessity of

aiming to reach the highest standard in spirituality. A form of godliness has but little value, indeed it is a positive curse when the heart is unrenewed, unregenerated. Great responsibilities rest upon the missionary's wife. A great deal will depend upon whether she is gathering heavenly treasures, or allowing her mind to grasp things of trifling importance. If she is dwelling upon heavenly things, she will have the true missionary spirit; her love for souls will flow out in copious streams, and will constrain her to seek and to save that which is lost. <RH, March 11, 1902 par. 8>

## Labor among the Churches

The Lord will not approve of ministers' spending much of their time with churches that already believe the truth. When they preach to those who understand the truth for this time, and labor with them, devoting their time to the flock, they teach the people to depend upon them in their various perplexities. It is needful that our churches should be visited by ministers, but the churches must not expect that the minister is to hold them up, and make them believe. By such a course, the church is weakened rather than strengthened. Ministers have a work to do that will call them forth from believing companies; for they are to preach in "regions beyond," and bear the warning message to those who have never heard the truth for this time. <RH, March 11, 1902 par. 9>

The end of all things is at hand, and a world is to be warned. Eternity must be urged upon the people. Their attention must be called away from the things of this world, and attracted to everlasting realities. It is a time when the most poisonous errors are prevailing among men, working the destruction of souls. May God bless His messengers who feel the burden and the importance of the message which He has given them to bear to the world. <RH, March 11, 1902 par. 10>

In all his labors, let the minister educate his hearers from the very first. Let him present to them the precious pearls of truth, and not confine his work to mere sermonizing, but let him minister to the people. Let him visit his hearers at their homes, not waiting for invitations, but going as one sent of God. Let him invite himself to the people's homes, in meekness and humbleness of mind seeking admission, and then present to them a sin-pardoning Saviour. The minister, when visiting at the homes of the people, is not to spend the precious time in mere talk upon common themes of conversation, but he is to watch for an opportunity to introduce them to his best Friend. Too often men and women are indifferent and careless in regard to that which concerns their spiritual interests, but even to this class, a word in season may be as seed dropped into good soil. <RH, March 11, 1902 par. 11>

## Necessity of Personal Work

Every one has his work. Paul said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." The ministers of Jesus Christ will have more than a mere casual interest for the people. They will seek to know the state of their spiritual being, even as a physician seeks to understand the physical difficulties of his patients. They will engage in personal conversation, and adapt their counsel to every individual case according to the need of the soul. This personal work cannot be looked upon as of secondary importance. The minister is the Lord's appointed under-shepherd to the flock of God, and it is his business to minister to the sin-sick, tempted, and erring. This very work is needed among all classes and in all places. It is the character of the work to be done in "regions beyond." In different places are families, and individual members of families, who have left their native land, and are sojourners and strangers in a strange land. In leaving their own country and coming to a new place, they have failed to form new church relations, and have grown cold to their best Friend, and have drawn away from Him at the very time when they most needed His presence. They have given up calling upon their strong and mighty Helper, because many perplexities have engaged their minds, and cares have come in between their souls and Jesus, who has assured them that He is a present help in every time of need. They do not pray, they do not lay hold upon Him who is mighty to save unto the uttermost all who come unto God by Him, believing that He is, and that He is a rewarder of them that diligently seek Him. This class need Jesus, and the ministers should educate them, pointing them, as did John, to "the Lamb of God, which taketh away the sin of the world." If they will only come to Jesus, He will hear them. Present to such souls, not doctrinal points, but a living Saviour, and open to them the Scriptures, showing them the way to find Jesus, Him who has promised to heal all their backslidings; thus great good may be accomplished. <RH, March 11, 1902 par. 12>

If ministers who are called upon to preach the most solemn message ever given to mortals, evade the truth, they are unfaithful in their work, and are false shepherds to the sheep and the lambs. The assertions of man are of no value. Let the word of God speak to the people. Let those who have heard only traditions and maxims of men, hear the voice of God, whose promises are Yea and Amen in Christ Jesus. If the character and deportment of the shepherd is a living epistle to the people of the truth which he advocates, the Lord will set His seal to the work. True friendships will be

formed with the people, and the shepherd and the flock will become one, united by a common hope in Christ Jesus.

<RH, March 11, 1902 par. 13>

The love of Christ is not a fitful feeling, but a living principle, and it is not only to be expressed in words, but to be lived out in the life, and to be made manifest as an abiding power in the heart. Where this love exists, there will be unity, and in unity there is strength. The love of Christ warms the heart of both teacher and learners, and they are quickened together by the Holy Spirit. They all drink from the same fountain, and are all moved by the motive power that comes from love to Christ, which is revealed in good works for Jesus Christ and for those who are purchased by the infinite price of His own precious blood. When love wanes in the Church, it is a sure testimony that ministers and people have lost their first love, and that they need to hear the words of the True Witness as He says, "Nevertheless 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." <RH, March 11, 1902 par. 14>

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## **March 18, 1902 Laborers Together With God**

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**Mrs. E. G. White**  
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"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 "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." When He gave Jesus to our world, He included all heaven in that one gift. He did not leave us to retain our defects and deformities of character, or to serve Him as best we could in the corruption of our sinful nature. He has made provision that we may be complete in His Son, not having our own righteousness, but the righteousness of Christ. In Christ the whole storehouse of knowledge and of grace is at our command; for in Him dwells "all the fullness of the Godhead bodily." <RH, March 18, 1902 par. 1>

Christ has given His life for us; we are His property. "Know ye not," He says, "that your body is the temple of the Holy Ghost which is in you, which ye have of God, and 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." God's children are to show their love for Him by meeting His requirements, by giving themselves to Him. Then only can He use them in His service, that others, through them, may discern the truth and rejoice in it. <RH, March 18, 1902 par. 2>

But the people of God are asleep to their present and eternal good. The Lord says to them, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." He desires them to go to work in unity, in faith, and love. He desires that the work of reformation shall begin in the home, with the fathers and mothers, and then the Church will realize the Holy Spirit's working. The influence of this work will go through the Church like leaven. Fathers and mothers need converting. They have not educated themselves to mold and fashion the characters of their children aright. <RH, March 18, 1902 par. 3>

As God's ministers, dear parents, you must use the precious remnant of time in doing the work He has left for you. He desires that by wise methods in your home you shall train your children for Him. Learn of Jesus; be doers of His word. When you do this, you will not become angry at things that take place in the home. Harshness and threats do no good. Parents must be kind if they would teach their children to love Jesus as their best friend. <RH, March 18, 1902 par. 4>

## **Religion to Be Made Attractive**

Children need to have religion made attractive, not repulsive. The hour of family worship should be made the happiest hour of the day. Let the reading of the Scriptures be well chosen and simple; let the children join in singing; and let the prayers be short, and right to the point. <RH, March 18, 1902 par. 5>

The minister alone cannot do the work that needs to be done for our churches. The members must have the savor of salt in themselves. But if the salt has lost its savor, how can the families be salted? how can they be preserved from the corruptions and immorality that exist in this age? "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." <RH, March 18, 1902 par. 6>

Christ is our pattern. In Him was perfection of character,--of outward manner, and inward grace. He never spoke a

discourteous word; He was meek and lowly in heart. When He saw the hypocrisy, the deception, and the wicked devising of the priests and rulers, when He saw them misleading the people by false interpretation of the Scriptures, teaching for doctrine the commandments of men, he was indignant at their boldness and their false statements. He could discern in all this the working of satanic agencies. It was Satan and his angels whom He had to meet in the specious, deceptive reasonings of priests and rulers. Keen and searching were His denunciations of sin. He had a holy wrath against the prince of darkness; but He manifested no irritated temper. <RH, March 18, 1902 par. 7>

Christ knew with whom He was contending; Satan knew whom he was resisting. Our Redeemer wrestled 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." <RH, March 18, 1902 par. 8>

The follower of Christ will have these same agencies to meet. In his efforts to help his fellow beings, he will be opposed by the unseen forces of evil. But Christ has said, "Lo, I am with you alway, even unto the end of the world." Consider, my brethren and sisters, that you are in the service of God, that you have access to One who is a present help in every time of need. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." <RH, March 18, 1902 par. 9>

## How to Become Fruitful Branches

Christ says to His Church, "Ye are the light of the world." If each would let his light shine in the home, he would then be able to work earnestly for the Church. But the Christian is powerless unless he is in living connection with Christ. It is only through its connection with the vine, that the branch can bring forth the same fruit as does the vine. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." This is the fruit that every branch which is grafted into the True Vine will bear. There will be no pomposity, no rash, independent, self-sufficient movements. No envy or jealousy, no evil surmisings or harsh denunciations, will be manifested by any who love Jesus. There will be no crowding, no climbing above one another; for there is room for all to work. <RH, March 18, 1902 par. 10>

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." This kind of fruit is not borne by the branch that abides in the Vine. "This wisdom descendeth not from above, but is earthly, sensual, devilish. . . . But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." <RH, March 18, 1902 par. 11>

Through the apostle Peter the Holy Spirit admonishes us: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." <RH, March 18, 1902 par. 12>

By living and working upon this plan of addition, we shall receive the rich grace of God. For as we, with the grace given, work to benefit other souls in need, God will work in our behalf on the plan of multiplication: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." <RH, March 18, 1902 par. 13>

## A Call to Service

Will God's people listen to His voice speaking to them through His word? will they take the instruction that comes from the source of all light? Will they receive the Holy Spirit's teaching? In the words of Scripture I have quoted is a sermon for every member of the Church. Will you receive it, and profit by it? Will you be wise in your conception of what constitutes Christian character and Christian experience? Will you hear and receive the truth because it is truth? Will you have the faith that works by love, and purifies the soul from every spiritual defilement? <RH, March 18, 1902 par. 14>

The Lord is coming. This earth's history is soon to close. Are you prepared to meet the Judge of all the earth? Bear in

mind that "he shall have judgment without mercy, that hath showed no mercy." How terrible it will be in the last great day to find that those with whom we have been familiarly associated are separated from us forever; to see the members of our family, perhaps our own children, unsaved; to find those who have visited our homes, and eaten at our tables, among the lost. Then we shall ask ourselves the question, Was it because of my impatience, my unchristlike disposition; was it because self was not under control, that the religion of Christ became distasteful to them? <RH, March 18, 1902 par. 15>

The world must be warned of the soon coming of the Lord. We have but a little time in which to work. Years have passed into eternity that might have been improved in seeking first the kingdom of God and His righteousness, and in diffusing the light to others. God now calls upon His people who have great light, and are established in the truth, having had much labor bestowed upon them, to work for themselves and for others as they have never done before. Make use of every ability; bring into exercise every power, every intrusted talent; use all the light that God has given you to do others good. Do not try to be preachers, but become ministers for God. As the truth is better understood, it will ever appear in a more striking light; as you seek to enlighten others, with your mind under the holy influence of the Spirit of God, your attention will be directed toward those things that are of eternal interest. In such efforts, mingled with prayer for divine light, your own hearts will throb with the quickening influence of the grace of God; your own affections will glow with more divine fervor, and your whole Christian life will be more of a reality, more earnest, more prayerful. Thus with Christ abiding in the heart, you may become laborers together with God. <RH, March 18, 1902 par. 16>

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## **March 25, 1902 Opinion and Practice to Be Conformed to God's Word**

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**Mrs. E. G. White**  
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Those who desire to know the truth have nothing to fear from the investigation of the word of God. But upon the threshold of investigation of the word of God, inquirers after truth should lay aside all prejudice, and hold in abeyance all preconceived opinion, and open the ear to hear the voice of God from His messenger. Cherished opinions, long-practiced customs and habits, are to be brought to the test of the Scriptures; and if the word of God opposes your views, then, for your soul's sake, do not wrest the Scriptures, as many do to their soul's destruction in order to make them seem to bear a testimony in favor of their errors. Let your inquiry be, What is truth? not, What have I hitherto believed to be truth? Do not interpret the Scriptures in the light of your former belief, and assert that some doctrine of finite man is truth. Let your inquiry be, What saith the Scriptures? Let God speak to you from His living oracles, and open your heart to receive the word of God. <RH, March 25, 1902 par. 1>

Many are following the traditions of men; but as the traditions of men are erroneous, and no error has sanctifying power, their souls are not sanctified to God. Yet they hold on to the doctrines of men with firm tenacity, and will not be moved by the testimony of Scripture. They have been educated to believe falsehood, and they use every ingenious method to make it appear that the Bible supports them in their position of error, making falsehood appear to be truth. But the first work to be done by those who would know the truth, is to open the Bible with a determined purpose to conform to the requirements of the word of God, establishing their faith upon "It is written." Make up your mind that your former theories must change if they are not in harmony with the doctrines of the Bible. You are called upon to put forth diligent effort to discover what is truth. This should not be thought a hard requirement; for men are called upon to toil for their temporal and earthly blessings, and it is not to be expected that we shall find the heavenly treasure unless we are willing to dig in the mines of truth, and exercise all our powers of mind and heart to understand. <RH, March 25, 1902 par. 2>

We thank God for the Bible; for it is the treasure-house of knowledge, and it is the duty and privilege of every son and daughter of Adam to search the pages of both the Old and the New Testament with diligence, in order that all may know what are the terms of salvation. We are to explore the sacred word as a miner searches the earth, and examines the rocks for hidden treasures, for the gold and the silver concealed in the veins of the mountains. Those who come to the searching of the sacred mine of truth with a humble and teachable spirit, will soon discover jewels of truth that will reward the earnest seeker. The Bible contains the science of salvation, and directs the way to Christ. Do you want to know more of the character of God? then bear in mind that the Bible gives the revelation of Him in the character of Jesus Christ. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." <RH, March 25, 1902 par. 3>

## How to Read God's Word

Beware lest you read the word of God in the light of erroneous teaching. It was on this very ground that the Jews made their fatal mistake. They declared that there must be no different interpretation placed upon the Scriptures than that which had been given by the rabbis in former years; and as they had multiplied their traditions and maxims, and had clothed them with sacredness, the word of God was made of no effect through their traditions; and if Jesus Christ, the Word of God, had not come into the world, men would have lost all knowledge of the true God. Christ was the light of the world. All the communications of the Old Testament were from Jesus Christ; but the rabbis, the scribes, and the Pharisees had perverted the meaning of the Scriptures, and while pretending to be worshipers of God, they held to their own tradition. Christ said of them, "In vain they do worship me, teaching the doctrines the commandments of men." "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and men that walk over them are not aware of them. . . . Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them." <RH, March 25, 1902 par. 4>

He told them that they made the commandments of God of no effect through their tradition. The requirements of men were placed where the requirements of God should have been, and Jesus charged them with being ignorant both of the Scriptures and of the power of God. It is Satan's studied plan to pervert the Scriptures, and to lead men to put a false construction on the words of God. He has led the Roman Church to take a position that the Bible is to be read in the light of the interpretation of the Fathers and of the Church, and therefore the Lord cannot penetrate the minds of the members of this Church until they read the Bible as the word of the infinite God. All articles of faith, all doctrines and creeds, however sacred they have been regarded, are to be rejected if they contradict the plain statements of the word of God. If the Bible supports the doctrine we have held in the past, we are justified in retaining it; for the word of God gives us foundation for our faith. <RH, March 25, 1902 par. 5>

The holy oracles should be studied with humble hearts and earnest prayer, in order that we may bring the truth which we see plainly stated into our practical, every-day life. Thus we shall make it evident that we conform our life to the teachings of God's word. Jesus presents to us two classes who have been blessed with an understanding of divine truth. One class not only hear His sayings, but they also do them, and another class hear, but do them not. He says, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." <RH, March 25, 1902 par. 6>

Those who see evidences of truth, and yet refuse to walk in its light, because they see that in so doing they would be obliged to make some sacrifice of opinions, of business, or of some other temporal advantage, who put aside their convictions, and reject the plain "Thus saith the Lord," and turn from the truth unto fables, misapplying and misinterpreting the Scriptures in such a way as to make them appear to sustain their errors,--these persons come under the woe pronounced upon Chorazin and Bethsaida. In the days of Christ it was this class who were approved by His words when He said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." <RH, March 25, 1902 par. 7>

## Experience to be Tested by the Word

There are many who claim that they have been sanctified to God, and yet when the great standard of righteousness is presented to them, they become greatly excited, and manifest a spirit which proves that they know nothing of what it means to be sanctified. They have not the mind of Christ; for those who are truly sanctified will reverence and obey the word of God as fast as it is opened to them, and they will express a strong desire to know what is truth on every point



of doctrine. An exultant feeling is no evidence of sanctification. The assertion, "I am saved, I am saved," does not prove that the soul is saved or sanctified. Many who are greatly excited are told that they are sanctified, when they have no intelligent idea of what the term means; for they know not the Scriptures nor the power of God. They flatter themselves that they are in conformity to the will of God, because they feel happy; but when they are tested, when the word of God is brought to bear upon their experience, they stop their ears from hearing the truth, saying, "I am sanctified," and that puts an end to the controversy. They will have nothing to do with searching the Scriptures to know what is truth, and prove that they are fearfully self-deceived. Sanctification means very much more than a flight of feeling. Excitement is not sanctification. Entire conformity to the will of our Father which is in heaven is alone sanctification, and the will of God is expressed in His holy law. The keeping of all the commandments of God is sanctification. Proving yourselves obedient children to God's word is sanctification. The word of God is to be our guide, not the opinions or ideas of men. Let those who would be truly sanctified search the word of God with patience, with prayer, and with humble contrition of soul. Let them remember that Jesus prayed. "Sanctify them through thy truth: thy word is truth." <RH, March 25, 1902 par. 8>

Christianity is simply living by every word that proceedeth out of the mouth of God. We are to believe in, and live in, Christ, who is the way, the truth, and the life. We have faith in God when we believe His word; we trust and obey God when we keep His commandments; and we love God when we love His law. Believing a lie will not put any one of us in the way of being sanctified. Should all the ministers in the world tell us that we were safe in disobeying a single precept of the holy standard of righteousness, it would not lessen our obligations, nor make our guilt less, if we reject a plain "Thou shalt" or "Thou shalt not." We need not think that because our fathers did a certain way, and died happy, we may follow in their footsteps, and be accepted in rendering the same service, and doing the same works, that they did. We have had more light than they had in their day; and if we would be accepted of God, we must be as faithful in obeying the light and walking in it as they were in receiving and obeying the light that God sent to them. We must accept and improve the light that shines upon our pathway, as faithfully as they accepted and improved the light that fell upon their pathway in their generation. We shall be judged according to the light that shines into the soul-temple in our day; and if we follow the light, we shall be free men and women in Christ Jesus. <RH, March 25, 1902 par. 9>

## **April 1, 1902 Instruction to Church Members**

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**Mrs. E. G. White**  
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In the Church today there are tares among the wheat. Christ declared: "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . . <RH, April 1, 1902 par. 1>

"Then Jesus sent the multitudes away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." <RH, April 1, 1902 par. 2>

Read this instruction carefully, doing all in your power to understand the parable. The Holy Spirit will impress the minds of those who desire a clear comprehension of this parable. <RH, April 1, 1902 par. 3>

## **How the Growth of the Gospel Seed is Hindered**

The Saviour said again: "Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom,

and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." <RH, April 1, 1902 par. 4>

Those who do not follow true Christian principles, whose natural and cultivated tendencies to wrong have not been changed by the grace of God, have no root in themselves; and therefore they lose the interest which they once felt in the truth. They return to their sinful practices. They may continue to make a profession of Christianity, but they do not honor the truth. They do not go on from grace to grace. For a time they are neither cold nor hot, but they finally become hardened to all good impressions. They grow careless, worldly, inattentive. They hear the truth, but do not receive it. Of this class Christ says: "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." <RH, April 1, 1902 par. 5>

Of Chorazin and Bethsaida, cities in which so many of Christ's mighty works were done, which were exalted to heaven by being honored with His presence, the Saviour declared: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." <RH, April 1, 1902 par. 6>

Those who have been favored with great light and many opportunities, but who have not accepted the light nor improved the opportunities, who have not followed correct principles in dealing with their brethren or with unbelievers, will receive punishment in accordance with their sin. They will meet with some sad surprises in the last great day, when every case shall be brought up in review before God. In their record they will see that which will fill them with shame, but nothing can be changed. All is beyond recall. <RH, April 1, 1902 par. 7>

Christ has made every provision for the sanctification of His Church. He has made abundant provision for every soul to have such grace and strength that he will be more than a conqueror in the warfare against sin. The Saviour is wounded afresh and put to open shame when His people pay no heed to His word. He came to this world and lived a sinless life, that in His power His people might also live lives of sinlessness. He desires them by practicing the principles of truth to show to the world that God's grace has power to sanctify the heart. <RH, April 1, 1902 par. 8>

## **Church Members Are to Help One Another**

Christ has given direction for their guidance, declaring that they are to show Christian interest in one another. If one commits sin, do not talk of it among yourselves. Go first to the one who has offended. "Tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Do church members obey this word? Suppose that in every institution established among us, in publishing houses, sanitariums, and schools, God's people had sought to understand and follow His plan, as it is outlined in the Old and New Testaments. Suppose that the instruction given by Christ to the children of Israel had been woven into the life-practice. Would not we as a people stand today on vantage ground? <RH, April 1, 1902 par. 9>

The instruction given in Matthew presents the work that must be done to keep the Church purified from error and defilement. The brethren in the Church are to be faithful to one another, and this is in every sense applicable to the sisters also. When you bring an offering to God, ask yourself, Am I cherishing wrong feelings toward any of my brethren in the faith? If you are, do all in your power to be reconciled to the one with whom you are at variance. <RH, April 1, 1902 par. 10>

It is a sin to cherish anger against a brother or a sister in the Church. Christ treats anger as murder. He declares, "I say unto you, That whosoever is angry with his brother without a cause" -- O, how much there is of this in the Church today! -- "shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." God has a controversy with that man. He thinks he has occasion for feeling angry, for calling his brother raca, "vain fellow;" but these passionate words are a savor of death unto death. He who utters them is not co-operating with God, but with Satan. In heaven his wicked

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Many things that do not now appear in a correct light, will be made plain in the day of the Lord. But the question of forgiveness needs not to be interpreted. There is never a time when it is right for you or me to say, "I will not forgive my brother; I will not walk in fellowship with him." He who does this places himself in opposition to the teachings of Christ. If your brother does you an injustice ignorantly, and then holds out the hand of fellowship, saying, "If I have erred and have done you an injury, forgive me," and you draw away from him, refusing to forgive, you walk away from the great Counselor, and need yourself to repent and be forgiven. <RH, April 8, 1902 par. 1>

If he does you an injury knowingly, and afterward repents, saying, "Forgive me," it is not for you to turn away, refusing to forgive because you may think that he does not feel humble enough, and does not mean what he says. You have no right to judge him, for you cannot read the heart. <RH, April 8, 1902 par. 2>

If a brother errs, forgive him if he asks you. If he is not humble enough to ask, forgive him in your heart, and express your forgiveness in word and action. Then the weight of his sin will not in any degree rest on you. "Considering thyself, lest thou also be tempted." "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And we are not only to forgive seven times, but seventy times seven. Just as often as God forgives us, we are to forgive one another. <RH, April 8, 1902 par. 3>

One man is never to say to another, "When I see that you have reformed, then I will forgive you." This is not God's plan. This is in accordance with the promptings of human nature. By showing that you do not desire fellowship with your brother, you not only hurt his soul and your own, but you also wound and bruise the heart of Christ. <RH, April 8, 1902 par. 4>

While hatred is cherished, there is not an iota of love in the heart; therefore when a man has an offering to present to God, he is to clear away all hatred, that his path may not be blocked. If he humbles his heart before God, confessing his mistake in giving way to the passion which opened the door for Satan to enter and take control of the mind, God will forgive his sin and accept his offering. <RH, April 8, 1902 par. 5>

Christ sees that little heed is paid to his instruction. His people come to him in prayer, asking favors of him, while at the same time they are cherishing hatred against their brethren, not only thinking, but speaking evil of them. God cannot bless them; for they refuse to put out of the way that which causes discord and variance. They would not appreciate the blessing of God should he give it to them as they desire. <RH, April 8, 1902 par. 6>

O how much better it would be if church members would humble themselves under the mighty hand of God, seeking to remove everything that hinders pure, loving fellowship. Christ points his followers to the path of self-sacrifice and self-surrender. Those who walk in this path not only help themselves, but help their brethren and sisters, clearing away the cloud of misunderstanding which Satan throws across the pathway. <RH, April 8, 1902 par. 7>

My brethren and sisters, prepare the way, that you may come to God and be forgiven. Act your part in the work of confession. It is not your brother's sin that you are to confess, but your own. In doing this, you are making straight paths for his feet, and softened and subdued, he will fall on the Rock, and be broken. And the Lord will look with pleasure on the offerings brought to him. <RH, April 8, 1902 par. 8>

Study the Saviour's words, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case" -- whatever your position -- "enter into the kingdom of heaven." The righteousness of the scribes and Pharisees was of a selfish character, consisting of external forms. The righteousness which God requires is internal as well as external. The heart must be purified, else Christ cannot be enthroned there. The life must be conformed to the will of God. <RH, April 8, 1902 par. 9>

There is no need to marvel that the church is not vivified by the Holy Spirit's power. Men and women are setting aside the instruction Christ has given. Anger and covetousness are obtaining the victory. The soul-temple is full of wickedness. There is no room for Christ. Men follow their own perverse ways. They will not heed the words of the Saviour. They take themselves into their own hands, rejecting reproofs and warnings, until the candlestick is moved out of its place, and spiritual discernment is confused by human ideas. Though deficient in service, they justify themselves, saying, "The temple of the Lord, The temple of the Lord are we." They set the law of God aside to follow the light of

their own imagination. <RH, April 8, 1902 par. 10>

"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." <RH, April 8, 1902 par. 11>

God is true to his covenant with his people. His word is infallible. His people bring suffering on themselves by forsaking his counsel for their own human wisdom. It is impossible for their prayers to reach his throne, because the rebellion of disobedience is the substance of their petitions. Christ came from heaven to teach the word which his Father committed to him for the fallen members of his family. Those who hear and obey walk in safe paths, under the protection of the Lord of heaven. Through the power of Christ they are victorious over every foe. Those who do faithful, unselfish service for God will be blessed in their unity, as they work in obedience to Jehovah. <RH, April 8, 1902 par. 12>

When the church allows within her borders those who are working on lines of worldly ambition, when church members cherish feelings of animosity toward one another, God is greatly dishonored. He cannot bless them with grace and power while they continue in sin, and therefore, unwatered by his grace, they become dry and spiritless. God has given all power to his Son to give to his people as largely as they prepare themselves for its reception. This power is in every way adapted to the necessities of perishing sinners, and God will use the members of his church as his helping hand, if they will place themselves where they can be used. But he does not communicate through impure channels; for this would dishonor his holy name. <RH, April 8, 1902 par. 13>

All who love Jesus will search the Scriptures, that they may know and obey his will. Christ will be to them a very present help in time of need; for God's power is pledged to faithfulness. He will fulfill his word to all who are true. Christ triumphs in the triumph of his people; therefore prepare his way, that he may bestow his richest gifts on his church. <RH, April 8, 1902 par. 14>

Tell in every church what the individual members must be and do if they work successfully. In God alone is our strength. In quietness and forbearance we shall conquer. Those who reveal the patience of Christ will obtain deliverance. But those who forsake the way of the Lord, marking out new methods and following human surmisings, will surely lie down in sorrow. Perversity, carried into the religious experience, will place them outside the city of God. <RH, April 8, 1902 par. 15>

"And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. . . . I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." <RH, April 8, 1902 par. 16>

## **April 15, 1902 *The Evidence of Apostleship***

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**Mrs. E. G. White**  
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"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?" <RH, April 15, 1902 par. 1>

These words were written by the apostle Paul to the Corinthian church. Some had charged Paul with self-commendation in writing his former epistle. Paul refers to this by asking the members of the church if they thus judge his motives. Did he or his fellow laborers need any recommendation or testimony as to their Christian character? There were those who had come to Corinth with letters of commendation from other churches; but the leading workers, the founders of these churches, the apostles of Christ, had no need of such commendation. The Corinthians, who had been led from the worship of idols to the faith of the gospel, were themselves all the recommendation Paul needed. Their reception of the truth, and the reformation seen in their lives in response to the labors of the apostle, was a testimony that spoke to all nations, tongues, and peoples. <RH, April 15, 1902 par. 2>

Paul regarded the Corinthian brethren as his testimonial. He loved them; for they were the fruit of his labor. The reformation wrought in them was sufficient evidence of his authority to counsel, reprove, exhort, and command as a minister of Christ. "Ye are our epistle," he says, "written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living

God; not in tables of stone, but in the fleshy tables of the heart." <RH, April 15, 1902 par. 3>

The conversion of sinners and their sanctification through the truth, is the very best proof a minister can have that God has called him to the ministry. If these evidences attend his labors, he needs no other recommendation. The evidence of his apostleship is written upon the hearts of the ones converted, and is witnessed to by their reformed lives. Christ is formed within, the hope of glory. They are zealous for the truth they have received. They realize that their lives must harmonize with this truth. <RH, April 15, 1902 par. 4>

## True Measure of Usefulness

The usefulness of a minister of Christ is measured by the results of his labors. When men and women receive the truth, and in their lives adorn it, following the example of their Lord, they recommend the truth and the minister who presented it. The minister is greatly strengthened by these seals of his ministry. <RH, April 15, 1902 par. 5>

In this age there are many preachers, but there is a great scarcity of able, holy ministers, men filled with the love that dwelt in the heart of Christ. Today the ministers of Christ should have the same witness as that which the Corinthian church bore to Paul's ministry. But pride, self-confidence, love of the world, fault-finding, bitterness, envy, are the fruit borne by many who profess the religion of Christ. Their deportment is in sharp contrast to the character of Christ. Such an epistle, known and read of all men, is, alas, a sad testimony to the character of the ministerial labor under which these souls received their spiritual mold. With such conversions Christ had no connection. In some instances, it is true, men may dishonor God by their claim to be his followers, while the minister under whose labor they professed to receive the truth was faithful, sincere, and thorough in his work. But this is seldom the case. <RH, April 15, 1902 par. 6>

There is no greater honor than to be accepted by God as an able minister of the gospel. But those whom the Lord blesses with power and success do not boast. They acknowledge their entire dependence on God, realizing that of themselves they have no power. With Paul they say, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament." <RH, April 15, 1902 par. 7>

There are many ministers who lose their efficiency because they do not make God their trust. They do not depend on his strength. <RH, April 15, 1902 par. 8>

Many church members act unwisely toward the minister. Often when a teacher of truth has a measure of success in his labor, he is spoiled by those for whom he has worked. Petted and praised, he begins to cherish self-admiration. Thinking that he has superior qualifications, he grows careless in regard to asking God for help. He does not watch unto prayer; and Satan obtains an easy victory over him. <RH, April 15, 1902 par. 9>

The true minister does the work of the Master. He feels the importance of his work as one who has charge of the flock of God, realizing that in a degree he sustains to the church and to the world the same relation that Christ sustained. He is interested in everything that concerns the salvation of souls. He works to lead sinners from a life of sin to a nobler, higher life, that they may obtain the reward of the overcomer. <RH, April 15, 1902 par. 10>

## The Minister Is God's Watchman

Weighty is the responsibility resting on ministers of the gospel. The Lord calls them his watchmen. The watchmen anciently placed on the walls of the cities occupied a most important position. Upon their faithfulness depended the safety of all within the walls. When danger was apprehended, they were not to sleep day or night. Every few minutes they were required to call to one another, to see that all were awake, and that no harm had come to any. From one to another the cry of warning or good cheer was to be sounded, till it went the entire rounds of the city. <RH, April 15, 1902 par. 11>

These watchmen represent the ministers of Christ, upon whose fidelity depends the salvation of souls. These ministers are to stand as watchmen on the walls of Zion, and if they see the sword coming, they are to sound the warning. <RH, April 15, 1902 par. 12>

"O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." The watchmen are to live very near to God, where they can hear his word and be impressed by his Spirit, that the people may not look to them in vain. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." <RH, April 15, 1902 par. 13>

If the man who feels that he is called of God to be a minister will humble himself and learn of Christ, he will become a true preacher. If his lips are touched with a live coal from the altar, he will lift up Jesus as the sinner's only hope.

When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and to others. Those who hear him will know that he has been with God, and has drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he is able to compare spiritual things with spiritual. Power will be given him to tear down the strongholds of Satan. Hearts will be broken by his presentation of the love of God, and many will inquire. "What must I do to be saved?" <RH, April 15, 1902 par. 14>

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## **April 22, 1902 *The Righteousness of Christ in the Law***

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**Mrs. E. G. White**  
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The greatest difficulty Paul had to meet arose from the influence of Judaizing teachers. These made him much trouble by causing dissension in the church at Corinth. They were continually presenting the virtues of the ceremonies of the law, exalting these ceremonies above the gospel of Christ, and condemning Paul because he did not urge them upon the new converts. <RH, April 22, 1902 par. 1>

Paul met them on their own ground. "If the ministration of death, written and engraven in stones, was glorious," he said, "so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." <RH, April 22, 1902 par. 2>

The law of God, spoken in awful grandeur from Sinai, is the utterance of condemnation to the sinner. It is the province of the law to condemn, but there is in it no power to pardon or to redeem. It is ordained to life; those who walk in harmony with its precepts will receive the reward of obedience. But it brings bondage and death to those who remain under its condemnation. <RH, April 22, 1902 par. 3>

So sacred and so glorious is the law, that when Moses returned from the holy mount, where he had been with God, receiving from his hand the tables of stone, his face reflected a glory upon which the people could not look without pain, and Moses was obliged to cover his face with a veil. <RH, April 22, 1902 par. 4>

The glory that shone on the face of Moses was a reflection of the righteousness of Christ in the law. The law itself would have no glory, only that in it Christ is embodied. It has no power to save. It is lusterless only as in it Christ is represented as full of righteousness and truth. <RH, April 22, 1902 par. 5>

The types and shadows of the sacrificial service, with the prophecies, gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by the revelation of Christ. To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype. He saw that only through Christ can man keep the moral law. By transgression of this law man brought sin into the world, and with sin came death. Christ became the propitiation for man's sin. He proffered his perfection of character in the place of man's sinfulness. He took upon himself the curse of disobedience. The sacrifices and offerings pointed forward to the sacrifice he was to make. The slain lamb typified the Lamb that was to take away the sin of the world. <RH, April 22, 1902 par. 6>

It was seeing the object of that which was to be done away, seeing Christ as revealed in the law, that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. The ministration had of itself no glory, but the promised Saviour, revealed in the types and shadows of the ceremonial law, made the moral law glorious. <RH, April 22, 1902 par. 7>

### **The Jewish Economy Revealed Christ**

Paul desires his brethren to see that the great glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. He desired them to see also that when Christ came to the world, and died as man's sacrifice, type met antitype. <RH, April 22, 1902 par. 8>

After Christ died on the cross as a sin offering, the ceremonial law could have no force. Yet it was connected with the moral law, and was glorious. The whole bore the stamp of divinity, and expressed the holiness, justice, and righteousness of God. And if the ministration of the dispensation to be done away was glorious, how much more must the reality be glorious, when Christ was revealed, giving his life-giving, sanctifying Spirit to all who believe? <RH, April 22, 1902 par. 9>

The proclamation of the law of ten commandments was a wonderful exhibition of the glory and majesty of God. How did this manifestation of power affect the people?--They were afraid. As they saw "the thunders, and the lightnings and the noise of the trumpet, and the mountain smoking," they "removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." They desired Moses to be their mediator. They did not understand that Christ was their appointed mediator, and that, deprived of his mediation, they would certainly have been consumed. <RH, April 22, 1902 par. 10>

"Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was." <RH, April 22, 1902 par. 11>

The pardon of sin, justification by faith in Jesus Christ, access to God only through a mediator because of their lost condition their guilt and sin,--of these truths the people had little conception. In a great measure they had lost a knowledge of God and of the only way to approach him. They had lost nearly all sense of what constitutes sin and of what constitutes righteousness. The pardon of sin through Christ, the promised Messiah, whom their offerings typified, was but dimly understood. <RH, April 22, 1902 par. 12>

Paul declared, "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away." <RH, April 22, 1902 par. 13>

The Jews refused to accept Christ as the Messiah, and they cannot see that their ceremonies are meaningless, that the sacrifices and offerings have lost their significance. The veil drawn by themselves in stubborn unbelief is still before their minds. It would be removed if they would accept Christ, the righteousness of the law. <RH, April 22, 1902 par. 14>

Many in the Christian world also have a veil before their eyes and heart. They do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ. They claim that the moral law was nailed to the cross. Heavy is the veil that darkens their understanding. The hearts of many are at war with God. They are not subject to his law. Only as they shall come into harmony with the rule of his government, can Christ be of any avail to them. They may talk of Christ as their Saviour; but he will finally say to them, I know you not. You have not exercised genuine repentance toward God for the transgression of his holy law, and you cannot have genuine faith in me, for it was my mission to exalt God's law. <RH, April 22, 1902 par. 15>

## **The Moral Law a Transcript of Christ's Character**

Paul did not represent either the moral or the ceremonial law as ministers in our day venture to do. Some cherish such antipathy to the law of God that they will go out of the way to denounce and stigmatize it. Thus they despise and pour contempt on the majesty and glory of God. <RH, April 22, 1902 par. 16>

The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of his law in order to save man; for the law is the foundation of his government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of his law. <RH, April 22, 1902 par. 17>

In the sermon on the mount, Christ declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." <RH, April 22, 1902 par. 18>

Christ bore the curse of the law, suffering its penalty, carrying to completion the plan whereby man was to be placed where he could keep God's law, and be accepted through the merits of the Redeemer; and by his sacrifice glory was shed upon the law. Then the glory of that which is not to be done away--God's law of ten commandments, his standard of righteousness--was plainly seen by all who saw to the end of that which was done away. <RH, April 22, 1902 par. 19>

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Christ is the sinner's advocate. Those who accept his gospel behold him with open face. They see the relation of his mission to the law, and they acknowledge God's wisdom and glory as revealed by the Saviour. The glory of Christ is revealed in the law, which is a transcript of his character, and his transforming efficacy is felt upon the soul until men become changed to his likeness. They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till they reach

perfection. <RH, April 22, 1902 par. 20>

The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law. "I had not known sin, but by the law," Paul declares. The sense of sin, urged home by the law, drives the sinner to the Saviour. In his need man may present the mighty arguments furnished by the cross of Calvary. He may claim the righteousness of Christ; for it is imparted to every repentant sinner. God declares, "Him that cometh to me I will in no wise cast out." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all righteousness." <RH, April 22, 1902 par. 21>

### **April 22, 1902 *An Example of Liberality***

When the Lord invited Israel to contribute for the building of the tabernacle in the wilderness, there was a hearty response. The people "came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." They came, both men and women, as many as were willing hearted. Men came with their gifts of gold and silver, choice fabrics, and valuable wood. The rulers brought precious stones, costly spices, and oil for the lights. "And all the women that were wise-hearted did spin with their hands, and brought that which they had spun." They brought "free offerings every morning," until the report was given to Moses, "The people bring much more than enough for the service of the work, which the Lord commanded to make." Ex. 35:21-25; 36:3, 5. This generous-hearted, willing service was pleasing to God; and when the tabernacle was completed, he signified his acceptance of the offering. "A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. 40:34. <RH, April 22, 1902 par. 1>

Akin to this example of willing service has been the work done in behalf of our schools in the publication and sale of "Christ's Object Lessons." We rejoice that so large a number of our people have given themselves to this work, and that their efforts are proving so successful. We rejoice that our conference and tract society officers have given their influence and energy to this grand enterprise, and that ministers, Bible workers, colporteurs, and church members have engaged so heartily in the special effort for the speedy relief of our schools. The generous whole-hearted way in which our publishing houses and our brethren and sisters in general have taken hold of this enterprise is well pleasing to the Lord. It is in accordance with his plan.

Mrs. E. G. White. <RH, April 22, 1902 par. 2>  
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### **April 29, 1902 *The Glory of the Cross***

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**Mrs. E. G. White**  
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"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not." <RH, April 29, 1902 par. 1>

The apostle magnifies the grace and mercy of God, shown in his miraculous conversion and in the sacred trust committed to him as a minister of Christ. By God's abundant mercy he and his brethren have been sustained in affliction, difficulty, and danger. He declares that they have not walked in craftiness, nor handled the word of God deceitfully. They have been unselfish, showing no avarice. They have not modeled their faith and teaching to suit the desires of their hearers, nor kept back truths profitable for them in order to make their teaching less offensive. They have not clouded the truths of God's word, so that their meaning should not be understood. On the contrary, feeling the importance of their calling, they have presented the truth with simplicity and clearness, praying for the conviction and conversion of souls. They have endeavored to bring their conduct into harmony with the truth presented, that this truth might commend itself to every man's conscience. <RH, April 29, 1902 par. 2>

Paul knew that, by many, conviction would be thrown off, that hearts would rise up against the truth, be it presented ever so wisely. The hearts of many were blinded by prejudice and lust. They could not see the beauty of the truth. But the apostle would not permit this to discourage him in his labor. If after he had plainly presented the truth, the hearts of the people were still covered by a veil, neither the truth nor the minister presenting it were at fault. <RH, April 29, 1902 par. 3>



## Man's Mind Blinded by Worldliness

In this age we find men and women professing godliness who refuse to walk in the light which shows that they have greater truths to accept,—truths which involve a cross,—truths which, if accepted, would separate them from the world. They refuse to recognize the sacred claims of God's law. In an effort to justify their theories and their course, they misinterpret the plainest statements of Scripture. Filled with the love of the world, they say, "I cannot see; I cannot see." [<RH, April 29, 1902 par. 4>](#)

To such are applicable the words of Paul: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Men are crying, "Christ, Christ; give us Christ; but the law we will not acknowledge." Turning from the law, they turn from the Giver of the law, and they turn also from Christ; for he declares, "I and my Father are one." [<RH, April 29, 1902 par. 5>](#)

In every mind the solemn inquiry should be, "What must I do to be saved?" I must know for myself what is truth, that I may be sanctified by the truth, and thus obtain a fitness for the higher life. But Satan is untiring in his efforts to keep the transforming light of the gospel from the hearts of men. Those who do not willfully oppose, those who, like Paul, war against the truth ignorantly, may be converted. Yet it remains a stern, lamentable fact that among professed believers, as well as among unbelievers, the enemy blinds many to their ruin. They allow him to rob them of all desire to investigate the inspired word for themselves. [<RH, April 29, 1902 par. 6>](#)

"We preach not ourselves," Paul continued, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The object of the apostles' ministry was not self-exaltation. They did not covet authority or pre-eminence. They preached Christ. This was their theme. They hid self in the Saviour. The great plan of salvation, and the life of Christ, the author and finisher of this plan, were exalted before their hearers. Christ, yesterday, today, and forever, was the burden of their teaching. [<RH, April 29, 1902 par. 7>](#)

If those who today are preaching the word of God, would cease to glory in self, and would exalt the cross of Christ, their ministry would be far more successful. If sinners can be led to give one earnest look at the cross, to obtain a full view of the crucified Saviour, all is gained. But very few ministers point sinners as they should to the Lamb of God. Few have a just estimate of the worth of souls or of the power of Christ to save. [<RH, April 29, 1902 par. 8>](#)

Satan's work is to make the truth of God of none effect. Cast out of heaven because of his transgression, his aim has ever been to defeat God's purpose for man. He seeks to make it appear that the law is imperfect, unjust, tyrannical. He declares that it is impossible for man to keep the law. And in his own power man cannot keep the law. Without a Saviour, he is without hope. [<RH, April 29, 1902 par. 9>](#)

Christ saw the helpless condition of the race, and he came to redeem them by living the life of obedience the law requires, and by paying in his death the penalty of disobedience. He came to bring us the message and means of deliverance, an assurance of salvation, not through the abrogation of the law, but through obedience made possible by his merits. [<RH, April 29, 1902 par. 10>](#)

To make it possible for human beings to be kings and priests to God, the Commander of the angels took the position of a servant. He set us a perfect example. He asks us to learn of him; for his life was an exemplification of the law. No act of sin marred his conduct. In word and deed he was without blemish. [<RH, April 29, 1902 par. 11>](#)

Christ's death shows God's great love for man. It is the pledge of our salvation. To remove the cross from the Christian would be like blotting out the sun. The cross brings us near to God, reconciling us to him. Jehovah looks upon it with the relenting compassion of a Father's love. He looks upon the suffering his Son endured in order to save the race from eternal death, and he accepts us in the Beloved. [<RH, April 29, 1902 par. 12>](#)

Without the cross, man could have no connection with the Father. On it hangs our every hope. In view of it the Christian may advance with the steps of a conqueror; for from it streams the light of the Saviour's love. When the sinner reaches the cross, and looks up to the One who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling at the cross, he has reached the highest place to which man can attain. The light of the knowledge of the glory of God is revealed in the face of Jesus Christ; and the words of pardon are spoken: Live, O ye guilty sinners live. Your repentance is accepted; for I have found a ransom. [<RH, April 29, 1902 par. 13>](#)

Through the cross we learn that our Heavenly Father loves us with an infinite and everlasting love, and draws us to him with more than a mother's yearning sympathy for a wayward child. Can we wonder that Paul exclaimed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ"? It is our privilege also to glory in the cross of

Calvary, our privilege to give ourselves wholly to him who gave himself for us. Then with the light of love that shines from his face on ours, we shall go forth to reflect it to those in darkness. <RH, April 29, 1902 par. 14>

## **April 29, 1902 An Opportunity to Give Spiritual Help**

I have never seen so good an opportunity for all who will work, to give spiritual help to their neighbors and to strangers, as is presented in the work of selling "Christ's Object Lessons." Let all who know the truth engage in this work, in the meekness of Christ and in the love of God, striving to communicate the light of truth. When you are called upon to defend a point of faith, do this in the meekness of wisdom, speaking the truth in love. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." E. G. White. <RH, April 29, 1902 par. 1>

## **May 6, 1902 An Exceeding and Eternal Weight of Glory**

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**Mrs. E. G. White**  
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"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." <RH, May 6, 1902 par. 1>

To men has been given the great work of preaching Christ. The priceless treasure has been placed in earthen vessels. God could have proclaimed his truth by sinless angels, but this was not his plan. He could have intrusted his work to men of wealth, position, learning, and eloquence; but neither was this his plan. He chose men acquainted with poverty, hardship, and suffering, men who could reach the poor and lowly. <RH, May 6, 1902 par. 2>

The power of the truth must not be accredited to men. Men must not be given the honor due to God. It must be seen that to God belongs all the glory. Therefore human beings, men compassed with infirmity, are chosen as instruments for God's work. Through them his blessings were to be conveyed to the world. Through them his glory is to shine forth into the darkness of sin. In loving ministry they are to meet the sinful and the needy. And in all their work they are to ascribe glory, honor, and praise to him who is above all and over all. <RH, May 6, 1902 par. 3>

Paul speaks to his experience in connection with the service of Christ, showing that in choosing the Christian pathway he had not been prompted by selfish motives: for it is beset with trials and temptations, Of his own experience he says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." The apostles were sometimes cast down in the conflict with evil men and evil angels, yet by the grace of God they were enabled to rise and press once more to the front. Their preservation under manifold dangers testified that Jesus lived. Deliverance, support, consolation, and fortitude came to them as they endured suffering for the Redeemer's sake. <RH, May 6, 1902 par. 4>

Paul reminds his brethren that as Christ's messengers he and his fellow laborers were continually in peril. The hardships they endured were telling on their strength. "We which live," he says, "are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you." Wearing physically through privation and toil, these ministers of Christ were conforming to his death. But that which was working death in them was bringing spiritual life and health to the Corinthians, who by a belief in the truth were being made partakers of life eternal. In view of this they were to be careful not to increase the burdens and trials of the laborers by neglect and disaffection. <RH, May 6, 1902 par. 5>

## **The Hope that Sustained Paul**

Paul continues. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." Firmly believing the reality of the truth intrusted to him, nothing could induce Paul to handle the word of God deceitfully, or to conceal the conviction of his soul. He would not purchase wealth, honor, or pleasure by a life of conformity to the opinions of the world. He was in daily expectation of martyrdom for the same faith that he had preached to the Corinthians, but he was not intimidated, knowing that he who died and rose again would raise him from the grave, and present him, with all the faithful who had accepted the truth through his labor, to the Father. <RH, May 6, 1902 par. 6>

"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." Not for self-aggrandizement did the apostles preach the gospel. It was the hope of saving souls that led them to devote their lives to this work. And it was the hope of saving souls that kept them from fainting or from ceasing their efforts because of threatened danger or actual suffering. <RH, May 6, 1902 par. 7>

"For which cause," Paul declares, "we faint not; but though our outward man perish, yet the inward man is renewed day by day." Paul felt the power of the enemy; but though his physical strength was declining, yet he faithfully and unflinchingly declared the gospel of Christ. Clad in the whole armor of God, this hero of the cross pressed forward in the conflict. His voice of cheer proclaimed him triumphant in the combat. Fixing his gaze on high, he beholds the reward of the faithful, and in tones of victory he exclaims, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." <RH, May 6, 1902 par. 8>

If Paul, troubled on every side, perplexed, persecuted, could call his trials light afflictions, of what has the Christian of today to complain? How trifling are our trials in comparison with Paul's many afflictions! They are not worthy to be compared with the eternal weight of glory awaiting the overcomer. They are God's workmen, ordained for the perfection of character. However great the deprivation and suffering of the Christian, however dark and inscrutable may seem the way of providence, he is to rejoice in the Lord, knowing that all is working for his good. <RH, May 6, 1902 par. 9>

## **How Sorrows and Trials are Made Light**

How many there are who grieve the Spirit of God by continual repining! This is because they have lost sight of Christ. If we behold him who bore our sorrows and died as our sacrifice, that we might have an exceeding weight of glory, we shall regard our heaviest sorrows and trials as light afflictions. Think of the Saviour upon the cross, bruised, smitten, mocked, yet uncomplaining and unresisting, suffering without a murmur. This is the Lord of heaven, whose throne is from everlasting. All this suffering and shame he endured for the joy that was set before him,--the joy of bringing to men the gift of eternal life. <RH, May 6, 1902 par. 10>

When the attention is fastened on the cross of Christ, the whole being is ennobled. The knowledge of the Saviour's love subdues the soul, and lifts the mind above the things of time and sense. Let us learn to estimate all temporal things in the light that shines from the cross. Let us strive to fathom the depths of humiliation to which our Saviour descended in order to make man the possessor of eternal riches. As we study the plan of redemption, the heart will feel the throb of the Saviour's love, and will be ravished by the charms of his character. <RH, May 6, 1902 par. 11>

It is the love of Christ that makes our heaven. But when we seek to tell of this love, language fails us. We think of his life on earth, of his sacrifice for us; we think of his work in heaven as our advocate, of the mansions he is preparing for those who love him; and we can but exclaim. "O the heights and depths of the love of Christ!" As we linger beneath the cross, we gain a faint conception of the love of God, and we say, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." But in our contemplation of Christ, we are only lingering round the edge of a love that is measureless. His love is like a vast ocean, without bottom or shore. <RH, May 6, 1902 par. 12>

In all true disciples this love, like sacred fire, burns on the altar of the heart. It was on the earth that the love of God was revealed through Jesus. It is on the earth that his children are to let this love shine out through blameless lives. Thus sinners will be led to the cross, to behold the Lamb of God. <RH, May 6, 1902 par. 13>

## **May 6, 1902 Preparation for the Work**

Those who engage in this work should first give themselves unreservedly to God. They should place themselves where they can learn of Christ and follow his example. He has invited them: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. Angels are commissioned to go forth with those who take up this work in true humility. <RH, May 6, 1902 par. 1>

We are to pray without ceasing, and we are to live our prayers. Faith will greatly increase by exercise. Let those who are canvassing for "Christ's Object Lessons" learn the lessons taught in the book for which they are working. Learn of Christ. Have faith in his power to help and save you. Faith is the very life blood of the soul. Its presence gives warmth, health, consistency, and sound judgment. Its vitality and vigor exert a powerful though unconscious influence. The life of Christ in the soul is as a well of water springing up unto everlasting life. It leads to a constant cultivation of the

heavenly graces and to a kindly submission in all things to the Lord. <RH, May 6, 1902 par. 2>

I speak to the workers, young and old, who are handling our books, and especially to those who are canvassing for the book that is now doing its errand of mercy: Exemplify in the life the lessons given by Christ in his sermon on the mount. This will make a deeper impression, and have a more lasting influence upon minds, than will the sermons given from the pulpit. You may not be able to speak eloquently to those you desire to help; but if you speak modestly, hiding self in Christ, your words will be dictated by the Holy Spirit; and Christ, with whom you are co-operating, will impress the heart. <RH, May 6, 1902 par. 3>

Exercise that faith which works by love and sanctifies the soul. Let none now make the Lord ashamed of them because of their unbelief. Sloth and despondency accomplish nothing. Entanglements in secular business are sometimes permitted by God in order to stir the sluggish faculties to more earnest action that he may honor faith by the bestowal of rich blessings. This is a means of advancing his work. Looking unto Jesus, not only as our example, but as the author and finisher of our faith, let us go forward, having confidence that he will supply strength for every duty. <RH, May 6, 1902 par. 4>

Much painstaking effort will be required of those who have the burden of this work; for right instruction must be given, that a sense of the importance of the work may be kept before the workers, and that all may cherish the spirit of self-denial and sacrifice exemplified in the life of our Redeemer. Christ made sacrifices at every step, sacrifices that none of his followers can ever make. In all the self-denial required of us in this work; amid all the unpleasant things that occur, we are to consider that we are yoked up with Christ, partakers of his spirit of kindness, forbearance, and self-abnegation. This spirit will open the way before us, and give us success, because Christ is our recommendation to the people.

Mrs. E. G. White.  
<RH, May 6, 1902 par. 5>

## **May 13, 1902 *Neglected Duties***

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**Mrs. E. G. White**  
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God's people are called to aggressive warfare, not against one another, but against the armies of the enemy. Never are they to relax their vigilance. Never are those who claim to be Christ's disciples to feel at ease in their church capacity, content to do nothing to rescue fallen human beings, and win them back to their loyalty. Heavenly angels are constantly ascending and descending between heaven and earth, engaged in unselfish service for humanity. Where are the men and women who will unite with these heavenly messengers? Think of what God has done for you! When you were perishing out of Christ, did not the warning message come to you, convincing you of sin, and arousing you to repentance? Did not Christ reveal himself to you as a sin-pardoning Saviour? And in the light and warmth of your first love, were you not filled with a longing to impart to others the grace that gave you newness of life? <RH, May 13, 1902 par. 1>

Do not allow your zeal for soul saving to decrease. You have become Christ's helping hand, and you are to work earnestly for those whom before your conversion you looked upon with indifference. Remember that they are in as favorable a condition as you were to be brought to repentance, and that their salvation may be of higher value to the church than was yours. Grudge not earnest, tender words and kindly deeds. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Open the windows of the soul heavenward, that the bright beams of the Sun of Righteousness may shine into your hearts. Fresh grace to impart will be given to those who keep their souls in the love of God. Duty and sacrifice are precious to them, because of their love for Christ's purchased possession. <RH, May 13, 1902 par. 2>

Those who are truly converted are eager to communicate the knowledge of God. They feel the strength of the cords that bind men and women to Christ in loving, faithful service. Once they had no interest in sinners; now they are united with Christ, and they are bound up in love with his heritage. The heart once frozen by selfishness is melted by the influence of the Spirit. They rejoice that sinners are accepted in the Beloved. <RH, May 13, 1902 par. 3>

Let the soldiers in Christ's army remember that while they are under his banner, they can never be conquered; for angels from heaven are fighting beside them. And let them remember also that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." What are our orders?--"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. Stand therefore, having your loins girt about with truth, and

having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." <RH, May 13, 1902 par. 4>

## **The Lord Has Work for You**

This is the work to which you are called. It is not for you to sit and listen to discourse after discourse, feeling content to do nothing, making no use of the word you hear, and often criticising the ministers. Go to work, helping on the right hand and on the left. Visit your neighbors and in a friendly way, and become acquainted with them. Use every favorable opportunity, in co-operation with the heavenly agencies, to draw them under Christ's banner. <RH, May 13, 1902 par. 5>

Those who do not take up this work, those who act with the indifference that some have manifested, will soon lose their first love, and will begin to censure, criticise, and condemn their own brethren. <RH, May 13, 1902 par. 6>

The Lord has a work for every one to do. As God's people act their part with faithfulness, the light will shine forth, extending farther and farther, from neighborhood to neighborhood. In places nigh and afar off there will be revivals and conversions. The light and power of the message will be seen and felt. <RH, May 13, 1902 par. 7>

Let there be no indifference; for we are living amid the perils of the last days. Each one must act his part in extending and enlarging the kingdom of God. Every effort made by the human agent to co-operate with the Holy Spirit prepares him to accomplish the work God has been fitting him through his grace to do. God desires his people to use all their talents in his service. He wants them to labor for those outside the fold. He wants them to improve their capabilities, that they may become wise unto salvation, and by contemplating their duty to him and to their fellow men, learn to help others. Workers are to be trained who will train and educate others. Thus the good work will go forward, and whole communities will be blessed. Men and women will be brought into the fold at the eleventh hour, and if they are earnest and faithful, the Lord will accept them and work through them. As they put on Christ, their minds are filled with the treasures of heavenly truth, which they give to others, to be given by them to still others. <RH, May 13, 1902 par. 8>

We are living in the time of the end, a time crowded with events in process of fulfillment, all working to bring about that great day when Christ shall be revealed in the clouds of heaven with power and great glory. The last years of probation are fast closing. The signs of the times--the wars and rumors of wars, the strikes, murders, robberies, and accidents--tell us that the end of all things is at hand. Who can doubt the truth of the prophet's words. "The wicked shall do wickedly: and none of the wicked shall understand"? Many of the inhabitants of the world have given themselves into Satan's control. They co-operate with him, helping him to carry out his plans against the government of God. Under his guidance, men have lost their horror of bloodshed and murder. <RH, May 13, 1902 par. 9>

Satan himself stands at the head of his army, striving with all his power to perfect the force over which he rules, that he may wreak his vengeance on God's people. Knowing that his time is short, he has come down with great power, to work against all that is good. In the Scriptures, he is represented as walking up and down as a roaring lion, seeking whom he may devour. He fills the minds of his instrumentalities with hatred against God and with an intense desire for revenge. <RH, May 13, 1902 par. 10>

## **The Last Conflict**

Determined to efface the image of God in man. Satan works with an intensity of effort to hide God from view. Not openly does he work, but secretly, mingling error with truth, so seeking to bring confusion and distress. But in proportionate power God works to counteract Satan's plans and to bring to light his hidden purposes. When the enemy has seemed to be gaining a signal victory over righteousness, God has been working with mighty power in behalf of his people. <RH, May 13, 1902 par. 11>

The stress of great temptation is already upon us. We are now to unite with one another in doing the work that Christ did when he was upon this earth. We are to be one in Christ. Thus we are to show our faithfulness to God, to our Redeemer, and to all who are born into his kingdom. Among the people of God there is to be no dissension, no controversy, no warfare against one another. Satan's strong efforts against good, that terrible hatred of his agencies against God's agencies, emphasize the need of union and harmony among the forces of righteousness. We have no time to wrestle and contend among ourselves, no time to work on suppositions, or cherish prejudices. It is too late for this, brethren; for Christ is at the door. <RH, May 13, 1902 par. 12>

A terrible conflict is before us. We are nearing the battle of the great day of God Almighty. That which has been held

in control is to be let loose. The angel of mercy is folding her wings, preparing to step down from the throne, and leave the world to the control of Satan. The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against those who serve him, and soon, very soon, will be fought the last great battle between good and evil. The earth is to be the battlefield --the scene of the final contest and the final victory. Here, where for so long Satan has led men against God, rebellion is to be forever suppressed. <RH, May 13, 1902 par. 13>

God's people are to bear a hold, decided testimony for the truth, unfolding the purposes of God by the witness of pen and voice. In place after place, they are to proclaim the message of God's word. By converted, sanctified, holy men and women the message of warning is to be proclaimed, that the prayer may be answered, "Thy kingdom come. Thy will be done in earth, as it is in heaven." <RH, May 13, 1902 par. 14>

All heaven is in activity, and the angels of God are waiting to co-operate with those who will devise plans by which the souls for whom Christ died may hear the glad tidings of salvation. Angels who minister to those who shall be heirs of salvation, are saying to every true saint, "There is work for you to do. Go, stand and speak to the people all the words of this life." <RH, May 13, 1902 par. 15>

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## **May 13, 1902 *All to Co-operate***

A good beginning has been made in the sale of "Christ's Object Lessons." What is needed now is an earnest, united effort to complete the work that has been so well begun. In the Scriptures we read, "Not slothful in business; fervent in spirit; serving the Lord." Rom. 12:11. Every branch of God's cause is worthy of diligence; but nothing could be more deserving than this enterprise at this time. A decided work is to be done in accomplishing God's plan. Let every stroke tell for the Master in the selling of "Christ's Object Lessons." Let all who possibly can, join the workers. <RH, May 13, 1902 par. 1>

From the success of the efforts already made, we see that it is far better to obey God's requirements today than to wait for what we might think a more favorable season. We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted for life service under Christ's banner. <RH, May 13, 1902 par. 2>

God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after his own order. <RH, May 13, 1902 par. 3>

The present is an opportunity which we cannot afford to lose. We call upon all our people to help to the utmost of their ability just now. We call upon them to do a work that will be pleasing to God in purchasing the book. We ask that every available means be used to assist in its circulation. We call upon the presidents of our conferences to consider how they can forward this enterprise. We call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, and to make a decided forward movement in the path of self-denial by giving a part of their earnings for the help of our schools. <RH, May 13, 1902 par. 4>

A general movement is needed, and this must begin with individual movements. In every church let every member of every family make determined efforts to deny self, and to help forward the work. Let the children act a part. Let all co-operate. Let us do our best at this time to render to God our offering, to carry out his specified will, and thus make an occasion for witnessing for him and his truth in a world of darkness. The lamp is in our hands. Let its light shine forth brightly. <RH, May 13, 1902 par. 5>

Young men, you who think of entering the ministry, take up this work. The handling of the book placed in your hands by the Lord is to be your educator. In improving this opportunity you will certainly advance in a knowledge of God and of the best methods for reaching the people. <RH, May 13, 1902 par. 6>

The Lord calls for young men and women to enter his service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are constantly learning of the Great Teacher. The Lord will open ways before those who will respond to his call. <RH, May 13, 1902 par. 7>

Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict that will grow more and more severe as we approach the closing struggle.

Mrs. E. G. White. <RH, May 13, 1902 par. 8>

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## **May 13, 1902 *The Work in All Lands***

The work for the relief of our schools should be taken up by our people in all countries. Let it be entered upon by our

churches in Australasia. Our school there is in need of help, and if our people will take hold of the work unitedly, they can do much toward lifting the burden of debt; they can encourage the hearts of those who are laboring to build up this, the Lord's instrumentality; and they can aid in extending its influence of blessing to far heathen lands and to the islands of the sea. <RH, May 13, 1902 par. 1>

We trust that our publishing house in Australia will make liberal terms in the publication of "Christ's Object Lessons." The Lord has greatly blessed this institution, and it should present to him a thank offering by making no stinted donation toward freeing the school from debt. We feel sure that it will take up the work and act its part nobly. And this co-operation with God will prove to the Australian publishing house as great a blessing as it has proved to our institutions in America. <RH, May 13, 1902 par. 2>

Move out in this work, my brethren in Australasia. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Have we not proved this in the past? As we have moved out, trusting God's promise, things unseen, except by the eye of faith, have become things seen. As we have walked and worked by faith, God has fulfilled to us every word he has spoken. The evidence we have of the faithfulness of his promises should check every thought of unbelief. It is a sin to doubt, and we do not believe that our brethren in Australasia will be guilty of this. <RH, May 13, 1902 par. 3>

The Lord has done much for you all through your borders. Lift up your eyes, and look on the fields, already white for the harvest. Praise God that his word has been verified beyond all our conception. <RH, May 13, 1902 par. 4>

I call upon our people to enter earnestly and disinterestedly upon the work of freeing the school from debt. Let the publishing house do its part in the publication of the book. Let our people throughout Australasia take hold of the sale of "Christ's Object Lessons." God will bless them in this work. <RH, May 13, 1902 par. 5>

The workers in England should make every possible effort in the sale of this book, that a school may be established in that country. My brethren in England, Germany, and all other European countries where the light of truth is shining, take hold of this work. Let this book be translated into the different languages, and circulated in the different countries of Europe. Let our canvassers in all parts of Europe be encouraged to help in its sale. The sale of this book will do much more than to aid in freeing our institutions from debt. It will open the way for our larger books to find a ready market. Thus the truth will reach many who otherwise would not receive it. <RH, May 13, 1902 par. 6>

I appeal especially to our brethren in Scandinavia. Will you not take hold of the work which God has given you? Will you not labor to the utmost of your ability to relieve the embarrassed institutions in your field? Do not labor on in despair, saying, "We can do nothing." Cease to talk discouragement. Take hold of the arm of Infinite Power. Remember that your brethren in other lands are uniting to give you help. Do not fail nor be discouraged. The Lord will uphold his workers in Scandinavia if they will act their parts in faith, in prayer, in hopefulness, doing all they can to advance his cause and hasten his coming. <RH, May 13, 1902 par. 7>

Let a most earnest effort be made by our people in England to inspire their brethren in Scandinavia with faith and courage. Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty. <RH, May 13, 1902 par. 8>

Remember that the nearer we approach the time of Christ's coming, the more earnestly and firmly we are to work; for we are opposed by the whole synagogue of Satan. We do not need feverish excitement, but that courage which is born of genuine faith.

Mrs. E. G. White. <RH, May 13, 1902 par. 9>

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## **May 20, 1902 Come Up to the Help of the Lord**

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**Mrs. E. G. White**  
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As the children of Israel neared the borders of the promised land, Moses selected a man from each tribe, and sent them to view the land of Canaan, saying to them, "Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strongholds; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be of good courage, and bring of the fruit of the land." <RH, May 20, 1902 par. 1>

After forty days the spies returned, bringing specimens of the fruit of the land. But all save two returned with a faithless report. "We came unto the land whither thou sentest us," they began, "and surely it floweth with milk and

honey. . . . Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. And the Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan." [<RH, May 20, 1902 par. 2>](#)

The unbelief of the spies cast a gloomy shadow over the congregation; and the mighty power of God, so often manifested in behalf of his chosen people, was forgotten. The people did not wait to reflect. They did not reason that he who had brought them thus far would certainly give them the land of promise; they did not call to mind how wonderfully God had delivered them from their oppressors, cutting a path through the sea, and destroying the pursuing hosts of Pharaoh. They left God out of the question, and acted as if they must depend solely on the power of arms. [<RH, May 20, 1902 par. 3>](#)

They were desperate in their disappointment and despair. A wail of agony arose and mingled with the confused murmur of voices. Caleb comprehended the situation, and, bold to stand in defense of the word of God, he did all in his power to counteract the evil influence of his unfaithful associates. For an instant the people were stilled to listen to his words of hope and courage respecting the goodly land. He did not contradict what had already been said: the walls were high, the Canaanites strong. But God had promised the land to Israel. "Let us go up at once, and possess it," Caleb urged: "for we are well able to overcome it." [<RH, May 20, 1902 par. 4>](#)

Caleb's words excited the anger of the ten spies, and they cried vehemently, "We be not able to go up against the people: for they are stronger than we. . . . The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." [<RH, May 20, 1902 par. 5>](#)

## Israel's Sin and Moses' Prayer

"And all the congregation lifted up their voice, and cried; and the people wept that night." Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason. They cursed Moses and Aaron, forgetting that God hearkened to their wicked speeches, and that, enshrouded in the pillar of cloud, the Angel of God's presence was witnessing their terrible outburst of wrath. In bitterness they cried. "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" With the utterance of their discontent, their bitterness grew, until they began to reproach God, saying, "And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said to one another, Let us make a captain, and let us return into Egypt." [<RH, May 20, 1902 par. 6>](#)

Cut to the heart by the rebellion of the people, feeling the enormity of their sin. "Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel." And again Caleb and Joshua tried to reassure the people. Above the tempest of lamentation and rebellious grief their clear, ringing voices were heard, saying: "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not." [<RH, May 20, 1902 par. 7>](#)

But the congregation would not listen to the earnest entreaty. The unfaithful spies were loud in their denunciations of Caleb and Joshua, and the cry was raised to stone them. The insane mob seized missiles with which to slay these faithful men. They rushed forth with yells of madness, when suddenly the stones dropped from their hands, a hush fell upon them, and they shook with fear. God had interposed to check their murderous designs. The glory of his presence, like a flaming light, illuminated the tabernacle. All the people beheld the signal of the Lord. A mightier One than they had revealed himself, and no one dared continue his resistance. The spies who brought the evil report crouched, terror stricken, and with bated breath sought their tents. [<RH, May 20, 1902 par. 8>](#)

Moses now arose, and entered the tabernacle. And God said to him, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they." [<RH, May 20, 1902 par. 9>](#)

Unable to endure the thought of Israel's destruction, Moses pleaded: "If thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. . . . Let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." [<RH, May 20, 1902 par. 10>](#)



And God said, "I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened unto my voice; surely they shall not see the land which I swear unto their fathers. . . . Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come unto the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." <RH, May 20, 1902 par. 11>

## **Israel's History Our Admonition**

For our admonition, upon whom the ends of the world are come, was this history recorded. How often the people of God today live over the experience of the children of Israel! How often they murmur and complain! How often they draw back when the Lord bids them go forward! The cause of God is suffering for want of men like Caleb and Joshua, men of fidelity and unshaken trust. God calls for men who will give themselves to him to be imbued with his Spirit. The cause of Christ and humanity demand sanctified, self-sacrificing men, men who will go forth without the camp, bearing the reproach. Let them be strong, valiant men, fit for worthy enterprises, and let them make a covenant with God by sacrifice. <RH, May 20, 1902 par. 12>

Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty. Remember that the nearer we approach the time of Christ's coming, the more earnestly we are to work; for we are opposed by the whole synagogue of Satan. We do not need feverish excitement, but that courage which is born of genuine faith. <RH, May 20, 1902 par. 13>

We need greater faith in the progress of the cause of God. When the Lord gives us a work to do, let us not stop to inquire into the reasonableness of the command or the probable result of our effort to obey. Workers for Christ are never to think, much less to speak, of failure in their work. Though the outward appearance may be unpromising, energy and trust in God will develop resources. <RH, May 20, 1902 par. 14>

If we restrain the expression of unbelief, and by hopeful words and prompt movements strengthen our own faith and the faith of others, our vision will grow clearer. <RH, May 20, 1902 par. 15>

Be strong, and talk hope. Press your way through obstacles. God's word is your assurance. Approach your Saviour with the full confidence of living faith, joining your hands with his. Go where he leads the way. Whatsoever he says to you, do. He will teach you just as willingly as he will teach some one else. <RH, May 20, 1902 par. 16>

"Faith is the substance of things hoped for, the evidence of things not seen." Have we not proved this in the past? As we moved out, trusting God's promises, things unseen, except by the eye of faith, have become things seen. As we have walked and worked by faith, God has fulfilled to us every word he has spoken. The evidence we have of the faithfulness of his promise should check every thought of unbelief. <RH, May 20, 1902 par. 17>

Often the Christian life is beset with dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly, "Go forward." Let us obey the command, even though our sight cannot penetrate the darkness. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears, and there remains no risk of failure or defeat, will never obey. <RH, May 20, 1902 par. 18>

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## **May 27, 1902 A Reform Needed**

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**Mrs. E. G. White**  
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If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth. <RH, May 27, 1902 par. 1>

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the

danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them. <RH, May 27, 1902 par. 2>

In all our work we must obey the laws which God has given, that the physical and spiritual energies may work in harmony. Men may have a form of godliness, they may even preach the gospel, and yet be unpurified and unsanctified. Ministers should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame--those weak in the faith -- out of the way. If while proclaiming the most solemn and important message God has ever given, men war against the truth by indulging wrong habits of eating and drinking, they take all the force from the message they bear. <RH, May 27, 1902 par. 3>

Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. A diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth. <RH, May 27, 1902 par. 4>

The Word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual nature. Lustful eating wars against health and peace. Thus a warfare is instituted between the higher and the lower attributes of the man. The lower propensities, strong and active, oppress the soul. The highest interests of the being are imperiled by the indulgence of appetites unsanctioned by Heaven. <RH, May 27, 1902 par. 5>

Great care should be taken to form right habits of eating and drinking. The food eaten should be that which will make the best blood. The delicate organs of digestion should be respected. God requires us, by being temperate in all things, to act our part, toward keeping ourselves in health. He cannot enlighten the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling. <RH, May 27, 1902 par. 6>

## Common Errors in Diet

Intemperance is seen in the quantity as well as in the quality of food eaten. The Lord has instructed me that as a general rule we place too much food in the stomach. Many make themselves uncomfortable by overeating, and sickness is often the result. The Lord did not bring this punishment on them. They brought it on themselves, and God desires them to realize that pain is the result of transgression. <RH, May 27, 1902 par. 7>

Daily abused, the digestive organs cannot do their work well. A poor quality of blood is made, and thus, through improper eating, the whole machinery is crippled. Give the stomach less to do. It will recover if proper care is shown in regard to the quality and quantity of food eaten. <RH, May 27, 1902 par. 8>

Many eat too rapidly. Others eat at one meal varieties of food that do not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonored when the stomach is abused, they would deny the appetite, and thus give the stomach opportunity to recover its healthy action. While sitting at the table, we may do medical missionary work by eating and drinking to the glory of God. <RH, May 27, 1902 par. 9>

To eat on the Sabbath the same amount of food eaten on a working day, is entirely out of place. The Sabbath is the day set apart for the worship of God, and on it we are to be specially careful in regard to our diet. A clogged stomach means a clogged brain. Too often so large an amount of food is eaten on the Sabbath that the mind is rendered dull and stupid, incapable of appreciating spiritual things. The habits of eating have much to do with the many dull religious exercises of the Sabbath. The diet for the Sabbath should be selected with reference to the duties of the day on which the purest, holiest service is to be offered to God. <RH, May 27, 1902 par. 10>

Eating has much to do with religion. The spiritual experience is greatly affected by the way in which the stomach is treated. Eating and drinking in accordance with the laws of health promote virtuous actions. But if the stomach is abused by habits that have no foundation in nature, Satan takes advantage of the wrong that has been done, and uses the stomach as an enemy of righteousness, creating a disturbance which affects the entire being. Sacred things are not appreciated. Spiritual zeal diminishes. Peace of mind is lost. There is dissension, strife, and discord. Impatient words are spoken, and unkind deeds are done; dishonest practices are followed, and anger is manifested,--and all because the nerves of the brain are disturbed by the abuse heaped on the stomach. <RH, May 27, 1902 par. 11>

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach afflicts the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings when he should say Yea, he says Nay. He makes propositions that are wide of the mark, because the food he has eaten has

benumbed his brain power. <RH, May 27, 1902 par. 12>

## Relation of Health Principles to Spirituality

The failure to follow sound principles has marred the history of God's people. There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have been seen had God's people walked in the light. <RH, May 27, 1902 par. 13>

Shall we who have had such great opportunities allow the people of the world to go in advance of us in health reform? Shall we cheapen our minds and abuse our talents by wrong eating? Shall we transgress God's holy law by following selfish practices? Shall our inconsistency become a byword? Shall we live such unchristianlike lives that the Saviour will be ashamed to call us brethren? <RH, May 27, 1902 par. 14>

Shall we not rather do that medical missionary work which is the gospel in practice, living in such a way that the peace of God can rule in our hearts? Shall we not remove every stumblingblock from the feet of unbelievers, ever remembering what is due to a profession of Christianity? Far better give up the name of Christian than make a profession and at the same time indulge appetites which strengthen unholy passions. <RH, May 27, 1902 par. 15>

God calls upon every church member to dedicate his life unreservedly to the Lord's service. He calls for decided reformation. All creation is groaning under the curse. God's people should place themselves where they will grow in grace, being sanctified, body, soul, and spirit, by the truth. When they break away from all health-destroying indulgences, they will have a clearer perception of what constitutes true godliness. A wonderful change will be seen in the religious experience. <RH, May 27, 1902 par. 16>

The apostle plainly states that those who reach a high standard of righteousness must be temperate in all things. The Lord sends this message to his people: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." <RH, May 27, 1902 par. 17>

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." <RH, May 27, 1902 par. 18>

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## May 27, 1902 *An Appeal for the Southern Work*

*To Our Churches in America:*

There is a heavy burden on my soul in regard to the Southern work. Something has already been done in the South; but the work must advance much more rapidly than it has been advancing. A publishing house has recently been established in Nashville to print reading matter suitable for the different classes of people in that field. The needs of this new institution have been presented before our Northern churches, and, in response to the calls of our brethren, many gifts, large and small, have been made. We thank the Lord that he has aroused some of the brethren to establish and sustain the publishing house in Nashville. The establishment of this institution is an advance movement, and will accomplish much good. This institution will still need to be sustained by gifts and offerings, just as the publishing houses in Battle Creek and Oakland were sustained when they were first established. <RH, May 27, 1902 par. 1>

Sanitarium work has also been begun in Nashville. This must be given support. Medical missionary work is indeed the helping hand of the gospel ministry. It opens the way for the entrance of truth. <RH, May 27, 1902 par. 2>

These newly established interests should receive help from our people. Those living in places where the truth has been long established should remember the needs of the preparatory work to be done in Nashville. This place has been selected as a center because of the large educational institutions situated in and near it. In these institutions there are those who are doing a noble work for the people of the South. They must be given opportunity to hear the message that is to prepare a people to stand in the day of the Lord. <RH, May 27, 1902 par. 3>

Words have come to me from the One highest in authority. My Instructor asked, "In establishing the work in the Southern field, will you do less than you have done in more favorable places,--less than you have done in Michigan and on the Pacific Coast?" I responded, "No, Lord." Then the word came: "You have no time to lose in establishing the

work in the Southern field. Many are saying in their hearts, 'My Lord delayeth his coming.' But the Word of the Lord declares:-- <RH, May 27, 1902 par. 4>

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. <RH, May 27, 1902 par. 5>

"And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." <RH, May 27, 1902 par. 6>

It is high time that we awake out of sleep. In the Lord's vineyard there should be one hundred workers where now there is but one. If we move forward in faith, the Lord will care for us. He declares:-- <RH, May 27, 1902 par. 7>

"Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. <RH, May 27, 1902 par. 8>

"But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." <RH, May 27, 1902 par. 9>

The time has come for those who have a large amount of means invested in houses and lands, to begin to dispose of their possessions. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." <RH, May 27, 1902 par. 10>

My brethren and sisters in the faith of Christ's soon coming, I ask you how it will be with you when you stand before the great white throne, to answer to God for the talents he has intrusted to you? If you hoard your money, if you invest it in houses and costly furniture, how can you meet your Lord in peace? Your heart will be where your treasure is. <RH, May 27, 1902 par. 11>

If in the providence of God you have been given means, do not settle down with the thought that you need not engage in useful labor, that you have enough, and can eat, and drink, and be merry. Do not stand idle while others are struggling to obtain means for the cause. If you do less than your duty in giving help to the perishing, remember that your indolence is incurring guilt. Before it is forever too late, begin to reform. Invest less in worldly enterprises, and use your means in creating increased facilities for giving the third angel's message to the world. The time will soon come when no man can buy or sell, save he who has the mark of the beast. We have no time to lose. The end is near. But opportunity is still offered for your talent of means now buried in worldly possessions, to be transferred to the Lord's work. <RH, May 27, 1902 par. 12>

God desires his people to do far more for the establishment of his church, far more for the maintenance of the cause of truth. Keeping the glory of God in view will enable us to make a wise use of his goods. If God gives us much of this world's goods, it is not that we may selfishly hoard them, or that we may crave for more, but that we may freely impart to those not so richly blessed. Nothing so refreshes the spirit as giving gladly and willingly of the blessings God has so freely given us. The life of the soul is revived by the sight of the good thus accomplished, and by a sense that a conscientious use has been made of the Lord's goods. <RH, May 27, 1902 par. 13>

All are being tested and tried. By the way in which we do the work Christ has given us to do in his absence, we decide our future destiny. Many neglect their God-given work. They refuse to be his helping hand. Let us fear to fall short of God's plan for us. His servants are to be ever on duty, working always for the uplifting of those for whom he gave his life. <RH, May 27, 1902 par. 14>

Christ, the Master of the household, has gone to prepare for us mansions in the heavenly city. We are waiting for his return. Let us honor him in his absence by doing with faithfulness the work he has placed in our hands. Waiting, watching, working, we are to prepare for his return. If we are faithful, if we serve him with full purpose of heart, he will receive us with the gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He will receive us with honor. To us will be given a crown of glory that fadeth not away, and a new name, "which no man knoweth saving he that receiveth it." Those who follow Christ here will one day "follow the Lamb whithersoever he goeth." <RH, May 27, 1902 par. 15>

I am instructed to say that slowly, but surely, the wheel of Providence is turning. We know not how soon our Lord will say, "It is done." His coming is drawing nigh. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." <RH, May 27, 1902 par. 16>

Great and solemn events are soon to take place; and the Lord says, "I will scatter; and I will also gather together a people to serve me." God's judgments are in the land. To the whole world the warning message is to be given. <RH, May 27, 1902 par. 17>

I inquire of those upon whom for so long the light of truth has been shining, In this time of such solemn importance, what are you going to do to advance the work necessary to be done in saving perishing souls? There is much to be done for the Master. He calls upon all to watch, that when he comes, they may open to him immediately. He asks you to do his commandments, to bring forth much fruit because you are branches of the true Vine. As you bear much fruit, his joy will remain in you. <RH, May 27, 1902 par. 18>

My brethren, what are you going to do in regard to the Southern field? With earnest effort, you are to strive to establish memorials for God throughout the Southern States. A great work is before us in the South. The brethren there need means to erect inexpensive buildings that are necessary for the carrying forward of work that must be done speedily. Churches should be raised up; houses of worship should be built; small schools and sanitariums should be established; and the publishing interests should be strengthened. <RH, May 27, 1902 par. 19>

I am instructed to call upon my brethren in the different conferences of America to take a greater interest in the Southern work than you have taken. From the light that the Lord has been pleased to give me, there is resting upon you a duty to look upon this destitute field, and to do more for it than you have yet done. The Lord has blessed you with means to help carry forward his work, and he now calls upon you to be faithful to your stewardship by helping advance the work in this long-neglected portion of his vineyard. Let the churches arise as one, and work earnestly, as those who are walking in the full light of truth for these last days. <RH, May 27, 1902 par. 20>

In the name of the Lord, I call upon my brethren to do something to strengthen the publishing interests and to help establish other lines of work in the South, and to do it *now*. Soon it will be too late to do anything. Soon our opportunities to work will have passed by forever. The plagues of God are already beginning to be poured out upon the earth. The evidences before us indicate that God's Spirit is being withdrawn from the earth. Only a little while longer shall we be permitted to labor, and then in heaven it will be said, "It is done." "He that is unjust, let him be unjust *still*: and he which is filthy, let him be filthy *still*: and he that is righteous, let him be righteous *still*: and he that is holy, let him be holy *still*." <RH, May 27, 1902 par. 21>

Brethren and sisters, *now* is the time to make haste to do something. Will you *now* give of your means to advance the work in the South? If you have in your possession houses and lands that you do not need, will you sell them, and invest the means thus obtained in more firmly establishing the various lines of work that have been begun in the Southern field? <RH, May 27, 1902 par. 22>

To rescue the fallen race from the thralldom of sin, Christ came to the world, and died on Calvary. He gave his all to us. What are we willing to give to him? <RH, May 27, 1902 par. 23>

Those who at such a time as this defraud God, will suffer eternal loss. "Sell that ye have, and give alms." Put your money in the bank of heaven. Thus invested, it will yield an infinitely higher rate of interest than if placed in the banks of this world. <RH, May 27, 1902 par. 24>

Divine grace accompanies those who deny self for the sake of the work of the Redeemer. This grace is woven into all they do. The blessing of good works will follow them into the eternal world. They are wise stewards. By their right use of the Lord's goods, they are laying up treasure that will endure through the ceaseless ages of eternity.

Ellen G. White. <RH, May 27, 1902 par. 25>

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## **June 3, 1902 A Warning to the Workers in God's Cause**

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**Mrs. E. G. White**  
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The Lord reveals the power of his word today as he did to ancient Israel; but how difficult it is for the truth that is not in harmony with men's ideas to make a favorable impression on the mind. If the workers who have seen God's dealing with his people during the rise and progress of the cause will strengthen the faith of the people of God by reviewing past blessings and mercies, they themselves will be blessed, and their work will prove a blessing to those who have not had the experience they have had. As they recount the sacrifices made by those who led out in the work, and tell of the power God manifested to keep his work free from error and extravagance, they will have a molding influence for good. <RH, June 3, 1902 par. 1>

Those who enter the work at the present time know comparatively little of the self-denial and self-sacrifice of those

upon whom the Lord laid the burden of his work at its beginning. The experience of the past should be told them again and again; for they are to carry forward the work with the same humility and self-sacrifice that characterized the true workers in the past. A stern conflict is going on between the Prince of life and the prince of darkness--a conflict that calls for constant vigilance on the part of Christ's soldiers. There must be no sleepy watchmen on the walls of Zion.

<RH, June 3, 1902 par. 2>

God's workers must allow him to choose his own instruments for the work he is doing. If for any cause men refuse to accept the ways of the Lord, if they resist the light sent from heaven, they will at last be found among the workers of iniquity. And when men, after serving on the side of Christ, take a position against him, they exert an influence as much more dangerous than those who have never professed to serve Christ as their light has been greater. The only hope for such ones is to seek the Lord with humility of heart, that they may see the error they have made. Then let them honestly and frankly confess their sin. They have the sure word of God that if they do this, they will find pardon. But if they refuse to acknowledge their mistake, if they refuse to seek pardon, their sin will witness against them in the day of judgment. <RH, June 3, 1902 par. 3>

Those who have laid stumbling-blocks before the feet of the inexperienced, clouding with doubt the minds of those who have not a personal knowledge of the Lord's dealing with his people in the past, can undo their work only by making their confession as broad as their influence for wrong has been, reaching all to whom, by their resistance of the Holy Spirit, they have brought uncertainty and confusion. <RH, June 3, 1902 par. 4>

## The Only Safe Way

Our God is a jealous God. He will not be trifled with. Those who make straight paths for their feet must confess their sins. Then God's wisdom will overrule their mistakes for their own good and for the good of his people. He will give them the heavenly anointing, and they will see that his hand is leading his people in the right way. They will see how dangerous was the path upon which they entered when they allowed Satan to control them. <RH, June 3, 1902 par. 5>

It was very humiliating for Saul to learn that all the time he had thought he was doing God service, he had been persecuting Christ, using his power against the truth. The Saviour revealed himself to Saul, and the Pharisee was filled with abhorrence of himself and his work. He was made physically blind by the glory of him whom in the past he had blasphemed, but it was that he might have spiritual sight. During the days and nights of his blindness, he had time for reflection, and he no longer saw himself righteous but sinful, his thoughts, words, and actions, condemned by the law. The thought of his zeal in persecuting God's people filled him with bitter remorse. Hopeless and helpless, he cast himself on Jesus as the only one who could pardon him, and clothe him with righteousness. <RH, June 3, 1902 par. 6>

My brethren, some of you have been doing as Saul did,--despising the messages God has sent for the salvation of his people. You have used your capabilities to make God's work of none effect. You need to repent and be forgiven. Unless you have this experience, you cannot be saved. <RH, June 3, 1902 par. 7>

It was a hard struggle for Paul--heretofore able to say of himself, as far as outward acts were concerned, as "touching the righteousness which is in the law, blameless"--to see himself a transgressor, all his supposed goodness swept away. It was a hard struggle for him to give up his supposed righteousness, and cast himself for salvation on the One he had despised. But he yielded to the convictions of the Spirit. The far-reaching claims of the law of God took hold of his life, reaching to the thoughts and emotions of his sin-corrupted heart. With eyes anointed by the grace of God, he saw the mistakes of his life. From a proud Pharisee, who thought himself justified by his good works, he was changed to a humble suppliant for mercy. The tongue, once so ready to blaspheme the name of Christ, became eloquent in sounding the praises of him who had called him out of darkness into his marvelous light. <RH, June 3, 1902 par. 8>

Writing later of this, Paul says, "I was alive without the law once: but when the commandment came, sin revived, and I died." O that the same power that converted Paul might go forth today to soften and subdue hearts! Then wrongs would not be varnished over, but open-hearted confessions would be heard. <RH, June 3, 1902 par. 9>

No way has been provided by which men can pass lightly over their errors. The only safe way is to send sins beforehand to judgment by coming to Christ with the humility and simplicity of a little child. Men must confess their sins, else they will be left in hardness of heart. Light rejected becomes to the rejecter darkness blacker than the darkness of midnight. <RH, June 3, 1902 par. 10>

## Beware of Prejudice and Unbelief

In the past some have followed a course of action that has been displeasing to God. They have viewed matters in a distorted light. That which might be to them joy and peace in the Holy Ghost appears inconsistent, and they put on the

armor of Satan to war against the work of God. The testimony of the Spirit of God is no more to them than the word of men, because in their blindness they cannot distinguish between truth and error. <RH, June 3, 1902 par. 11>

The messengers God has seen fit to send have not been infallible. They have been weak, erring human beings; but the Lord wrought through them as they gave themselves up to his service. The word spoken was adapted to the necessities of God's people; the evidence of truth was clearly and distinctly presented. The reason the word did not have the desired effect on the hearers was not that there was a lack of evidence; for link after link was produced until the chain was complete; but the minds of the hearers were filled with prejudice. They were not willing to accept evidence, and tried to make the Bible sustain their ideas, instead of changing their ideas to meet the Bible. <RH, June 3, 1902 par. 12>

The Jews watched Christ, hoping to catch from his lips some word at which they might take offense. Is not this done today? Men refuse to give up their own ideas. They are not humble enough to acknowledge the divine origin of that which is not in harmony with their opinions. <RH, June 3, 1902 par. 13>

The Lord knows the honest in heart. He hears their prayers, and sends them divine light. The Holy Spirit sends the truth home with power to the hearts of all who are not hardened by unbelief. Christ rejoiced when the evidence rejected by the men who thought themselves wise, was accepted by those who in comparison might be called babes in knowledge. He who feels secure in his own wisdom must become as a little child, else he will never wear the crown of eternal life. He must be willing to learn the lessons Christ has for him to learn, willing to say with John the Baptist, "He must increase, but I must decrease." <RH, June 3, 1902 par. 14>

What words can I trace to arouse my ministering brethren to a sense of the responsibility resting on them? How fearful their position if, while professing to be watchmen on the walls of Zion, they lay stumbling-blocks in the way of their less experienced brethren, leading them to question the precious messages God sends! Christ promised success to his disciples if they would place themselves under the bright beams of the Sun of Righteousness. They were not authorized to preach a single discourse except under the influence of the Holy Spirit. They had strict orders to tarry in Jerusalem until they were endued with power from on high. Do the workers today regard the possession of the Holy Spirit essential to the success of their work? We have had sermonizing and theorizing until the churches are ready to die. The Holy Spirit must come upon God's people. Then the truth will go forth with mighty power. <RH, June 3, 1902 par. 15>

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## **June 3, 1902 Results of the Work**

Through the work for the relief of our schools a fourfold blessing will be realized,--a blessing to the schools, to the world, to the church, and to the workers. <RH, June 3, 1902 par. 1>

While funds are gathered for the relief of the schools, the best reading matter is being placed in the hands of a large number of people, who, if this effort had not been made, would never have seen "Christ's Object Lessons." There are souls in desolate places who will be reached by this effort. The lessons drawn from the parables of our Saviour will be to very many as the leaves of the tree of life. <RH, June 3, 1902 par. 2>

It is the Lord's design that "Christ's Object Lessons," with its precious instruction, shall unify the believers. The self-sacrificing efforts put forth by the members of our churches will prove a means of uniting them, that they may be sanctified, body, soul, and spirit, as vessels unto honor, prepared to receive the Holy Spirit. Those who seek to do God's will, investing every talent to the best advantage, will become wise in working for his kingdom. They will learn lessons of the greatest value, and they will feel the highest satisfaction of a rational mind. Peace and grace and power of intellect will be given them. <RH, June 3, 1902 par. 3>

As they carry this book to those who need the instruction it contains, the workers will gain a precious experience. This work is a means of education. Those who will do their best as the Lord's helping hand to circulate "Christ's Object Lessons," will obtain an experience that will enable them to be successful laborers for God. Very many, through the training received in this work, will learn how to canvass for our larger books, which the people need so much. <RH, June 3, 1902 par. 4>

All who engage in the work aright, cheerfully and hopefully, will find it a very great blessing. The Lord does not force any to engage in his work, but to those who place themselves decidedly on his side he will give a willing mind. He will bless all who work out the spirit which he works in. To such workers he will give favor and success. As field after field is entered, new methods and new plans will spring from new circumstances. New thoughts will come with the new workers who give themselves to the work. As they seek the Lord for help, he will communicate with them. They will receive plans devised by the Lord himself. Souls will be converted, and money will come in. The workers will find waste places of the Lord's vineyard lying close beside fields that have been worked. Every field shows new places to win. All that is done brings to light how much more still remains to be done. <RH, June 3, 1902 par. 5>

As we work in connection with the Great Teacher, the mental faculties are developed. The conscience is under divine guidance. Christ takes the entire being under his control. <RH, June 3, 1902 par. 6>

No one can be truly united with Christ, practicing his lessons, submitting to his yoke of restraint, without realizing that which he can never express in words. New, rich thoughts come to him. Light is given to the intellect, determination to the will, sensitiveness to the conscience, purity to the imagination. The heart becomes more tender, the thoughts more spiritual, the service more Christlike. In the life there is seen that which no words can express,--true, faithful, loving devotion of heart, mind, soul, and strength to the work of the Master. <RH, June 3, 1902 par. 7>

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After we have, by sanctified energy and prayer, done all that we can do in the work for our schools, we shall see the glory of God. When the trial has been fully made, there will be a blessed result. <RH, June 3, 1902 par. 8>

If it is made in a free, willing spirit, God will make the movement for the help of our schools a success. He will enable us to roll back the reproach that has come upon our educational institutions. If all will take hold of the work in the spirit of self-sacrifice for the sake of Christ and the truth, it will not be long before the jubilee song of freedom can be sung throughout our borders.

Mrs. E. G. White. <RH, June 3, 1902 par. 9>  
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## **June 10, 1902 *The Promise of the Spirit***

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**Mrs. E. G. White**  
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Just before leaving the disciples, Christ gave them the promise, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not; neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." <RH, June 10, 1902 par. 1>

Had men been consulted in regard to their choice of the blessing to be bestowed, they would have asked for some inferior good. But the Lord took the matter into his own hands, and promised his Spirit,--a blessing which, when received, satisfies every need. <RH, June 10, 1902 par. 2>

Christ had an infinite variety of subjects from which to choose in his teaching, but the one upon which he dwelt most largely was the endowment of his Holy Spirit. What great things he predicted for the church because of this endowment! Yet what subject is less dwelt upon today? what promise less fulfilled? Prophecies are dwelt upon, doctrines are expounded, but the promise of the Spirit, the fulfillment of which is necessary for the success of God's work, is incidentally touched upon, and that is all. Other blessings and privileges have been set before the church but the thought entertained regarding the promise of the Spirit is that it is not for the church now, that at some time in the future the church will receive this gift. But this promise belongs to us now as surely as it belonged to the disciples. <RH, June 10, 1902 par. 3>

God's people seem to be incapable of comprehending and appropriating this promise. They seem to think that only the scantiest showers of grace are to fall on the thirsty soul. They act as if they must rely on their own efforts for salvation, and as a result they have little strength for the work of overcoming. They have little light to give to the souls dying in the darkness of error. Church members have long been content with little of the blessing of God. They have not felt the need of reaching for the exalted privileges provided for them at infinite cost. Their spirituality is feeble, their experience dwarfed and crippled; and therefore they are disqualified for the work of the Lord. They are unable to present in the power of the Spirit the great and glorious truths of God's Word. <RH, June 10, 1902 par. 4>

It is not because of any restriction on God's part that the riches of his grace do not flow to men. His gift is godlike. He gave with a liberality that men do not appreciate because they do not love to receive. If all were willing to receive, all would be filled with the Spirit. By resting content with small blessings, we disqualify ourselves for receiving the Spirit in its unlimited fullness. We are too easily satisfied with a ripple on the surface, when it is our privilege to expect the deep moving of the Spirit of God. Expecting little, we receive little. <RH, June 10, 1902 par. 5>

## **How Do You Treat Christ's Representatives?**

The necessity of the Holy Spirit's working should be realized by all. Unless this Spirit is accepted and cherished as the representative of Christ, whose work it is to renew and sanctify the entire being, the momentous truths that have



been intrusted to human beings will lose their power on the mind. It is not enough for us to have a knowledge of the truth. We are to walk and work in love, conforming our will to the will of God. Of those who do this the Lord declares, "I will put my laws into their mind, and write them in their hearts." God is the mighty, all-powerful agency in this work of transformation. By his Holy Spirit he writes his law in the heart. <RH, June 10, 1902 par. 6>

Thus divine relationship is renewed between God and man. "I will be to them a God," he says, "and they shall be to me a people." There is no attribute of my nature that I will not freely give in order that man may reveal my image." When we allow God to work his will in us, we shall harbor no sin. In the refining furnace all dross will be consumed. <RH, June 10, 1902 par. 7>

When the Holy Spirit came down on the day of Pentecost, it was like a rushing, mighty wind. It was given in no stinted measure; for it filled all the place where the disciples were sitting. So will it be given to us when our hearts are prepared to receive it. <RH, June 10, 1902 par. 8>

Let every church member kneel before God, and pray earnestly for the impartation of the Spirit. Cry, "Lord, increase my faith. Make me to understand thy word; for the entrance of thy word giveth light. Refresh me by thy presence. Fill my heart with thy Spirit that I may love my brethren as Christ loves me." <RH, June 10, 1902 par. 9>

God will bless those who thus prepare themselves for his service. They will understand what it means to have the assurance of the Spirit, because they have received Christ by faith. The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ. When this work is done for church members, the church will be a living, working church. <RH, June 10, 1902 par. 10>

We are to seek most earnestly to be of one mind, of one purpose. The baptism of the Holy Spirit, and nothing less can bring us to this place. Let us by self-renunciation prepare our hearts to receive the Holy Spirit that a great work may be done for us, so that we can say, not, "See what I am doing," but, "Behold the goodness and love of God!" <RH, June 10, 1902 par. 11>

## A Spirit-Filled Church

After Christ's ascension, the disciples were gathered together in one place to make humble supplication to God. And after ten days of heart searching and self-examination, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul temples. Every heart was filled with the Spirit, as though God desired to show his people that it was his prerogative to bless them with the choicest of heaven's blessings. What was the result?--Thousands were converted in a day. The sword of the Spirit flashed right and left. Newly edged with power, it pierced even to the dividing asunder of soul and spirit, and of the joints and marrow. The idolatry that had been mingled with the worship of the people was overthrown. New territory was added to the kingdom of God. Places that had been barren and desolate sounded forth his praises. Believers, reconverted, born again, were a living power for God. A new song was put in their mouths, even praise to the Most High. Controlled by the Spirit, they saw Christ in their brethren. One interest prevailed. One subject of emulation swallowed up all others,--to be like Christ, to do the works of Christ. The earnest zeal felt was expressed by loving helpfulness, by kindly words and unselfish deeds. All strove to see who could do the most for the enlargement of Christ's kingdom. "The multitude of them that believed were of one heart and of one soul." <RH, June 10, 1902 par. 12>

In the twelve disciples the leaven of truth was hidden by the Great Teacher. These disciples were to be the instruments in God's hands for revealing truth to the world. Divine power was given them; for a risen Saviour breathed on them, saying, "Receive ye the Holy Ghost." Imbued with this Spirit, they went forth to witness for the truth. And so God desires his servants to go forth today with the message he has given them. But till they receive the Holy Spirit, they cannot bear this message with power. Till they receive the Spirit, they cannot realize what God can do through them. <RH, June 10, 1902 par. 13>

The mighty power of the Holy Spirit works an entire transformation in the character of the human agent, making him a new creature in Christ Jesus. When a man is filled with the Spirit, the more severely he is tested and tried, the more clearly he proves that he is a representative of Christ. The peace that dwells in the soul is seen on the countenance. The words and actions express the love of the Saviour. There is no striving for the highest place. Self is renounced. The name of Jesus is written on all that is said and done. <RH, June 10, 1902 par. 14>

We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our works? Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for his fullness, ever pressing toward the mark set before us,--the perfection of his character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, "It is finished." <RH, June 10, 1902 par. 15>

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## June 10, 1902 *Without Spot or Wrinkle*

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**Mrs. E. G. White**  
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Order is heaven's first law, and the Lord desires his people to give in their homes a representation of the order and harmony that pervade the heavenly courts. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not make men and women coarse or rough or untidy. It raises all who accept it to a high level. Under Christ's influence, a work of constant refinement goes on. [<RH, June 10, 1902 par. 1>](#)

Special direction was given to the armies of Israel that everything in and around their tents should be clean and orderly, lest the angel of the Lord, passing through the encampment, should see their uncleanness. Would the Lord be particular to notice these things? -- He would; for the fact is stated, lest in seeing their uncleanness, he could not go forward with their armies to battle. [<RH, June 10, 1902 par. 2>](#)

He who was so particular that the children of Israel should cherish habits of cleanliness, will not sanction any impurity in the homes of his people today. God looks with disfavor on uncleanness of any kind. How can we invite him into our homes unless all is neat and clean and pure? [<RH, June 10, 1902 par. 3>](#)

Believers should be taught that even though they may be poor, they need not be uncleanly or untidy in their persons or in their homes. Help must be given in this line to those who seem to have no sense of the meaning and importance of cleanliness. They are to be taught that those who are to represent the high and holy God must keep their souls pure and clean, and that this purity must extend to their dress, and to everything in the home, so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes. Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. They have not been created anew in Christ Jesus, unto purification and holiness. [<RH, June 10, 1902 par. 4>](#)

Some are very untidy in person. They need to be guided by the Holy Spirit to prepare for a pure and holy heaven. God declared that when the children of Israel came to the mount, to hear the proclamation of the law, they were to come with clean bodies and clean clothes. Today his people are to honor him by habits of scrupulous neatness and purity. [<RH, June 10, 1902 par. 5>](#)

Christians will be judged by the fruit they bear. The true child of God will be neat and clean. While we are to guard against needless adornment and display, we are in no case to be careless and indifferent in regard to outward appearance. All about our persons and our homes is to be neat and attractive. The youth are to be taught the importance of presenting an appearance above criticism, an appearance that honors God and the truth. [<RH, June 10, 1902 par. 6>](#)

The mother's dress should be simple, but neat and tasty. The mother who wears torn, untidy clothes, who thinks any dress good enough for home wear, no matter how soiled or dilapidated it may be, gives her children an example that encourages them in untidiness. And more than this, she loses her influence over them. They cannot help seeing the difference between her appearance and the appearance of those who dress neatly; and their respect for her is weakened. Mothers, make yourselves attractive, not by wearing elaborately trimmed garments, but by wearing those that are neat and well fitting. Let your appearance teach a lesson of neatness. You cannot afford to lose the respect of your children. [<RH, June 10, 1902 par. 7>](#)

From their infancy, children should be taught lessons of purity. Mothers cannot too early begin to fill the minds of their children with pure, holy thoughts. And one way of doing this is to keep everything about them clean and pure. Mothers, if you desire your children's thoughts to be pure, let their surroundings be pure. Let their sleeping rooms be scrupulously neat and clean. Teach them to care for their clothing. Each child should have a place of his own for his clothes. Few parents are so poor that they cannot afford to provide for this purpose a large box, which may be fitted with shelves and tastefully covered. [<RH, June 10, 1902 par. 8>](#)

To teach children habits of order will take some time each day; but this time is not lost. In the future, the mother will be more than repaid for her efforts in this direction. [<RH, June 10, 1902 par. 9>](#)

See that the children have a daily bath, followed by friction till their bodies are aglow. Tell them that God does not like to see his children with unclean bodies and ragged garments. Then go further, and speak of inward purity. Let it be your constant effort to uplift and ennoble your children. [<RH, June 10, 1902 par. 10>](#)

We are living in the last days. Soon Christ is coming for his people, to take them to the mansions he is preparing for them. But nothing that defiles can enter those mansions. Heaven is pure and holy, and those who pass through the gates

of the city of God must here be clothed with inward and outward purity. They must be without "spot, or wrinkle, or any such thing." The charge to us is, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, . . . and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." <RH, June 10, 1902 par. 11>

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## **June 10, 1902 *Help the Relief Fund***

The work being done with "Christ's Object Lessons" is a good beginning to the work the Lord desires to see carried forward by his people, because it calls for sacrifices and gifts, and old and young can engage. The Lord's plan has opened the way for *all* to do something. This is a work that is to be a blessing to all who engage in it. The more you do of this work, the less weary and the less perplexed you will be. As you go forth to sell the book the Lord has declared should be sold, you will realize that to you is spoken the benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you."

E. G. White. <RH, June 10, 1902 par. 1>

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## **June 17, 1902 *What the Sale of "Christ's Object Lessons" Will Accomplish***

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**Mrs. E. G. White**  
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My heart is made glad in the Lord as I hear of the result of the effort to sell "Christ's Object Lessons." The sale of this book is the Lord's own plan, and his blessing is attending the effort being made to carry this plan to completion. <RH, June 17, 1902 par. 1>

About two years ago, when I was asked what could be done to relieve our schools from debt, I laid the matter before the Lord, and there came to me the thought that I could give the book, "Christ's Object Lessons," to the schools. Then came another thought, "I have depended on this book to pay my workers, and I must be just before I am generous." In the night season I was considering the problem of my finances. I desired to save money to pay my debts, that I might be free from the burden of interest. But I could see no other way for the schools to be relieved than for me to give "Christ's Object Lessons" for this purpose, and I said, "It must be done." Then the conflict ended. Light filled my mind. I began at once to write to our publishing houses, asking them if they would not share the gift with me by giving the work that must be done in the publication of the book. <RH, June 17, 1902 par. 2>

The plan was presented to me by the Lord as one that would be an all-around blessing. It was a plan by which leaders and people would be enabled to act a part and receive a blessing. Scene after scene was presented to me in which ministers were being aroused to act their part. Church members became interested, and whole families took part in the work. Angels of God united with the workers, opening doors for the canvassers to enter and tell the people of the work they were trying to do in selling "Christ's Object Lessons." <RH, June 17, 1902 par. 3>

I saw that the book found ready sale. It was bought by thousands not of our faith; and some, after seeing the value of the matter it contained, bought several copies for distribution among their friends. <RH, June 17, 1902 par. 4>

The workers gave their time, receiving nothing as far as money is concerned, but receiving a reward of infinitely greater value. <RH, June 17, 1902 par. 5>

Individual action brought a consciousness of well doing. Those who engaged in the work improved in health of body and health of mind. They gained an experience that made their hearts glad in the Lord. They had no time to speak needless words. Their one thought was, "The book must be sold; for the debt must be lifted from the schools." It seemed as if in every place prayer could be heard; and faith in the work constantly increased. A happy enthusiasm filled the hearts of the workers. <RH, June 17, 1902 par. 6>

I was made very happy by the result of the plan. And those who engaged in selling the book were happy. They helped one another to make the work a success. <RH, June 17, 1902 par. 7>

I saw that in selling "Christ's Object Lessons," our people were learning how to handle larger books. They were being prepared to enter the canvassing field. The earnestness with which they took hold of the work showed that they appreciated the opportunity of learning how to canvass. Prejudice was removed. In becoming acquainted with the

people, the workers gained a valuable experience. And as they were thus sinking fresh shafts, their example helped the church to see that all around them was work to do. There were those in the church who needed the experience to be gained by telling others of the truth; and as they went forth to this work, their talents were greatly increased. The Saviour went before them, and the blessing of the Lord became his people's strength. The pulpit became a place of power. <RH, June 17, 1902 par. 8>

I saw that the sale of "Christ's Object Lessons" opened the way for the establishment of missions. In the church there was a revival of the missionary spirit. An earnest desire to learn how to work for the Lord was shown. Small companies gathered for prayer and Bible study. All moved forward with harmonious action. Believers went to places where the people have no opportunity to hear the Word of God, and gathered the children for Sabbath school. Efforts were made to help isolated families. Plans were laid for these families to meet with other families for Bible study. Thus the way was opened for light to shine forth from the Word of God. <RH, June 17, 1902 par. 9>

The foregoing is a brief description of what can be done by those who know the truth. With this representation of the results of selling "Christ's Object Lessons" before my mind, I have looked for the success now attending the faithful workers. I believe that this effort will arouse our people to see what can and should be done. <RH, June 17, 1902 par. 10>

## **A Work in Which All May Help**

Many of the servants of Christ, although constantly reminded, seem to forget that they are stewards of their Lord's goods. I have been shown that many of them have become rusty from inaction. The Lord in his providence has now given them something to do, and has thus opened the way for them to help others to become acquainted with the special truths for this time. He has given them a work to do that will bring a great and grand result. In getting out of the easy-chair of self-satisfaction, and going forth to give the light of truth to their fellow men, they will learn an excellent lesson. By selling "Christ's Object Lessons," they are doing a twofold work,--helping to lift the debt from our schools, and at the same time giving the precious light of truth to those who need it. <RH, June 17, 1902 par. 11>

I hope that no one who can engage in this work will excuse himself, and so lose the blessing that there is in it. This work is the means that the Lord has ordained for uniting the hearts of his people to one another by the same link that unites them to himself. "We are laborers together with God." These words seem so appropriate to the work now being done. <RH, June 17, 1902 par. 12>

There are many, many souls that the Lord Jesus desires to save. And he asks for our co-operation in this work. These souls cost him an infinite price. Let the questions come home to us, "Are we willing to be workers together with God? Are we willing to go to those outside the faith, and plant in their hearts the seeds of truth?" <RH, June 17, 1902 par. 13>

The work now being done with "Christ's Object Lessons" is a good beginning of the work the Lord desires to see carried forward by his people, because it calls for sacrifices and gifts, and because it enables all to act a part. It is a work in which old and young can engage. The Lord's plan has provided a way for all to do something. The more you do of this work, the less weary and the less perplexed you will be. As you go forth to sell the book the Lord has declared should be sold, you will realize that to you is spoken the benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you." <RH, June 17, 1902 par. 14>

The work of selling "Christ's Object Lessons" is to accomplish double and triple good in different lines. Those who purchase the book feel that they are doing something to advance a worthy cause. The work is done with an earnestness that appeals to their hearts. It is a lesson to them, and although they are not of our faith, they appreciate the effort that is being made. They are impressed with the earnestness of the workers. They realize that what they are doing is commended by the Lord, who blesses every good work. Light shines into their hearts. To many the conviction of the Spirit will come through the seed sown by this unselfish work for the Master. The saving of precious souls will be the result of the work done in canvassing for "Christ's Object Lessons." <RH, June 17, 1902 par. 15>

## **In Company with Jesus**

The Lord comes very near the workers, and angels go before them. My brethren and sisters, never forget whose company you are in. See by faith an angelic host around you. Believe that the Lord Jesus is by your side, that his glory enfolds you, that he is pouring upon you the refreshing showers of his grace. Speak and act to the glory of God. Say, "In thought, word, and deed I will be a blessing to those I meet. I will let light shine forth." Enter into conversation with the people. Become familiar with their experience, and from the book you are selling read passages that will help them. Take with you into their homes the sunshine of heaven. Outside of the truth, there is little enough of this sunshine now in the world. <RH, June 17, 1902 par. 16>

As you seek to become acquainted with those who have no knowledge of the truth, as you strive to speak words in season, remember that you are God's helping hand, and that he will teach you to speak words which will cause light to shine into darkened minds. Doors will open for the work of soul saving. Many who enter Christ's service at the eleventh hour will labor with great earnestness for him. They will appreciate the wonderful truths of the Word of God, and will bring these truths into the daily life. <RH, June 17, 1902 par. 17>

Let the workers remember that their spirit and their actions have a great influence on the minds of those they meet. Let them feel their dependence on God. It is only when we place ourselves in his hands, to be worked by his Spirit, that he can use us in breaking the power of the enemy over souls. Let them remember, too, that to those with whom they become acquainted in this work, they are to speak of the love of the Saviour, who, though he was rich, yet for our sake became poor, that we might be rich. He gave himself to a life of lowliness, privation, and poverty, that he might know how to reach every suffering child of his. In all our afflictions he is afflicted. "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." Let us follow where he leads the way, denying self, and taking up the cross. As we share his humiliation in this life, partaking with him in his suffering, we are preparing to share his glory in the future life. <RH, June 17, 1902 par. 18>

I have never seen so good an opportunity for those who are willing to work, to give spiritual help to their neighbors and to strangers, as is presented in the work of selling "Christ's Object Lessons." Let all engage in this work, striving, in the meekness of Christ and the love of God, to communicate the light of truth. Go forward, brethren and sisters, and in forgetfulness of self and unselfish effort for others you will receive a rich reward. Trust in the Lord for aid. Remember that when with thankful hearts you do the very best you can, you are closely allied with the angels of heaven. There is sympathy and co-operation between divine and human agencies. The Lord will open ways for you. He does not limit his grace to any special time or special effort. Only have a heart to obey his word, and your example will make an impression in favor of the truth. Only be wide awake to see your opportunities, and God will help you to improve them. Only do what you can, in humility and sincerity, and you will not lose the blessing the Lord has for you. <RH, June 17, 1902 par. 19>

## **June 17, 1902 Do Not Weary in Welldoing**

I am glad that there has been such harmonious effort to carry out the purpose of God and to make the most of his providence. This effort to circulate "Christ's Object Lessons" is demonstrating what can be done in the canvassing field. To ministers, students, fathers, mothers, young men, and young women who have engaged in this work I would say: Let not your interest flag. Let this good work go forward steadily, perseveringly, grandly, till the last debt is removed from all our schools, and a fund is created for the establishment of schools in important fields where there is great need of educational work. <RH, June 17, 1902 par. 1>

As the ministers and Bible workers are called to other labors, let the members of our churches say to them, "Go forward with your appointed work, and we will continue to labor for the circulation of 'Object Lessons,' and for the freedom of our schools." Let no one feel that this work should stop with the special effort of 1900 and 1901. The field is never exhausted, and this book should be sold for the help of our schools for years to come. <RH, June 17, 1902 par. 2>

Let us have faith in God. In his name let us carry forward his work without flinching. The work he has called us to do he will make a blessing to us. And when his plan for the relief of our schools has been vindicated, when the work pointed out has been fully accomplished, he will indicate to us what to do next. <RH, June 17, 1902 par. 3>

As long as the message of mercy is to be given to the world, there will be a call for effort in behalf of other institutions and enterprises similar to that for the relief of our schools. And as long as probation continues, there will be opportunity for the canvasser to work. When the religious denominations unite with the papacy to oppress God's people, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the persecution becomes severe, let the workers do as Christ has directed: "When they persecute you in this city, flee ye into another." Matt. 10:23. If persecution comes there, go to still another place. God will lead his people, making them a blessing in many places. Were it not for persecution, they would not be so widely scattered abroad to proclaim the truth. And Christ declares, "Ye shall not have gone over the cities of Israel, till the Son of man be come." Until in heaven is spoken the word, "It is finished," there will always be places for labor and hearts to receive the message. <RH, June 17, 1902 par. 4>

Wherefore "let us not be weary in welldoing; for in due season we shall reap, if we faint not." Gal. 6:9.

Mrs. E. G. White. <RH, June 17, 1902 par. 5>

## June 24, 1902 *Work in Christ's Lines*

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Mrs. E. G. White  
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God has given men talents, not to be used for selfish purposes, for the gratification of human pride, but for the glory of his name, for the promotion and advancement of his work, for the benefit of suffering humanity. <RH, June 24, 1902 par. 1>

Different gifts are imparted to different men, that they may see their need of one another, and connect with one another in the work. God's servants are to be a help and an encouragement to one another. The lines of work that are to represent in our world the truth of heavenly origin are to be carried forward in the name of the Lord. Not one thread of selfishness is to be drawn into the web. No worker is to tear down the work of another man in order to please himself. Those who are working for the Lord are to consult him at every step, that they may work together in unity. By faith they are to lay hold upon the unseen, that they may accomplish the work of preparing a people to stand before God at his coming. <RH, June 24, 1902 par. 2>

God can communicate with his people today, and give them wisdom to do his will, just as he communicated with his people of old, and gave them wisdom in building the sanctuary. "The Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do." <RH, June 24, 1902 par. 3>

This is an object lesson for us. The tabernacle was to be sacred to the service of God. It was to stand continually in the sight of more than a million people as an illustration of the perfection of Christ's work; and all that was done in its building was to represent this perfection. <RH, June 24, 1902 par. 4>

### The Best for God

So with God's work today. Everything connected with his service is to be without a flaw. Those who are seeking to advance his work should give the very best they have, that the work may illustrate the perfection God requires. <RH, June 24, 1902 par. 5>

God must be honored by the work that is done for him at this time. His work must move forward with stability. Faithfulness and fitness must appear in its every line. The buildings that are erected must correspond with the providences of God and with their relation to the work to be done in other places. <RH, June 24, 1902 par. 6>

We are to follow God's design exactly in the formation and establishment of the work, small though it may be in some places. Outward show and a large outlay of means are not necessary in order to gain the blessing of God. Human taste, human devising, human inclination to ornament, are not to be encouraged. An unnecessary expenditure of money means that there will be less to invest in the work in other places. <RH, June 24, 1902 par. 7>

He who is the author of every temporal and spiritual advantage is also the finisher of our faith. Into all the work we do for him we should bring purity of heart and sanctification of spirit. All our work should be an illustration, not of display and extravagance, but of sanctified judgment. And every move that is made should be made with reference to the work in other places. <RH, June 24, 1902 par. 8>

Lines of work which will absorb means are not to be set in operation without reference to the work in other parts of the Lord's vineyard where there are few facilities. It is the Lord's plan that his workers shall consult together; for the work in one place has an influence on the work in another place. One institution is not to be regarded as a complete whole. The workers in one part of the field are not to feel that they need show no interest in the work in another part of the field. No one is to labor only for the special line under his supervision, feeling no care for other lines of work. All are to labor for the good of the whole cause. Day by day we should feel the greatest anxiety for the constant intercession of Christ, that the work started and the institutions established in different parts of the world may not be in

vain. <RH, June 24, 1902 par. 9>

Those who work for God are to be self-sacrificing. Christ gave his life for us, withholding nothing. Let those who work for him show a spirit of self-sacrifice and an earnest desire to carry the work forward with expedition, realizing that it is a work which must be done as speedily as possible. Let consecrated, zealous efforts be made. Let those who believe the truth represent Christ by working for him with willingness and love. <RH, June 24, 1902 par. 10>

## **Fruits of the Spirit to be Revealed in Every Act**

God's people are to mingle with all they do the incense of Christ's merits. In all their actions the fruits of the Spirit are to be revealed. Every day by faithful actions sermons are to be preached. <RH, June 24, 1902 par. 11>

It is God's desire that those who are connected with him shall do their very best. When Christ was upon this earth, he was a diligent worker. Learn lessons from him as you work. And when you rest from your labor, tell one another what your experience has been in gaining a knowledge of God. Remember the words, "Ye are God's husbandry, ye are God's building." <RH, June 24, 1902 par. 12>

We should return to God in freewill offerings the very best of what he has given us, gratefully acknowledging him as the giver of all our blessings. We should regard nothing as too good to be devoted to God's service. We should give freely for the establishment of memorials of his goodness. The largeness of his blessings speaks to us of our obligations to return to him his own. <RH, June 24, 1902 par. 13>

All spiritual illumination and perfection come from Christ. He is able and willing to communicate in accordance with the needs of all in every line of his work. He desires all to feel their need of him, and to ask him for the help of his Holy Spirit in the work they have been given to perform. Holiness to the Lord was the great characteristic of the Redeemer's life on earth, and it is his will that this shall characterize the lives of his followers. His workers are to labor with unselfishness and faithfulness, and with reference to the usefulness and influence of every other worker. Intelligence and purity are to mark all their work, all their business transactions. He is the light of the world. In his work there are to be no dark corners where dishonest deeds are done. Injustice is in the highest degree displeasing to God. <RH, June 24, 1902 par. 14>

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## **July 1, 1902 God's Interest in His Institutions**

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**Mrs. E. G. White**  
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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. <RH, July 1, 1902 par. 1>

We are now reorganizing, and we need much of the help of the Lord. Those in responsible places 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 him. Then will Christ be glorified. Then will his prayers 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. <RH, July 1, 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. <RH, July 1, 1902 par. 3>

"We are laborers together with God." In his service divine and human agencies are to co-operate. By the partnership of God and man, the work of warning the world is to be carried to completion. Without the Lord's co-operation, 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 co-operates with his Maker. <RH, July 1, 1902 par. 4>

**God's Work is a Unit**

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 their advancement. 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 an important part of his great plan. <RH, July 1, 1902 par. 5>

There are to be no walls of partition between the different lines of 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 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. <RH, July 1, 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 carefully guarded. 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 will never bear the Lord's indorsement. <RH, July 1, 1902 par. 7>

Our publishing houses should make more of an effort to help our schools than they have done in the past. The Lord will not excuse any effort 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. <RH, July 1, 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 co-operate 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 by the flesh." <RH, July 1, 1902 par. 9>

## **Every Act is to Bear Heaven's Impress**

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. <RH, July 1, 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. Those 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. <RH, July 1, 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 hindrance 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 overturn and overturn. After test and trial, he will remove those who are not spiritualized, whose words and works do not harmonize with his will. <RH, July 1, 1902 par. 12>

## **July 1, 1902 Rusty From Inaction**

Many of the servants of Christ, although constantly reminded, seem to forget that they are stewards of their Lord's goods. I have been shown that many of those who claim to be the children of God have become rusty from inaction; and the Lord in his providence has given them something to do, and in thus doing, has opened the way for them to help others to become acquainted with the truth. <RH, July 1, 1902 par. 1>

He has given them a work to do that will bring about a good and grand result. In getting up out of the easy chair of self-satisfaction, and going forth to give the light of truth to their fellow men, God's people will learn an excellent



lesson. By selling "Christ's Object Lessons," they are doing a twofold work--helping to lift the debt from our schools, and at the same time giving most precious light to those who really need it.

Mrs. E. G. White. <RH, July 1, 1902 par. 2>

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## July 8, 1902 *An Appeal to Parents*

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Mrs. E. G. White  
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My attention has been especially called to a work that has been strangely neglected,--the training of children. Parents have set aside the work that lies at the very foundation of soul saving. Child training is the grandest work ever committed to mortals. The child belongs to the Lord, and from the time it is an infant in its mother's arms, it is to be trained for him, trained to enter his service. For the first years of a child's life, the home is to be its school. In the home, parents and children are together to learn the way of the Lord. Carefully and untiringly parents are to watch the opening minds of their children, giving them the lessons they need in order to develop into Christian men and women. Parents should make all else subordinate to the work God has given them to do for their children. <RH, July 8, 1902 par. 1>

It is the mother's privilege to bless the world by her influence, and in doing this, she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. But it is only when she seeks in her own life to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine example. The world teems with corrupting influences. Fashion and custom exert a strong power over the youth. If the mother fails in her duty to instruct, guide, and restrain, her children will naturally accept the evil, and turn from the good. Let every mother go often to God with the prayer, "How shall we order the child, and how shall we do unto him?" Let her heed the instruction that God has given in his Word, and wisdom will be given her as she shall have need. <RH, July 8, 1902 par. 2>

Few parents realize as they should that child training is God's appointed agency for the salvation of their children. They do not make it their first work to train their children for the Lord. They allow exhibitions of temper, pride, selfishness, to pass unnoticed; and the children grow up unlovely in character, an injury to their companions, a sorrow to their parents, and an offense to God. <RH, July 8, 1902 par. 3>

## Obedience and How it may be Taught

The first lesson that children are to be taught is the lesson of obedience. When they have learned to obey their parents, it will not be hard for them to obey God. Obedience becomes a part of their nature. <RH, July 8, 1902 par. 4>

But before parents can teach their children obedience, they must learn the lesson themselves by obedience to God. How can they discipline their children aright till they learn the meaning and the value of self-discipline? How can they lead their children up the difficult heights of self-control, self-denial, patience, and truthfulness, unless they first climb these heights themselves? <RH, July 8, 1902 par. 5>

A parent gives way to temper before the child, and then wonders why the child is so difficult to control. But what could he expect? Children are quick to imitate; and the child is but putting into practice the lessons taught him by his parents in their outbursts of anger. <RH, July 8, 1902 par. 6>

Too often parents follow a course that develops evil in the child. Harsh and severe, they drive him to rebellion. Then they wonder why he has traits of character that are so unlovely, when they try so hard to break his stubborn will. It is in trying to break his will that they make their mistake. The child's will is to be *trained, bent*, not broken. <RH, July 8, 1902 par. 7>

Disobedience and rebellion must be punished; but remember that the punishment is to be given in the spirit of Christ. Require obedience, never with a storm of angry words, but firmly and kindly. And when called upon to discipline your child, remember your own relation to your Heavenly Father. Have you walked perfectly before him? Are you not wayward and disobedient? Do you not grieve him continually? But does he deal with you in anger? Remember, too, that it is from you that your children have received their tendencies to wrong. Remember how often you act like grown-up children. In spite of your years of Christian experience, in spite of your many opportunities for self-discipline, how easily you are provoked to anger. Deal gently, then, with your children, remembering that they have not had the opportunities you have had to gain self-control. <RH, July 8, 1902 par. 8>

You may have to punish your child with the rod. This is sometimes essential. But never, never strike him in anger. To correct him thus is to make two wrongs in trying to cure one. Defer the punishment till you have talked with yourself and with God. Ask yourself, Have I submitted my will to God's will? Am I standing where he can control me? Ask God to forgive you for transmitting to your child a disposition so difficult to manage. Ask him to give you wisdom, that you may deal with your wayward child in a way that will draw him nearer to you and to his Heavenly Father. <RH, July 8, 1902 par. 9>

## Be Christlike in the Home

Love breaks down all barriers. Let there be no scolding, no loud-voiced, angry commands. Obey the injunction, "Be still, and know that I am God." The Lord will give rich blessings to those parents who make diligent efforts to rule the spirit. The grace of Christ softens harsh traits of character and smooths out the rugged disposition. <RH, July 8, 1902 par. 10>

Those who govern by force have far less influence than those who govern by love. Harshness hardens the heart and braces the will to resistance. Gentleness softens the heart and subdues the most stubborn will. <RH, July 8, 1902 par. 11>

To every parent God says, "Take heed unto thyself," -- *thyself*, father; *thyself*, mother. Before you can do your children justice, you must surrender yourselves to God's training. You must be filled with high motives and noble aspirations. Each day you must endeavor to make yourself more worthy of your trust. Then God will co-operate with you. <RH, July 8, 1902 par. 12>

The family firm should be well organized. Together the father and mother should consider their responsibilities. Together they should work for the highest good of their children. There is to be no variance between them. Never should they in the presence of their children criticise each other's plans or question each other's judgment. If the wife is inexperienced, she should try to find out where her work makes the work of her husband more difficult, as he labors for the salvation of the children. And the husband should hold up the hands of his wife, giving her wise counsel and loving encouragement. <RH, July 8, 1902 par. 13>

A Christian father is the house-band of his family, binding them close to the throne of God. Never is his interest in his children to flag. The father who has a family of boys should not leave these restless boys wholly to the care of the mother. This is too heavy a burden for her. He should make himself their companion and friend. He should exert himself to keep them from evil associates. It may be hard for the mother to exercise self-control. If the husband sees that his wife's weakness is endangering the safety of the children, he should take more of the burden upon himself, doing all in his power to lead his boys to God. <RH, July 8, 1902 par. 14>

Parents are not left to carry forward alone the work on which so much depends. Christ says, Come unto me. I will bear your burdens and your perplexities. All power in heaven and in earth has been given to me. I will give you strength. Go to him, fathers and mothers. Many of you cannot properly fulfill your trust until you are more closely connected with Christ. Some ask, "Why does not the Lord work miracles today, as he did when he was upon the earth?" Let parents live in the home the life of Christ, and the transformation in the lives of their children will testify to God's miracle-working power. <RH, July 8, 1902 par. 15>

## July 8, 1902 *The Lord Knew Best*

The Lord knew just the best way to help us out of our difficulty in regard to the debt on the schools. The school work is to me a part of myself, and I am greatly encouraged by the success of the plan to relieve our schools from debt. My heart is made glad in the Lord as I hear of the money brought in by the sale of "Christ's Object Lessons." The sale of this book is the Lord's own plan, and his blessing is attending the efforts made to carry out this plan. I have already seen much more accomplished than I expected to see. <RH, July 8, 1902 par. 1>

I hope that no one who can engage in this work will excuse himself, and so lose the blessing there is in it. This is the means the Lord has ordained for uniting the hearts of his people to one another by the same link that unites them to himself as his co-workers. "We are laborers together with God." These words seem so appropriate to the work now being done.

Mrs. E. G. White. <RH, July 8, 1902 par. 2>

## July 15, 1902 *An Appeal to Parents - No. 2*

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**Mrs. E. G. White**

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God's great lesson book, his holy Word, gives parents instruction regarding the preparation they and their children must receive before they can be admitted into the heavenly family. Parents, hear the word of the Lord to you:-- <RH, July 15, 1902 par. 1>

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." <RH, July 15, 1902 par. 2>

"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 to 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?" <RH, July 15, 1902 par. 3>

Upon obedience depends the life and happiness, the health and joy, of men, women, and children. Obedience is for our well-being in this life and in the life to come. "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." <RH, July 15, 1902 par. 4>

If the law of God were taught in the home, if obedience were enjoined upon children from their earliest years, how different the world would be today! Temperance, industry, and economy would be seen. Evil would be avoided. Virtue would be cherished. <RH, July 15, 1902 par. 5>

The Scriptures given above are for our admonition and instruction. But they are not studied as they should be. The failure to follow God's plan is causing him to withdraw his blessing from parents and children. Many fathers and mothers will have a heavy charge brought against them when they stand before the Judge of all the earth. They do not obey the voice of the Lord. They permit their children to do wickedly. Their unruly, disobedient children testify to their neglect of duty. <RH, July 15, 1902 par. 6>

God is watching the families who claim to be Christians, to see how they are conducting themselves. If ever evangelical work was needed, it is needed now in our families, our schools, our sanitariums, and our publishing houses. Let us consider the work to be done. Fathers and mothers need to feel the converting power of God. Their lives need to be cleansed. There are many professed Christians who have never been transformed in character. This is why the Holy Spirit cannot accomplish its work upon hearts. <RH, July 15, 1902 par. 7>

"I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." <RH, July 15, 1902 par. 8>

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." <RH, July 15, 1902 par. 9>

## **A Reformation Called For**

God calls for a thorough purification of households and institutions. There is need, not merely of a revival, but of a reformation. Every church needs to be stirred as never before. When the great light that God has given shines forth through human agencies, a great work will be done. In demonstration of the Spirit, and with power, the truth will be revealed in clear, distinct lines. But this work must begin in the home. <RH, July 15, 1902 par. 10>

As the right work is done in the home, parents will find their hearts subdued and melted. Strange prejudices that have been cherished by brethren and sisters in the church, prejudices that have borne evil fruit, will be overcome, and will disappear. A spirit of candor will come in, a spirit after Christ's likeness. God's people will give up the tenacious desire to have their own way and to urge their own ideas; for they will realize that they are in the presence of God's Son. <RH, July 15, 1902 par. 11>

I beseech the parents in our churches to make a solemn covenant with God by repentance and confession. Confess

your past neglect, and in the fear of God take up the work of educating your children in righteousness. Do you not think that it is time to seek the Lord with the whole heart, that you may find him, and co-operate with him in working for the salvation of your children? The Lord will not pass over a neglect to feed his lambs. Teach your children that they are the younger members of the Lord's family. Guide their feet in the way of holiness. Lead them to God. Guard well your words and actions, that by example as well as by precept you may give the lessons God has instructed you to give. Respond to the striving of the Holy Spirit. Thus you prepare the way for your children to respond to this striving. <RH, July 15, 1902 par. 12>

O parents, for the sake of yourselves, and your children, I make this appeal to you. My heart is greatly burdened. I cannot sleep as I think of parental neglect and its fatal results. I pray that you may be impressed with the importance of the work on which so much depends. There is set before you "a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, . . . and a curse, if ye will not obey." This is your day of trust. Soon will come your day of reckoning. Take up your work with earnest prayer and faithful endeavor. Let Christ find you his helping hand in carrying out his purposes. Prepare for the coming of the Lord. This is the preparation day. Set your own hearts in order, and work earnestly for your children. An unreserved surrender to God will sweep away the barriers that have so long defied the approaches of heavenly grace. When you take up the cross and follow Christ, when you bring your lives into conformity to the will of God, your children will be converted. The world will take knowledge of them that they have been with Jesus and have learned of him. In word and deed they will bear witness to the power of Christ's grace. <RH, July 15, 1902 par. 13>

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## **July 22, 1902 Neglected Duties**

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**Mrs. E. G. White**  
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The church is the channel through which the Lord works to save the perishing. 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 in 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. <RH, July 22, 1902 par. 1>

I am instructed to say: Unless our ministers and the leading men in our institutions believe and practice 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. <RH, July 22, 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? <RH, July 22, 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? <RH, July 22, 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 upon your financial gain? <RH, July 22, 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? <RH, July 22, 1902 par. 6>

## **We are to Work the Works of Christ**

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 those 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?" <RH, July 22, 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 needeth 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 to those for whom the Son of God died. <RH, July 22, 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." <RH, July 22, 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, instead of criticising, we ought to have helped. 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 co-operate 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 the 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 surrounds 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. <RH, July 22, 1902 par. 10>

## **Christ's Work for Us an Incentive to Labor**

A great work is to be done, and in doing this work, we are to labor on a much higher plane than we have labored on in the past. Brethren and sisters, this matter has been so forcibly presented to me that I cannot hold my peace. Into the church there has come a hard-hearted spirit, and with it principles of selfishness, which have excluded the light of Christ from our hearts. <RH, July 22, 1902 par. 11>

Christ is constantly working for us. Our advocate in the heavenly courts, he is 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 in the way he has marked out? Shall we not help those in need of help? <RH, July 22, 1902 par. 12>

Christ suffered, being tempted; therefore he always sympathizes with those 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 that are out of the way; for when he was on this earth, he was compassed with infirmities. He is ever willing and ready to help us in our perplexities. As he worked for us, let us work for others. <RH, July 22, 1902 par. 13>

Many more than we suppose need a helping hand held out to them. There are many to whom words of 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? <RH, July 22, 1902 par. 14>

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## **July 29, 1902 *The Importance of a Knowledge of Health Principles***

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**Mrs. E. G. White**  
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"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." <RH, July 29, 1902 par. 1>

We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with the victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." <RH, July 29, 1902 par. 2>

On every hand we see those who have had much light and knowledge deliberately choosing evil in the place of good. Making no attempt to reform they are growing worse and worse. But the people of God are not to walk in darkness. They are to walk in the light, for they are reformers. <RH, July 29, 1902 par. 3>

Before the true reformer, the medical missionary work will open many doors. No one need wait until called to some distant field before beginning to help others. Wherever you are, you can begin at once. Opportunities are within the reach of every one. Take up the work for which you are held responsible,--the work that should be done in your home and in your neighborhood. Wait not for others to urge you to action. In the fear of God, go forward without delay, bearing in mind your individual responsibility to him who gave his life for you. Act as if you heard Christ calling upon you personally to do your utmost in his service. Look not to see who else is ready. If you are truly consecrated, God will, through your instrumentality, bring into the truth others whom he can use as channels to convey light to many who are groping in darkness. <RH, July 29, 1902 par. 4>

All can do something. In an effort to excuse themselves, some say, "My home duties, my children, claim my time and my means." Parents, your children should be your helping hand, increasing your power and ability to work for the Master. Children are the younger members of the Lord's family. They should be led to consecrate themselves to God, whose they are by creation and by redemption. They should be taught that all their powers of body, mind, and soul are his. They should be trained to help in various kinds of unselfish service. Do not allow your children to be hindrances. With you the children should share spiritual as well as physical burdens. By helping others they increase their own happiness and usefulness. <RH, July 29, 1902 par. 5>

## The Home Reading Circle

Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these subjects. These books deserve much more attention and appreciation than they have received. Much that is for the benefit of all to understand has been written for the special purpose of instruction in the principles of health. Those who study and practice these principles will be greatly blessed, both physically and spiritually. An understanding of the philosophy of health will be a safeguard against many of the evils that are continually increasing. <RH, July 29, 1902 par. 6>

Many who desire to obtain knowledge of medical missionary work have home duties that will sometimes prevent them from meeting with others for study. These may learn much in their own homes in regard to the expressed will of God concerning missionary work, thus increasing their ability to help others. Fathers and mothers, obtain all the help you can from the study of our books and publications. Read the *Good Health*, for it is full of valuable information. Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body,--the house they live in. Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily, and see if the home church will not be greatly improved. <RH, July 29, 1902 par. 7>

Especially will the youth who have been accustomed to reading novels and cheap storybooks, receive benefit by joining in the evening family study. Young men and young women, read the literature that will give you true knowledge, and that will be a help to the entire family. Say firmly, I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God's service. I will close my eyes to frivolous and sinful things. My ears are the Lord's, and I will not listen to the subtle reasoning of the enemy. My voice shall not in any way be subject to a will that is not under the influence of the Spirit of God. My body is the temple of the Holy Spirit, and every power of my being shall be consecrated to worthy pursuits. <RH, July 29, 1902 par. 8>

The Lord has appointed the youth to be his helping hand. If in every church they would consecrate themselves to him, if they would practice self-denial in the home, relieving their careworn mother, the mother could find time to make neighborly visits; and when opportunity offered, they could themselves give assistance by doing little errands of mercy and love. Books and papers treating on the subject of health and temperance could be placed in many homes. The

circulation of this literature is an important matter; for thus precious knowledge can be imparted in regard to the treatment of disease,--knowledge that would be a great blessing to those who cannot afford to pay for a physician's visits, or for drugs which, even if obtained, are only an injury. <RH, July 29, 1902 par. 9>

## **Duty of Parents to Instruct and Train their Children**

Parents should seek to interest their children in the study of physiology. But few among the youth have any definite knowledge of the mysteries of life. The study of the wonderful human organism, the relation and dependence of its complicated parts, is one in which many, even parents, take little interest. They do not understand the influence of the body upon the mind or of the mind upon the body. Needless trifles occupy their attention, and then they plead a lack of time as an excuse for not obtaining the information necessary to enable them properly to instruct their children. <RH, July 29, 1902 par. 10>

If all would obtain a knowledge of this subject, and would feel the importance of putting it to practical use, we should see a better condition of things. Parents, teach your children to reason from cause to effect. Show them that if they violate the laws of health, they must pay the penalty by suffering. Show them that recklessness in regard to bodily health tends to recklessness in morals. Your children require patient, faithful care. It is not enough for you to feed and clothe them; you should seek also to develop their mental powers, and to imbue their hearts with right principles. But how often are beauty of character and loveliness of temper lost sight of in the eager desire for outward appearance! Parents, be not governed by the world's opinion; labor not to reach its standard. Decide for yourselves what is the great aim of life, and then bend every effort to reach that aim. You cannot with impunity neglect the proper training of your children. Their defective characters will publish your unfaithfulness. The evils that you permit to pass uncorrected--the coarse, rough manners, the disrespect and disobedience, the habits of indolence and inattention--will bring dishonor to your names and bitterness into your lives. The destiny of your children rests to a great extent in your hands. If you fail in duty, you may place them in the ranks of the enemy, and make them his agents in ruining others; on the other hand, if you faithfully instruct them, if in your own lives you set before them a godly example, you may lead them to Christ, and they in turn will influence others, and thus many may be saved through your instrumentality. <RH, July 29, 1902 par. 11>

Fathers and mothers, do you realize the importance of the responsibility resting upon you? Do you realize the necessity of guarding your children from careless, demoralizing habits? Allow your children to form only such associations as will have a right influence upon their characters. Do not allow them to be out in the evening unless you know where they are, and what they are doing. Instruct them in the principles of moral purity. If you have neglected to teach them line upon line, precept upon precept, here a little and there a little, begin at once to do your duty. Take up your responsibilities, and work for time and for eternity. Let not another day pass without confessing your neglect to your children. Tell them that you mean now to do your God-appointed work. Ask them to take hold with you in the reform. Make diligent efforts to redeem the past. No longer remain in the condition of the Laodicean church. In the name of the Lord I call upon every family to show its true colors. Reform the church in your own home. <RH, July 29, 1902 par. 12>

As you faithfully do your duty in the home, the father as a priest of the household, the mother as a home missionary, you are multiplying agencies for doing good outside of the home. As you improve your own powers, you are becoming better fitted to labor in the church and in the neighborhood. By binding your children to yourselves and to God, fathers and mothers and children become laborers together with God. <RH, July 29, 1902 par. 13>

## **August 5, 1902 A Call to Service**

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**Mrs. E. G. White**  
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"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." <RH, August 5, 1902 par. 1>

True, indeed, are these words. Everywhere there are hearts crying out for the living God. The Lord has his representatives in all the churches. These persons have not had the special, testing truths for the last days presented to them under circumstances that brought conviction to heart and mind; therefore they have not, by rejecting light, severed their connection with God. There are those who have faithfully walked in all the light that has shone upon their

pathway. They hunger to know more of the ways and works of God. All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting to be gathered in. These demand the service of those to whom God has intrusted his truth. <RH, August 5, 1902 par. 2>

And those also who are dead in trespasses and sins demand our service. The man who is wholly absorbed in his countingroom, the man who finds pleasure at the gaming table, the man who loves to indulge perverted appetite, the frequenter of the theater and the ballroom, put eternity out of their reckoning. The whole burden of their life is, What shall we eat? what shall we drink? and wherewithal shall we be clothed? They are not in the procession that is moving heavenward. They are led by the great apostate, and if they continue in this path, they will with him be destroyed. All around us are souls perishing in their sins. Every year thousands upon thousands are dying without God and without hope of eternal life. The plagues and judgments of God are in the earth, and souls are going to ruin because the light of truth has not been flashed upon their pathway. <RH, August 5, 1902 par. 3>

The heart of God is moved. Souls are very precious in his sight. It was for this world that Christ wept in agony; for this world that he was crucified. God gave his only begotten Son to save sinners, and he desires us to love others as he has loved us. He desires those who have a knowledge of the truth to impart this knowledge to their fellow men. <RH, August 5, 1902 par. 4>

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

The proclamation of the third angel's message is our work. We are to present the truth in regard to the Sabbath of the Lord. God's memorial of creation has been torn down, and in its place there stands a false sabbath. Satan has led men to declare that this is the true Sabbath, and in the belief of this delusion millions are passing into eternity. And the people to whom God has given his truth are hiding their light under a bushel, allowing the cares of this world to engross the time and attention that should be given to the Lord's work. <RH, August 5, 1902 par. 6>

## **The Christian's Privilege and Responsibility**

It is an eternal law of Jehovah that he who accepts truth which the world needs is to make it his first work to proclaim this truth. But where are those who make the burden of perishing sinners their own? As I look upon the professed people of God, and see their unwillingness to serve him, my heart is filled with a pain that I cannot express. How few are heart to heart with God in his solemn, closing work. There are thousands to be warned, yet how few consecrate themselves wholly to the work, willing to be or to do anything if only they may win sinners to righteousness. Jesus died to save the world. In humility, in lowliness, in unselfishness, he worked and is working for sinners. But many of those who ought to co-operate with him are self-sufficient and indifferent. <RH, August 5, 1902 par. 7>

Who can sympathize with Christ in his distress and anguish, as with quivering lips he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"? Who can say with Jeremiah, "Oh that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people"? <RH, August 5, 1902 par. 8>

Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved. Unless our hearts beat in union with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for souls as they that must give an account"? We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart-longing for souls? <RH, August 5, 1902 par. 9>

Church members are trifling with their responsibilities, unfitting themselves for service. 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 need of imparting to others the truth that God has given them? O that they were awake to the purposes of God and to their individual accountability! Then would they use every gift, every talent, in the work of giving to the world the truth for this time. The number of laborers would greatly increase, and the work would grow in influence and extent. God's people would be lights, shining amid the darkness of this degenerate age. <RH, August 5, 1902 par. 10>

The work has extended so that it now covers a large territory, and the number of believers has increased. But there is still a great deficiency. A much larger work might have been done had the missionary spirit been shown that was shown in the earlier days. Our present numbers, the present extent of our work, are not to be compared with what they were in the beginning. We should think of what the work might have been had every worker consecrated himself, body, soul, and spirit, to God as he should have done. <RH, August 5, 1902 par. 11>



## A Forward Movement Called For

God has given all something to do. Those who are willing to work in self-denial and self-sacrifice will find their place. But those who seek only a safe and easy place need to be converted. Until their hearts are renewed, their purposes changed, God has no use for them in his work. By an unreserved consecration we are to prepare ourselves for service. <RH, August 5, 1902 par. 12>

Our General, who never makes a mistake, says to us, Advance. Enter new territory. Lift up the standard, establish memorials in every place. Let it be known that God has a people on the earth who have not forgotten that he has a law, binding upon all human beings. In all the churches there are those who know not that the seventh day, and not the first day, is the Sabbath. These are to hear the message of present truth. <RH, August 5, 1902 par. 13>

We need now to train men, and set them to work, giving them every facility for the impartation of truth. There is at this time a sad dearth of laborers. Scores of men and women might be set to work. This need should have been foreseen. Our faith is not proportionate to the light God has given us. When our hearts are emptied of selfishness, and cleansed by the Spirit of Christ, we shall be vessels meet for the Master's use. <RH, August 5, 1902 par. 14>

God is waiting for men and women to awake to 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. <RH, August 5, 1902 par. 15>

Do we realize how large a number in the world are watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them. <RH, August 5, 1902 par. 16>

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the churches have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady trend of the events ordained by him to take place. Inspired with the spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth into the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need. <RH, August 5, 1902 par. 17>

## August 12, 1902 *The Work of Soul Saving*

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**Mrs. E. G. White**  
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We are living in solemn times. The end is near; and I have a message for our people. They must awake, spread their tents, and enlarge their borders. The present state of things must be changed. The world is to be warned. The truth is to be taken to men of the world, that they may see the duty that the Lord has placed on them. Those belonging to the higher classes are to hear the message of present truth. God says to his people, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." <RH, August 12, 1902 par. 1>

The one work more precious than any other is the work of soul saving. God's servants are to move forward in this work, weighted with the importance of the message they are bearing. <RH, August 12, 1902 par. 2>

To secure your present and future good, Christ gave himself as a sacrifice. Will you draw back from making a covenant with God by sacrifice? Christ died on the cross to save the world from perishing in sin. He asks your co-operation in the work of soul saving. You are to be his helping hand, to do in the world the work that needs to be done to place the truth before as many as possible. "Ye are not your own; for ye are brought with a price: therefore glorify God in your body, and in your spirit, which are God's." <RH, August 12, 1902 par. 3>

Refuse to admit the worldly interests that strive for the 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. <RH, August 12, 1902 par. 4>

Have you so deep an appreciation of the sacrifice made on Calvary that you are willing to make every other interest subordinate to the work of saving souls? The same intensity of desire to save sinners that marked the life of the Saviour marks the life of his true follower. The Christian has no desire to live for self. He delights to consecrate all that he has and is to the Master's service. He is moved with an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better be concerned for their own salvation. Let them pray for the spirit of service. <RH, August 12, 1902 par. 5>

## **The Christian's Work Begins in His Own Family**

The transforming power of Christ's grace molds the one who yields himself to the Saviour. Imbued with the spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice in the service of the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ Jesus, and self-serving has no place in his life. He realizes that every part of his being belongs to Christ, who has redeemed him from the slavery of sin; that every moment of his future has been bought with the precious life blood of God's only begotten Son. <RH, August 12, 1902 par. 6>

God opens ways whereby such ones may 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 but little, it may result in great good. <RH, August 12, 1902 par. 7>

How can I best glorify him whose I am by creation and by redemption?--this is to be the question we are to ask ourselves. With anxious solicitude the one who is truly converted seeks to rescue those who are still in Satan's power. He refuses to do anything that would hinder him in his work. If he has children, he realizes that his work must begin in his own family. His children are exceedingly precious to him. Remembering that they are the younger members of the Lord's family, he strives with all his power to place them where they will stand on the Lord's side. He has pledged himself to serve, honor, and obey Christ; and he puts forth patient, untiring effort so to train his children that they will never be hostile to the Saviour. <RH, August 12, 1902 par. 8>

On fathers and mothers God has placed the responsibility of saving their children from the power of the enemy. This is their work,--a work that they should on no account neglect. Those parents who have a living connection with Christ will not rest until they see their children safe in the fold. They will make this the burden of their life. <RH, August 12, 1902 par. 9>

Parents, do not neglect the work waiting for you in the little church in your own home. This is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. When they err, deal with them tenderly yet firmly. Let them unite with you in opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. As you take them with you into the service of the Lord, what a victory you gain! Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory. <RH, August 12, 1902 par. 10>

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by the tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that cannot be resisted. Thus the walls of prejudice will be broken down. <RH, August 12, 1902 par. 11>

If this work were faithfully done, if fathers and mothers would work 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. <RH, August 12, 1902 par. 12>

## **The Formation of Small Bands for Soul-Saving Efforts**

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood of their homes. They are to work quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt on the side of truth. <RH, August 12, 1902 par. 13>

As the human agent gives himself unreservedly to the work of the Lord, he gains an experience that enables him to

work more and more successfully for the 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. <RH, August 12, 1902 par. 14>

Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. In the Lord's work there are to be no idlers. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love. <RH, August 12, 1902 par. 15>

The formation of small companies as a basis of Christian effort has been presented to me by One who cannot 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 courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build up one another in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." <RH, August 12, 1902 par. 16>

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## **August 19, 1902 Words to Ministers**

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**Mrs. E. G. White**  
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In all departments of ministerial work there is need of greater earnestness. Time is passing, and the work that should be far advanced is almost at a standstill. God's servants are to be "not slothful in business; fervent in spirit; serving the Lord." The lamp of the soul is to be kept trimmed and burning. People need the truth, and by earnest faithful effort it is to be communicated to them. Everything that can be done to save sinners should be done without delay. Souls are to be sought for, prayed for, labored for. Earnest appeals are to be made. Fervent prayers are to be offered. Our tame, spiritless petitions are to be changed into petitions of intense earnestness. God's Word declares, "The effectual, fervent prayer of a righteous man availeth much." <RH, August 19, 1902 par. 1>

Wake up, my brethren, into spiritual activity. Daily reveal a determined purpose to be good and to do good. It is not enough to live merely a quiet, prayerful life. Meditation alone will not answer the need of the world. Vigilant waiting is to be combined with vigilant working. We are to be living, wide-awake, energetic Christians filled with zeal to give to others the blessings of the truth. <RH, August 19, 1902 par. 2>

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. <RH, August 19, 1902 par. 3>

To every young man in the ministry, Paul's words to Timothy are spoken, "Take heed unto thyself, and unto the doctrine." *Thyself* needs the first attention. First give yourself to the Lord for sanctification to his service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work. Learn from him what it means to labor for those for whom he gave his life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life. <RH, August 19, 1902 par. 4>

Let the young men who are preparing for service read and study the third chapter of Colossians, and the first chapter of Second Peter, and also the following scriptures:-- <RH, August 19, 1902 par. 5>

"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 cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of

grace, that we may obtain mercy, and find grace to help in every time of need." "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." <RH, August 19, 1902 par. 6>

## The Preparation for True Service

The heart must be brought into conformity to the will of God. As is the health of the heart, so is the religious experience and the fruit seen in the life. Unless the heart is cleansed from all defilement, evil will appear in the life. No one can in truth fulfill the requirements of God's law unless this law is written on his heart. He only who makes righteousness a part of his life is prepared rightly to estimate the truth. The truth is no truth to the one who merely makes a profession, who is not sanctified by its power, upon whose heart its image is not stamped. Such a one keeps the truth in the outer court. His love for Christ is superficial, exercising little controlling power over his reason. <RH, August 19, 1902 par. 7>

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. <RH, August 19, 1902 par. 8>

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." <RH, August 19, 1902 par. 9>

Will you not remember that this prayer includes you? Will you not strive to answer it? Will you not give yourselves to the Lord? Willingness of heart and earnestness of purpose to carry out the principles of holiness will place you in such relation to God that you will give full proof of your ministry. You will see the fruit of your labor. <RH, August 19, 1902 par. 10>

Give careful, prayerful thought to the preparation required in order to do true service for God. Then 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. A hearty response will be made to the words, "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." <RH, August 19, 1902 par. 11>

## The Minister is to be an Educator

O what a work there is before us! Ministers are not to spend their time laboring for those who have already accepted the truth. 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. <RH, August 19, 1902 par. 12>

Just as soon as a church is organized, let the minister set the members to work. They will need to be taught how to work. Let the minister devote more of his time to educating them to preaching. Let him 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, . . . full of grace and truth. . . . And of his fullness 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." <RH, August 19, 1902 par. 13>

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. <RH, August 19, 1902 par. 14>

God's servants are to make use of every resource for enlarging his kingdom. The apostle Paul declares that it is "good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications, prayers, intercessions, and giving of thanks, be made for all men." And James says, "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Every minister is pledged to unite with his brethren in giving the invitation, "Come; for all things are

now ready." Each is to encourage the other in doing whole hearted work. Earnest invitations will be given by a living church. Thirsty souls will be led to the water of life. <RH, August 19, 1902 par. 15>

The apostles carried a weight of responsibility to enlarge their sphere of labor, to proclaim the truth in the regions beyond. From their example we learn that there are to be no idlers in the Lord's vineyard. His servants are constantly to enlarge the circle of their efforts. Constantly they are to do more, *never less*. The Lord's work is to widen and broaden until it encircles the world. <RH, August 19, 1902 par. 16>

After making a missionary tour, Paul and Barnabas retraced their steps, visiting the churches they had raised up, and selecting men to unite with them in the work. Thus God's servants today are to labor, selecting and training, worthy young men as co-laborers. God help us to sanctify ourselves, that others may be sanctified, enabled to do successful work in winning souls to Christ. <RH, August 19, 1902 par. 17>

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## August 26, 1902 *Words to Lay Members*

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**Mrs. E. G. White**  
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Our ministers are to go forth to proclaim the message of present truth to those who have not heard it. And our churches should not feel jealous and neglected if they do not receive ministerial labor. They should themselves take up the burden, and labor most earnestly for souls. Believers are to have root in themselves, striking firm root in Christ, that they may bear much fruit to his glory. As one man, they are to strive to attain one object,--the salvation of souls. <RH, August 26, 1902 par. 1>

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. <RH, August 26, 1902 par. 2>

Let church members begin to work where they are. Everywhere there are souls who know not the truth. Humble men, willing to make sacrifices, to work as Christ worked, are needed. The Lord calls for self-sacrificing workers, who will labor quietly and unobtrusively, living so near to the Lord that they continually receive grace to impart. As they take up their work in earnestness and sincerity, asking the Lord to give them tact and skill, hearts will be reached by their efforts. <RH, August 26, 1902 par. 3>

It is not God's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the gospel ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their neighbors and friends, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians who have the love of the truth in their hearts. Let such ones engage in service for him by doing house-to-house work. Sitting by the fireside, such men--if humble, discreet, and godly--can do more to meet the real needs of families than could a minister. <RH, August 26, 1902 par. 4>

The Lord has a work for women, as well as for men. They may take their places in his work at this crisis, and he will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of his countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed. <RH, August 26, 1902 par. 5>

It is not meet for us, my sisters, to wait for greater opportunities or holier dispositions. We are inexcusable if we allow God-given talents to rust from inaction. Christ asks, "Why stand ye here all the day idle?" Let us consecrate all that we have and are to him, believing in his power to save, and having confidence that he will use us as instrumentalities to do his will and to glorify his name. <RH, August 26, 1902 par. 6>

My brethren and sisters, do not pass by the little things to look for larger work. You might do successfully the small work, but fail utterly in attempting a larger work, and fall into discouragement. Take hold wherever you see that there is a work to be done. It is by doing with your might what your hands find to do, that you will develop talent and aptitude for large work. It is by slighting the daily opportunities, neglecting the little things, that so many become fruitless and withered. <RH, August 26, 1902 par. 7>

There are many ways in which all may do personal service for God. Some can write a letter to a far-off friend, or send a paper to one who is inquiring for truth. Others can give counsel to those who are in difficulty. Those who know how

to treat the sick can help in this way. Others who have the necessary qualifications can give Bible readings or conduct Bible classes. <RH, August 26, 1902 par. 8>

The very simplest modes of work should be devised, and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward; for their experience will grow brighter, their ability will increase and through their efforts souls will be saved. <RH, August 26, 1902 par. 9>

## **The Waste Places of the Earth**

The waste places of the earth are to be cultivated. In humble dependence upon God, families are to go forth and settle in the unworked places of his vineyard. As the reward of their self-sacrifice in order to sow the seeds of truth, they will reap a rich harvest. As they visit family after family, giving Bible studies, opening the Scriptures to those in spiritual darkness, many hearts will be touched. <RH, August 26, 1902 par. 10>

Consecrated men and women are needed to stand as fruit-bearing trees of righteousness in the desert places of the earth. In fields where the conditions are so objectionable and disheartening that many workers refuse to go to them, most remarkable changes for the better may be brought about by the efforts of self-sacrificing lay members. These humble workers will accomplish much, because they put forth patient, persevering effort, relying upon no human power, but upon God, who gives them his favor. The amount of good that these workers accomplish will never be known in this world. <RH, August 26, 1902 par. 11>

## **Self-Supporting Missionaries**

Self supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges under the guidance of the Spirit of God. Let two or more persons start out together in evangelistic work. They may not receive any particular encouragement from those at the head of the work that they will get financial support; nevertheless, let them go forward, praying, singing, teaching, and living the truth. They may take up the work of canvassing, and in this way introduce the truth into many families. As they move forward in their work, they gain a blessed experience. They are humbled by a sense of their poverty and helplessness, but the Lord manifestly goes before them. Among the wealthy and the poor they find favor and help. They come close in friendship to those for whom they work, the one imparting the treasures of the word, the other imparting temporal sustenance. And both are blessed. Even the poverty of the people is a means of finding access to them. As these devoted missionaries pass on their way, they are helped in many ways by those to whom they bring spiritual food. Providence opens the way for them to go to isolated places, and if they bear the message God gives them, their efforts are crowned with success. Many will be brought to a knowledge of the truth, who, but for these humble teachers, would never have been won to Christ. <RH, August 26, 1902 par. 12>

What more can I say than I have said to impress upon our churches the realization of the eternal loss they are suffering in not putting to use in God's service the ability that he has given them? If the members of our churches would but put their powers to use in well-directed efforts, following well-matured plans, they would do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with meekness and lowliness of heart, seeking personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth. <RH, August 26, 1902 par. 13>

God calls for workers to enter the whitening harvest field. Shall we 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. The promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." <RH, August 26, 1902 par. 14>

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. <RH, August 26, 1902 par. 15>

As humble, God-fearing men and women consecrate themselves to the Lord, he will accept them and work through them. As they place themselves in right relation to him, light from the throne above will shine upon them, making them channels of blessing to others. All that they accomplish may not now be seen, but they are sowing seed that will yield fruit unto eternal life. <RH, August 26, 1902 par. 16>

**Mrs. E. G. White**

Elmshaven, Sanitarium, Cal., April 5, 1902.

*To Those Connected with Our Work at Nashville.*

My Dear Brethren: You are engaged in an important work, and the Lord calls upon you to take heed to watch unto prayer, to make straight paths for your feet, lest the lame be turned out of the way. Work with an eye single to the glory of God, and with a sense of your individual responsibility. Remember that the Lord alone can make your efforts successful. He is the author and finisher of your faith. In the past you have had the wrestling part of your work to do. You have met with many trials. For your encouragement I am instructed to tell you that the Lord has a deep interest in the work at Nashville, and he will help every one of you if you will co-operate with him. <RH, September 2, 1902 par. 1>

The Lord desires you to move onward and upward. He bids you to be careful to take the right path. "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." <RH, September 2, 1902 par. 2>

"The path of the just is as the shining light, that shineth more and more unto the perfect day." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "They shall walk, O Lord, in the light of thy countenance." <RH, September 2, 1902 par. 3>

Do you understand the question that the lawyer put to Christ, "What shall I do to inherit eternal life?" Christ laid upon the lawyer the burden of answering his own question. "What is written in the law? how readest thou?" he asked. "And he answering said, 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. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" <RH, September 2, 1902 par. 4>

Jesus then related an incident that had lately taken place. A certain man, going from Jerusalem to Jericho, was robbed, and left by the roadside, wounded and dying. "And by chance there came down a certain priest that way." Did he help the one so sorely in need of help?--No; "he passed by on the other side." <RH, September 2, 1902 par. 5>

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." <RH, September 2, 1902 par. 6>

"Which now of these three," Christ asked, "thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." <RH, September 2, 1902 par. 7>

This scripture certainly outlines our work. <RH, September 2, 1902 par. 8>

"Faith, if it hath not works, is dead, being alone." When the Lord created trees, he commanded them to bear fruit. And to us Christ says, "Herein is my Father glorified, that ye bear much fruit." Those who receive the truth into good and honest hearts will bear fruit to the glory of God. They will reveal the faith that works by love and purifies the soul. <RH, September 2, 1902 par. 9>

When Jesus would prove to John the Baptist that he was the Messiah, he said to John's messengers, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The fruit that he bore in his life was his answer to John's question. <RH, September 2, 1902 par. 10>

"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." These words are to be engraved on the tablets of the heart. In the estimation of the world, it is going to extremes to love God supremely and our neighbor as ourselves; but this is what God requires. He says to us, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. . . . Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. . . . For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." <RH, September 2, 1902 par. 11>

The plans and methods of God's workers are to be thoroughly sifted from worldly policy. Their work is to be carried forward with Christlike simplicity. Remember that he who takes the position of a criticiser greatly weakens his own hands. God has not made it the duty of men or of women to find fault with their fellow workers. <RH, September 2, 1902 par. 12>

The world is filled with the same baleful influences that led the Jews to reject Christ, the greatest Teacher the world has ever known. Transgression is developing in a most marked manner. My brethren, avoid selfishness and covetousness; for it is idolatry. This sin is eating into the hearts of those who are determined to be rich. In their pursuit of gain, they place themselves in the most terrible danger. <RH, September 2, 1902 par. 13>

Not a vestige of avarice nor a sign of greed will be seen in the life of a Christian. He will not be guilty of one dishonest act. <RH, September 2, 1902 par. 14>

As Seventh-day Adventists, let us be sure that we bear the sign of God. Is this something that is seen?--No; it is unseen. It is the consecrated mind, placed wholly on the Lord's side. <RH, September 2, 1902 par. 15>

Those who work in the Southern field, a field so difficult and so poverty-stricken, need constantly to receive grace from on high. They need a power outside of and above themselves. Only by the help of God can they gain true success. Again and again has this been evidenced. The workers who have not lived to themselves, who have put self out of sight, following where Jesus leads the way, practicing self-denial in order to open up the work in new fields, God has made to sit in heavenly places with Christ. Our help is from him. <RH, September 2, 1902 par. 16>

I have not written to you for some time because I have not been able to do so. I have been under a heavy strain. My mind would not let me rest, and at last my strength gave way. I suffered great pain in my head and eyeballs. I have not yet fully recovered, and cannot endure much taxation. I am now sleeping better than I have been, but I cannot find the rest that I need, because I have so much writing to do. <RH, September 2, 1902 par. 17>

I was sitting in my room on Sabbath morning, thinking about the perplexities of the work, and wondering, "What shall I do?" when a little bird hopped on to the window sill, and poured forth such a flood of song that it set my heart free for a time. I believe that the bird was God's messenger to me. I am determined to put my trust in God. I thank him that I have been so wonderfully sustained. I want to do much more work for him before I lay off my armor. <RH, September 2, 1902 par. 18>

## **September 9, 1902 *Encouraging Counsel***

Elmshaven, Sanitarium, July 6, 1902.

*To Our Teachers at Berrien Springs.*

My Dear Brethren and Sisters: I have an earnest desire that you shall every day be learning of the great Teacher. If you will draw near to God, and then to your students, you can do a very precious work. If you are diligent and humble, God will daily give you knowledge and an aptitude to teach. Do your very best to impart to others the blessings he has given you. With a deep, earnest interest to help your students, carry them over the ground of knowledge. Come close to them. Unless teachers have the love and gentleness of Christ abounding in their hearts, they will manifest too much of the spirit of a harsh, domineering master. <RH, September 9, 1902 par. 1>

The Lord wishes you to learn how to use the gospel net. In order for you to be successful in your work, the meshes of your net must be close. The application of the Scriptures must be such that the meaning shall be easily discerned. Then make the most of drawing in the net. Come right to the point. However great a man's knowledge, it is of no avail unless he is able to communicate it to others. Let the pathos of your voice, its deep feeling, make an impression on hearts. Urge your students to surrender themselves to God. "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 by the flesh." <RH, September 9, 1902 par. 2>

Teachers, remember that the Lord is your strength. Strive to give the students ideas that will be to them a savor of life unto life. Teach by illustrations. Make your illustrations self-evident. Ask God to give you words that all can understand. <RH, September 9, 1902 par. 3>

A little girl once asked me, "Are you going to speak this afternoon?" "No, not this afternoon," I replied. "I am very sorry," she said. "I thought you were going to speak, and I asked several of my companions to come. Will you please ask the minister to speak easy words, that we can understand. Please tell him that we do not understand big words, like 'justification' and 'sanctification.' We do not know what they mean." <RH, September 9, 1902 par. 4>

The little girl's complaint contains a lesson worthy of consideration by teachers and ministers. Are there not many who would do well to heed the request, "Speak easy words, that we may know what you mean"? <RH, September 9, 1902 par. 5>

Make your explanations clear. I know that there are many who do not understand much of what is said to them. Let the light flowing from the great Teacher flood your mind. Let his Spirit mold and fashion your speech, cleansing it from all dross. Speak as to little children, remembering that there are many well advanced in years who are but little children in understanding. <RH, September 9, 1902 par. 6>



By earnest prayer and diligent effort we are to obtain a fitness for speaking. This fitness includes the ability to articulate every syllable distinctly, placing the force and emphasis where they belong. Speak slowly. Many speak rapidly, hurrying one word after another so fast that the effect of what they say is lost. <RH, September 9, 1902 par. 7>

Into what you say put the spirit and life of Christ. On a certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, archbishop of Canterbury the archbishop said to him, "Pray, Mr. Betterton, tell me why it is that you actors can affect your audiences so powerfully by speaking of things imaginary." "My lord," replied Betterton, "with due submission to your grace, the reason is very plain: it lies in the power of enthusiasm. We actors on the stage speak of things imaginary as if they were real, and you in the pulpit speak of things real as if they were imaginary."

<RH, September 9, 1902 par. 8>

"Feed my sheep;" "feed my lambs," was the commission given to Peter. "And when thou art converted, strengthen thy brethren." To those who hear, the gospel is to be made the power of God unto salvation. Present the truth in its simplicity. Follow Christ's example, and you will have the precious reward of seeing your students won to him. <RH, September 9, 1902 par. 9>

## Suggestions

We need now not merely resolutions but decided action. Our youth are in the highest sense to be learners, seeing God behind the teacher, and the teacher co-operating with him. Wherever students are trained, a work is to be done that will establish them in the principles of our faith. The religious phase of their work is of the greatest importance; for, like Daniel and his fellows, they are to bear witness of God. By diligent, persevering effort, they are to acquire knowledge. By self-denial, by obedience to the principles of strict temperance, they are to prepare themselves to endure trial. <RH, September 9, 1902 par. 10>

The students should have abundant opportunity to gain an education in physical labor; for thus they will be better prepared to acquire the knowledge they need for their work. <RH, September 9, 1902 par. 11>

In the fifty-eighth chapter of Isaiah the Lord tells us plainly what the work is that he requires of us. In order that our young people may be fully prepared to do this work, small sanitariums are to be connected with our schools. The students are to be taught how to use nature's simple remedies in the treatment of disease. And as they learn to care for the sick, they are to be taught to act under the direction of the Lord Jesus Christ. <RH, September 9, 1902 par. 12>

## Words to the Students

Students, prepare yourselves to co-operate with your teachers. As you co-operate with them, you give them hope and courage. You are helping them, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success. <RH, September 9, 1902 par. 13>

Our time for work is short. We have no time to spend in self-pleasing. You will gain true satisfaction and happiness only when you have a determined purpose to succeed. Make your student-life as perfect as possible. You will pass over the way but once. Precious are the opportunities granted you. You are not only to learn, but to practice the lessons of Christ. It rests with you yourself whether your work is a success or a failure. As you succeed in gaining a knowledge of the Bible, you are storing up treasures to impart. <RH, September 9, 1902 par. 14>

It is your privilege to make the advancement spoken of in the first chapter of second Peter. Working on the plan of addition, you will add daily to your store of the knowledge of God and of Christ; and God will work for you on the plan of multiplication. <RH, September 9, 1902 par. 15>

Be assured that as you advance, you will gain increased capabilities. If you see a fellow student who is backward, try to help him. Explain to him the lesson that he does not understand. This will be an aid to your own understanding. Use simple words. State your ideas in clear, comprehensive language. Thus you are helping your teachers. Often minds apparently stolid will catch ideas more quickly from a fellow student than from a teacher. This is the co-operation that Christ commends as a good work. The great Teacher stands beside you, helping you to help the one who is backward. The Lord Jesus meets every one, old or young, just where he is. <RH, September 9, 1902 par. 16>

While obtaining your education, you may have opportunity to tell the poor and ignorant of the wonderful truths of God's Word. Improve every such opportunity. The grace of God will bless every minute spent in this way. <RH, September 9, 1902 par. 17>

My brethren and sisters at Berrien Springs, you are doing a good work. The Lord is leading you. Just as long as you follow Christ, you will be guided aright. Maintain your simplicity and your love for souls, and the Lord will lead you in safe paths. The rich experience you will gain will be of more value to you than gold or silver or precious stones.

Ellen G. White. <RH, September 9, 1902 par. 18>

## September 16, 1902 *A Letter to a Worker in New York City*

Elmshaven, Sanitarium, Cal., July 8, 1902.

My Dear Brother: I have no special light that you should remain in New York City. You must look to the Lord to teach you your duty. If that field, in its pitiful and sinful condition, does not speak for itself, what place can you find that expresses its need? <RH, September 16, 1902 par. 1>

I understand why you feel discouraged. It is because the work is hindered by a lack of united and harmonious action on the part of those who were already in the field when you came. <RH, September 16, 1902 par. 2>

If you go to the Lord in faith, believing his promises and taking special care of yourself, he will give you strength and blessing. Take periods of rest. Husband the strength that God has given you. If during the summer the heat is very severe, you must not endanger your life by remaining in the city. <RH, September 16, 1902 par. 3>

O, who will rid himself of all hindrances, and take up the work in New York City? Will you, my brother, take hold of this work where you are, helping as best you can? <RH, September 16, 1902 par. 4>

Let us remember Jesus, the author and finisher of our faith. Let us remember that he lived not to please himself. He left heaven to take his place in the ranks of fallen beings, to endure humiliation and abuse. Without humbling himself to the death of the cross, he could not have borne the penalty of transgression. <RH, September 16, 1902 par. 5>

It must have been a very severe ordeal for our Saviour to lay aside his royal robe and kingly crown, and clothe his divinity with humanity, coming to this world as a little child, to live a life of obedience in behalf of the sinful race. Lest we should make a mistake in regard to what the redeemed must be, he came to give in his life a revelation of the character God requires of his children. He came that we might have an example of what human nature may become by receiving him as a perfect Saviour. He came to show us that we may be Christlike. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." <RH, September 16, 1902 par. 6>

Before the foundation of the world was laid, the plan of redemption was devised. In heaven a mysterious voice was heard saying, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. . . . Lo, I come to do thy will, O God;" "yea, thy law is within my heart." <RH, September 16, 1902 par. 7>

Think you not that Christ suffered loneliness of spirit, as, unrecognized and unhonored, he lived in the world that he himself had made? Who is he? Ask Isaiah. He will tell you. <RH, September 16, 1902 par. 8>

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." <RH, September 16, 1902 par. 9>

Ask him who was sent to announce his coming. <RH, September 16, 1902 par. 10>

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. . . . I indeed baptize you with water. . . but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." <RH, September 16, 1902 par. 11>

Ask John, the beloved disciple. <RH, September 16, 1902 par. 12>

"In the beginning was the Word," he declares, "and the Word was with God, and the Word was God. . . . In him was life, and the life was the light of men. . . . 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." <RH, September 16, 1902 par. 13>

We turn to Peter, and he declares of his Master,-- <RH, September 16, 1902 par. 14>

"Thou art Christ, the Son of the living God." <RH, September 16, 1902 par. 15>

We ask Christ himself who he is, and he replies,-- <RH, September 16, 1902 par. 16>

"Before Abraham was, I am." "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father." <RH, September 16, 1902 par. 17>

We ask Paul, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?" <RH, September 16, 1902 par. 18>

With strength and assurance comes the answer, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "Being in the form of God, he thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God

also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In him "we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." <RH, September 16, 1902 par. 19>

My brother, do not become discouraged. The light given me is that in our large gatherings, our camp meetings, we need all the ministerial talent that can possibly be spared from other work. Our ministers must not think that God has appointed them to hover over believers, or to tie themselves down to a business office. Let business men attend to the business, and let ministers be left free to labor in the camp meetings. At these meetings a special work is to be done. <RH, September 16, 1902 par. 20>

Let each one offer the prayer, Lord, "give therefore thy servant an understanding heart." <RH, September 16, 1902 par. 21>

Solomon called himself the Lord's servant, pleased that he could sustain this relation to the King of kings. <RH, September 16, 1902 par. 22>

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said; Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of the people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" <RH, September 16, 1902 par. 23>

God gave this prayer to Solomon as a sample prayer, appropriate for all, high and low, rich and poor. <RH, September 16, 1902 par. 24>

God said to Solomon, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." <RH, September 16, 1902 par. 25>

The Lord told Solomon that if he would walk in his way, his blessing would go with him, and wisdom would be given him. But Solomon failed to keep his contract with God. He followed the promptings of his own heart, and the Lord left him to his own impulses. <RH, September 16, 1902 par. 26>

Today each one has a part to act--duties to perform and responsibilities to bear. No one can act his part acceptably without wisdom from on high. May God help us all to understand the prayer that he gave to Solomon as a prayer appropriate for him to offer.

Ellen G. White. <RH, September 16, 1902 par. 27>

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## **September 23, 1902 *Work While It Is Called Today***

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**Mrs. E. G. White**  
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My brethren and sisters, you have been bought with a price, and all that you have and are is to be used to the glory of God, and for the good of your fellow men. With earnest, unwearying effort you are to seek to save the lost. Christ's sacrifice on Calvary has made it possible for you to live a new, transformed life. You are to hold every new-found power 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 Saviour, you pledged yourselves to unite with him in bearing the cross. For life and for death you are bound up with him, a part of the great plan of redemption. 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, "They have been with Christ, and have learned of him." As you seek to draw others within the circle of his love, the

purity of your language and the unselfishness of your actions will bear witness to the power of his grace. <RH, September 23, 1902 par. 1>

"We are laborers together with God." Lay hold of his work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to win the triumphs of the cross. Are you not striving for a crown of immortality, for a life that measures with the life of God? O put your whole heart into the work! Let nothing cause your zeal to flag. <RH, September 23, 1902 par. 2>

Do not depend on human aid. 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 unitedly, with steadfast, unflinching faith. Christ's presence and his word, "Lo, I am with you alway,"--these are 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. <RH, September 23, 1902 par. 3>

"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, 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. 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." <RH, September 23, 1902 par. 4>

The world is to see God in his followers. Life and immortality are brought to light through those who are one with Christ. It is our privilege to have the Spirit that is the wisdom of heaven. Those who have the Spirit, in whatever position they may be, the highest or the lowest place of service, will reveal in their lives the power of Christ's grace. <RH, September 23, 1902 par. 5>

Truth alone is to be our watchword. Self is to be hidden. Christ alone is to appear, full of grace and truth. <RH, September 23, 1902 par. 6>

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 realize that the gospel is the *power of God* unto salvation to them that believe. I desire if possible to impress our people with the importance of giving so pure and righteous a representation of God that the world shall see him in his beauty. I desire them to be so filled with the Spirit that dwells in him that the world shall have no power to divert them from the work of presenting to men the wonderful possibilities before every soul who receives Christ. My heart is so full of this matter that sleep departs from my eyes and slumber from my eyelids. <RH, September 23, 1902 par. 7>

## The Reward of Earnest Endeavor

Each worker, while preserving his individuality, should seek to labor in harmony with every other worker. Each is to be united with his fellow workers in bonds of Christian fellowship, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he must have in order to be a strength to the 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." <RH, September 23, 1902 par. 8>

All are to do their best. All are to keep looking to their Leader, studying the lessons he has given in his guidance of his people from the beginning. The experiences of Abraham, of Moses, of Daniel, contain lessons of great value to us at this time. <RH, September 23, 1902 par. 9>

Those whom God chooses as his workers are not always talented, in the estimation of the world. Sometimes he selects unlearned men. These have a special work. They reach a class to whom others could not obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. 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 best to 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. <RH, September 23, 1902 par. 10>

Constantly they are learning of the great Teacher, and constantly they reach higher degrees of excellence, yet all the time feeling a sense of their weakness and inefficiency. They are drawn upward by their strong, loving admiration for Christ. They practice 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." <RH, September 23, 1902 par. 11>

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 his desire that every human instrumentality engaged in work for him shall be recognized, however small may be the work he does.

<RH, September 23, 1902 par. 12>

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by him because they have felt it an honor to minister to those for whom he gave his life. <RH, September 23, 1902 par. 13>

## September 30, 1902 *The Work in the Cities*

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**Mrs. E. G. White**  
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Time is passing, and the Lord calls upon the laborers in all departments of his work to lift up their eyes and behold the fields all ripe for the harvest. <RH, September 30, 1902 par. 1>

Our workers are not branching out as they should in their efforts. Our leading men are not awake to the work that must 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. <RH, September 30, 1902 par. 2>

Those in our cities--living within the shadow of our doors--have been strangely neglected. Organized efforts should now be put forth to give them the message of present truth. A new song is to be put into their mouths. They are to go forth to impart to others now in darkness the light of the third angel's message. <RH, September 30, 1902 par. 3>

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 instruction to enter these cities and erect memorials for God. Step by step we are to lead souls into the full light of truth. 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. <RH, September 30, 1902 par. 4>

The 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 experience of the faithful. Those who work for God in the 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. <RH, September 30, 1902 par. 5>

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 employed, that the truth may be proclaimed with power. Men of varied gifts 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 that it is his prerogative to do all the important work. <RH, September 30, 1902 par. 6>

If in the camp meetings held in the cities the speakers proclaim the truth in the power of the Spirit, hearts will be reached. The love of Christ received into the heart will banish the love of error. <RH, September 30, 1902 par. 7>

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 give the knowledge of the truth to those who attend from outside. <RH, September 30, 1902 par. 8>

At our camp meetings arrangements should be made so that the poor may obtain wholesome, well-prepared food as cheaply as possible. There should also be a restaurant in which healthful dishes shall be prepared and served in an inviting manner, especially for the education of outsiders. <RH, September 30, 1902 par. 9>

This work is not to be looked upon us separate from other departments of camp-meeting work. Each department of God's work is closely united with every other department, and all are to advance in perfect harmony. <RH, September 30, 1902 par. 10>

"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 the priest and the Levite. Take up the work in the cities wholeheartedly, intelligently, unselfishly. <RH, September 30, 1902 par. 11>

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. <RH, September 30, 1902 par. 12>

God selects his messengers, and gives them his message; and he says, "Forbid them not." New methods must be introduced. God's people must awake to the necessities of the time in which they are living. 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 accept the truth who will work with earnestness and zeal, tact and understanding. Let none discourage these zealous workers. In some things they will make mistakes, and will need to be corrected and instructed. But have not men who have been long 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. <RH, September 30, 1902 par. 13>

Our large cities are fast reaching the condition represented by 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 practiced 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. <RH, September 30, 1902 par. 14>

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. <RH, September 30, 1902 par. 15>

With intense interest 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 their talents to the glory of my name. 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 will receive sight, and will 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." <RH, September 30, 1902 par. 16>

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 efforts more and more on the great consummation, believing and obeying the commission:-- <RH, September 30, 1902 par. 17>

"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." <RH, September 30, 1902 par. 18>

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## **October 7, 1902 Presenting the Truth in Love**

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**Mrs. E. G. White.**

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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. <RH, October 7, 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 work, I am instructed to say to our people, Be guarded. In bearing the message, make no personal thrusts at other churches. 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 error. <RH, October 7, 1902 par. 2>

People cannot be expected to see at once the advantage of the truth over the error they have cherished. The best way to expose the fallacy of error is to present 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. <RH, October 7, 1902 par. 3>

You may have opportunity to speak in other churches. In improving these opportunities, remember the words of the Saviour, "Be ye therefore wise as serpents, and harmless as doves." Make no denunciatory speeches. Clear-cut messages are to be borne; but 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 goodwill to men. Wonderful are the results we shall see if we enter the work imbued with the Spirit of Christ. If we carry forward the work in righteousness, mercy, and love, help will come in our necessity. Truth will bear away the victory. <RH, October 7, 1902 par. 4>

The truth is to be presented with divine tact, tenderness, and gentleness. It is to come from a heart that has been softened and made sympathetic. We need to have close communion with God, lest self rise up, as it did in Jehu, and we pour forth a torrent of words that are unbecoming, that are not as dew, nor as the still showers, which revive the withering plants. Let our words be gentle as we seek to win souls. God will be wisdom to him who seeks for wisdom from a divine source. We are to seek opportunities on every hand. We are to watch unto prayer, and be ready always to give an answer to every one who asks a reason for the hope that is in us. Lest we shall impress unfavorably one soul for whom Christ has died, we should keep our hearts uplifted to God, so that when the opportunity presents itself, we may have the right word to speak at the right time. If you thus undertake to work for God, the Spirit of God will be your helper. The Holy Spirit will apply the truth spoken in love for the soul. The truth will have quickening power when spoken under the influence of the grace of Christ. <RH, October 7, 1902 par. 5>

## Evangelistic Canvassers

Canvassing for our publications is an important and most profitable line of evangelistic work. Our publications can go to places where meetings cannot be held. In such places the faithful evangelistic canvasser takes the place of the living preacher. By the canvassing work the truth is presented to thousands who otherwise would never hear it. <RH, October 7, 1902 par. 6>

I feel very sorry to know that so many of 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 people to enter his service as evangelistic canvassers. 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. <RH, October 7, 1902 par. 7>

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." <RH, October 7, 1902 par. 8>

Why is there not now a 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 preacher. This is most blessed missionary work. Canvassers can be the Lord's helping hand, opening doors for the entrance of truth. <RH, October 7, 1902 par. 9>

Let Christian youth be selected to circulate the books containing present truth. Youth who have no religious experience should not be accepted as canvassers for our books, because they cannot 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. <RH, October 7, 1902 par. 10>

In this work the youth 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. <RH, October 7, 1902 par. 11>

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. <RH, October 7, 1902 par. 12>

As long as probation continues, there will be opportunity for the canvasser to work. When the religious denominations unite with the papacy to oppress God's people, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the persecution becomes severe, let the workers do as Christ directed: "When they persecute you in one city, flee ye into another." If persecution comes there, go to still another place. God will lead his people, making them a blessing in many places. Were it not for persecution, they would not be so widely scattered abroad to proclaim the truth. And Christ declares, "Ye shall not have gone over the cities of Israel, till the Son of man be come." Until in heaven is spoken the word, "It is finished," there will be places for labor, and hearts to receive the message. <RH, October 7, 1902 par. 13>

Young men, your help is called for. Make a covenant with God by sacrifice. Take hold of his work. He is your efficiency. "Be strong, yea, be strong." <RH, October 7, 1902 par. 14>

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## **October 14, 1902 *Christ the Missionary's Example***

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**Mrs. E. G. White**  
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Christ said to his disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." <RH, October 14, 1902 par. 1>

Satan's efforts against the advocates of the truth will wax more bitter and determined to the very close of time. As in Christ's day the chief priests and rulers stirred up the people against him, so today the religious leaders will excite bitterness and prejudice against the truth for this time. The people will be led to acts of violence and opposition which they would never have thought of had they not been imbued with the animosity of professed Christians against the truth. <RH, October 14, 1902 par. 2>

And what course shall the advocates of truth pursue? They have the unchangeable, eternal Word of God, and they should reveal the fact that they have the truth as it is in Jesus. Their words must not be rugged and sharp. In their presentation of truth they must manifest the love and meekness and gentleness of Christ. Let the truth do the cutting; the Word of God is as a sharp, two-edged sword, and will cut its way to the heart. Those who know that they have the truth should not, by the use of harsh and severe expressions, give Satan one chance to misinterpret their spirit. As a people we must stand as did the world's Redeemer. When in controversy with Satan in regard to the body of Moses, Christ durst not bring against him a railing accusation. He had every provocation to do this, and Satan was disappointed because he could not arouse in Christ a spirit of retaliation. Satan was ready to misrepresent everything that was done by Jesus; and the Saviour would give him no occasion, not the semblance of an excuse. He would not turn from his straightforward course of truth in order to follow the wanderings, and twistings, and turnings, and prevarications of Satan. <RH, October 14, 1902 par. 3>

We read in the prophecy of Zechariah that when Satan with all his synagogue stood up to resist the prayers of Joshua the high priest, and to resist Christ, who was about to show decided favor to Joshua, "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?" <RH, October 14, 1902 par. 4>

The course of Christ in dealing even with the adversary of souls, should be an example to us in all our intercourse with others, never to bring a railing accusation against any; much less should we employ harshness or severity toward those who may be as anxious to know the right way as we are ourselves. <RH, October 14, 1902 par. 5>

**The Truth as it is in Jesus**



Those who have been educated in the truth by precept and example should make great allowance for others who have had no knowledge of the Scriptures except through the interpretations given by ministers and church members, and who have received traditions and fables as Bible truth. They are surprised by the presentation of truth; it is as a new revelation to them, and they cannot bear to have all the truth, in its most striking character, presented to them at the outset. All is new and strange, and wholly unlike that which they have heard from their ministers, and they are inclined to believe what the ministers have told them, that Seventh-day Adventists are infidels, and do not believe the Bible. Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little, and there a little. Speak of the love of God in words easy to be understood. Bible truth, presented in the meekness and love of Jesus, will have a telling influence upon many minds. <RH, October 14, 1902 par. 6>

Many souls are hungering for the bread of life. Their cry is, Give me bread; do not give me a stone. It is bread that I want. Feed these perishing, starving, souls. Let our ministers bear in mind that the strongest meat is not to be given to babes who know not the first principles of the truth as we believe it. In every age the Lord has had a special message for the people of that time; so we have a message for the people in this age. But while we have many things to say, we may be compelled to withhold some of them for a time, because the people are not prepared to receive them now. <RH, October 14, 1902 par. 7>

When a discourse is given, the people may listen with interest, but it is all strange and new to them, and Satan is ready to suggest to their minds many things that are not true. He will seek to pervert and misrepresent the speaker's words. What shall we do? The discourses presenting the reasons of our faith should be published in little leaflets, and circulated as widely as possible. Thus the falsehoods and misrepresentations which the enemy of truth constantly tries to keep in circulation would be revealed in their true character, and the people would have an opportunity of knowing just what the minister said. Those who introduce the leaven of truth amid the mass of false theories and doctrines may expect opposition. Satan's batteries will be opened upon those who advocate the truth, and the standard bearers must expect to meet many sneers, and much reviling that is hard to bear. <RH, October 14, 1902 par. 8>

The message of warning is to be given in all the highways and byways. The cities are to be worked, not merely preached to; there must be house-to-house labor. After the warning has been given, after the truth has been presented from the Scriptures, many souls will be convicted. Then great carefulness is needed. The human agent cannot do the work of the Holy Spirit, we are only the channels through which the Lord works. Too often a spirit of self-sufficiency comes in, if a measure of success attends the efforts of the worker. But there must be no exaltation of self, nothing should be attributed to self; the work is the Lord's, and his precious name is to receive all the glory. Let self be hid in Jesus. <RH, October 14, 1902 par. 9>

There is danger of indulging a controversial spirit. But those who really love the truth, who have received it into the heart as a living principle, will have the greatest desire to reveal in words and actions the sanctifying power of truth upon the life. They will be representatives of the truth, showing its transforming power upon their own character. When opposed, they will not retaliate. Children and youth cannot, unless they are under the direct influence of the Spirit of God, correctly represent the sanctifying power of truth upon mind and character. And there are many grown-up persons who need to enter the school of Christ and learn his meekness and lowliness of heart, else they will venture to do that which Michael the Archangel dared not do. The railing accusations will be at their tongue's end. There are many fathers and mothers who would today engage in the work of God if encouraged, but who, in their own home life, prove themselves unfit to handle sacred responsibilities. They are only grown-up children. There are very few parents who represent the character of Jesus in the home. <RH, October 14, 1902 par. 10>

## **The Believer is Complete in Christ**

Christ represented his Father; he knew how the Father would do under any and every circumstance, and he did just as the Father would do. He made manifest in his work the ways of God. The living God was working through his Son. Jesus, when he was found in fashion as a man, had a realizing sense of the world's needs, and he employed his human, God-given powers for the benefit of men, while in every act of mercy and healing he drew upon the divine power, even the power that made the worlds. The Lord Jesus is all ready to impart the very same aid to all who will consecrate their powers to his service, who feel the need of the impartation of his grace. To all who desire to be recipients of his Spirit, the virtue flows out from Christ. And it is in this way that the character of God, the perfection of Christ and the Father, is brought before the world. The human agent is complete in Christ. Learning in the school of Christ, daily studying his life, we become one with him, and reflect the virtues of his character. <RH, October 14, 1902 par. 11>

He who is daily a learner in the school of Christ can say, "As the Father gave me commandment, even so I do." Thus did the Son of God in his human life, leaving us an example of perfect obedience, prefacing every deed with such

words as these: That which the Son seeth the Father do, he doeth also. "This commandment have I received of my Father." The history of Christ's human life in our world is the record of his purpose toward us for the manifestation of his divine perfection. He was the light shining in darkness; and what is the record? "And the darkness comprehended it not." The standard is high, for Christ is our standard, and he could justly claim perfection in all his works. But how few, in their practice, will follow the Lamb of God whithersoever he goeth. Following Jesus, imbued with his Spirit moment by moment, the human agent would represent Christ, as Christ represented the Father.

*(To be concluded)* <RH, October 14, 1902 par. 12>

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## **October 21, 1902 *Christ the Missionary's Example***

**Mrs. E. G. White**  
*(Concluded)*

Jesus has revealed to men that while the hatred of God against sin is as strong as death, his love to the sinner is stronger than death. Christ, in his life and his death, has forever settled the deep and comprehensive question whether there is self-denial with God, and whether God is light and love. This was the question agitated in the heavens above, which was the beginning of Satan's alienation from God. The change or abolition of the laws of his government in the heavenly courts was demanded as the evidence of the love of God. We see that the controversy has been kept up, Satan creating enmity against God because of his holy law. The satanic agencies are constantly at work, sowing and watering the seeds of rebellion against the law of God, and Satan is gathering souls under his black banner of revolt. He forms a confederacy with human beings to contend against purity and holiness. He has worked diligently, perseveringly, increasing the number who will confederate with him. By his representations he seeks to widen the distance between heaven and earth, and he grows into the conviction that he can wear out the patience of God, extinguish his love for man, and bring condemnation upon the whole human family. <RH, October 21, 1902 par. 1>

God has given all heaven in the gift of Christ to our world; but the great gift is so interpreted as to work in behalf of Satan's schemes to annul the law of God, the very work that Satan began in heaven. God has given Christ to take the penalty of transgression, and die to ransom the world. This, his heaven-sent reconciliation, is to be proclaimed, and the condition of eternal life, that men obey the laws of the divine government. But when this message of mercy is proclaimed, Satan inspires men to scowl back in defiance, and exclaim, "Depart from us; for we desire not the knowledge of thy ways, O God." Nevertheless God sends his delegated messengers to entreat attention. But too often their message is not respected. Hatred against the law of God has continued to increase in intensity. Men have beaten one of the messengers of God, and killed another, and stoned another. New methods are continually devised to turn men away from the truth. The materials for the last great warfare are collecting; already the conflict has reached large proportions. And as iniquity abounds, the love of many waxes cold. As the occasion requires, the Lord giveth more grace to his chosen, tempted, tried ones. Jesus knows the strength of Satan's temptations, and with every temptation he makes a way of escape. <RH, October 21, 1902 par. 2>

Just prior to the crucifixion of Christ, the whole universe of heaven was with intense interest watching every move of Satan and his evil confederacy. They were watching to see what move would next be made against Jesus, and what would be his action under the circumstances. He had carried the human nature triumphantly through every period of test and trial, assailed by the whole confederacy of fallen angels leagued with evil men. He finished his mission by committing his work to the human agents who were to carry it forward in his name. The message of repentance toward God, and faith toward our Lord Jesus Christ, was to be given to a fallen world. Beginning at Jerusalem, it was to go to all nations, tongues, and peoples. <RH, October 21, 1902 par. 3>

Christ has demonstrated that through his grace humanity can keep the law of God. He has demonstrated to the universe of heaven and to the fallen world, that, by the invitation of our gracious Sovereign, all who will believe on him may receive pardon, and be restored to the favor of God. He would take those whose course had been the most offensive to God, impart to them his divine power, place them in the highest positions of trust, and send them forth into the camp of the disloyal to proclaim his grace, and offer a full pardon to all who will turn from sin unto God. "Ye have not chosen me," he says; "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Some of the very ones that were brought into closest connection with the work of Christ had not only felt, but said, "Come, let us kill him," and had thought that in this act they were doing God service. Our Saviour redeemed them, loaded them with divine favor, and sent them forth as lambs in the midst of wolves. He made them one with himself, and declared that those who refused to accept them and to hear the heaven-sent message, rejected the Lord Jesus himself. "If the world hate you," he said, "ye know that it hated me before it hated you. If ye

were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." <RH, October 21, 1902 par. 4>

## Presenting the Truth in New Places

But let every one bear in mind that we are in no case to invite persecution. We are not to use words that are harsh and cutting. Keep them out of every article written, drop them out of every address given. Let the Word of God do the cutting, the rebuking; let finite men hide and abide in Jesus Christ. Let the Spirit of Christ appear. Let all be guarded in their words, lest they place those not of our faith in deadly opposition against us, and give Satan an opportunity to use the unadvised words to hedge up our way. Do nothing before the time. When God gives a close, cutting message, it will be his work, not prompted by the impulse of finite beings. Man's cutting and slashing with the two-edged sword will hedge up our way, so that we shall find doors closed and locked against us. <RH, October 21, 1902 par. 5>

We all need more of the deep love of Jesus in the soul, and far less of the natural impetuosity. We are in danger of closing up our own path by arousing the determined spirit of opposition in men in authority, before the people are really enlightened in regard to the message God would have us bear. God is not pleased when by our own course of action we bar the way so that the truth is prevented from coming to the people. <RH, October 21, 1902 par. 6>

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## October 28, 1902 God's Sign

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Mrs. E. G. White  
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"And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work." <RH, October 28, 1902 par. 1>

"And the Lord spake unto Moses, saying, 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." "It is a sign between me and the children of Israel forever." <RH, October 28, 1902 par. 2>

God gave the Sabbath to his people to be a continual sign of his love and mercy and of their obedience. As he rested on this day and was refreshed, so he desired his people to rest and be refreshed. It was to be a constant reminder to them that they were included in his covenant of grace. Throughout your generations, he said, the Sabbath is to be my sign, my pledge, to you that I am the Lord that doth sanctify you, that I have chosen you and set you apart as my peculiar people. And as you keep the Sabbath holy, you will bear testimony to the nations of the earth that you are my chosen people. <RH, October 28, 1902 par. 3>

During their bondage in Egypt, the children of Israel lost their knowledge of the true Sabbath, and with it their knowledge of the Creator. God called his people out of Egypt, and in the wilderness gave them his law, the expression of his character and authority. From Mount Sinai he spoke the commandments in an audible voice, and then wrote them with his own finger on tables of stone, thus denoting their enduring character. In this law God declared, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." <RH, October 28, 1902 par. 4>

Before the law was given from Sinai, God wrought a miracle each week to impress the people with the sanctify of the Sabbath. He rained manna from heaven for their food, and each day they gathered this manna, but on the sixth day they gathered twice as much as usual, according to the directions of Moses: "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. . . . The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." <RH, October 28, 1902 par. 5>

"And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." Thus for forty years God worked each week a miracle before his people, to show them that his Sabbath was a sacred day. <RH, October 28, 1902 par. 6>

## Sacredness of the Sabbath

God directed that a tabernacle should be built, where the Israelites, during their wilderness-journeying, could worship him. Orders from heaven were given that this tabernacle should be built without delay. Because of the sacredness of the work and the need for haste, some argued that the work on the tabernacle should be carried forward on the Sabbath, as well as on the other days of the week. Christ heard these suggestions, and saw that the people were in great danger of being ensnared by concluding that they would be justified in working on the Sabbath that the tabernacle might be completed as quickly as possible. The word came to them, "Verily my Sabbaths ye shall keep." Though the work on the tabernacle must be carried forward with expedition, the Sabbath must not be employed as a working day. Even the work on the Lord's house must give way to the sacred observance of the Lord's rest day. Thus jealous is God for the honor of his memorial of creation. <RH, October 28, 1902 par. 7>

The Sabbath is a token between God and his people. It is a holy day, given by the Creator to man as a day upon which to rest, and reflect upon sacred things. God designed it to be observed through every age as a perpetual covenant. It was to be regarded as a peculiar treasure, a trust to be carefully cherished. <RH, October 28, 1902 par. 8>

As we observe the Sabbath, let us remember that it is the sign which heaven has given to man that he is accepted in the Beloved; that if he is obedient, he may enter the city of God, and partake of the fruit of the tree of life. As we refrain from labor on the seventh day, we testify to the world that we are on God's side, and are striving to live in perfect conformity to his commandments. Thus we recognize as our sovereign the God who made the world in six days and rested on the seventh. <RH, October 28, 1902 par. 9>

The Sabbath is the clasp which unites God and his people. But the Sabbath command has been broken. God's holy day has been desecrated. The Sabbath has been torn from its place by the man of sin, and a common working day has been exalted in its stead. In the fifty-eighth chapter of Isaiah is outlined the work God's people are to do. A breach has been made in the law, and this breach is to be repaired. The true Sabbath is to be restored to its rightful position as God's rest day. The law is to be magnified and made honorable. To those who do this work the Lord says: "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." <RH, October 28, 1902 par. 10>

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### November 4, 1902 *"If Ye Know These Things, Happy Are Ye if Ye Do Them"*

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**Mrs. E. G. White**  
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Christ's last great struggle with the power of darkness should ever be kept fresh in the minds of all who believe in him as the propitiation for the sins of the world. God would have us study the lesson taught by the experience of the children of Israel, when they were bitten by serpents. Those bitten were directed to look at the brazen serpent which had been uplifted in the camp, and those who looked in faith lived. Today we are standing in a position similar to that of the children of Israel. As we look upon the world in its moral defilement, we see the poisonous serpents abroad, ready to sting us to death. To the cross of Calvary, bearing a dying Saviour, we must look. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Only the Lamb of God can take away our sins. We should think more of this than we do. Our eternal interests demand that we show faith in Christ. <RH, November 4, 1902 par. 1>

In the words spoken by Christ when he gave a representation of true humility by washing the feet of his disciples, I would appeal to all who name the name of Christ: "If ye know these things, happy are ye if ye do them." Do you see the uplifted Saviour? Do you know that it was for your sins that he suffered and died? Do you do his will? Knowing is only a part of our duty. Our eternal interests demand that we do also. But to many who have had great light the words of

Paul are sorrowfully appropriate: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Though Christ had been set forth among the Gentiles, they had not had a personal sight of the divine Sufferer, enduring the weight of the sins of the world. <RH, November 4, 1902 par. 2>

Christ crucified is to be presented by those who preach the word. The last scenes of his life, in which he achieved a victory for the world, are not to be set forth in a tame, listless manner, but earnestly, and by those who feel constrained to keep the memory of these mighty deeds from growing old. The past should be made a living reality, as if being transacted before us. But this cannot be done by human ability. Those who preach Christ must have the help of God's Spirit. Christ is our advocate in the heavenly courts, and he presents in our behalf the sacrifice he offered on Calvary. This we are to present to others. In this way we are to perpetuate the memory of the crucifixion. When this is done, heavenly instrumentalities work at the same time upon the hearts of the hearers. A power independent of human effort is felt. The speaker does not labor in his own unaided strength. He is endued with a power that is wholly from above. As the words flow from his lips, the Holy Spirit co-operates with him; and the hearers are impressed, as though Jesus were in reality before them. <RH, November 4, 1902 par. 3>

Through the preaching of the word and the administration of the sacramental service, Christ has been set forth among us. The Lord's supper was ordained by Christ shortly before his death, and the ceremony of feet washing was instituted just prior to the Lord's supper. As we celebrate these ordinances, we are to remember that Christ is present, making the occasion one of great interest. Thus it will be to all who have a true sense of the situation. We should search our hearts, and confess the sins that we have cherished. If we are guided by the Holy Spirit, our thoughts will not be thoughts of self-exaltation, but of severe self-censure and humiliation. Selfishness, evil speaking, and evil thinking will be put away. We shall remember Christ's action, as he girded himself with a towel. While the dispute as to who should be greatest was still fresh in the minds of the disciples, Christ humbled himself, and washed their feet, wiping them with the towel wherewith he was girded. <RH, November 4, 1902 par. 4>

After Christ had washed their feet, he said unto them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." <RH, November 4, 1902 par. 5>

During this ceremony, the Holy Spirit was impressing the hearts of the disciples, sweeping away the selfishness that they had shown in their dealings with one another. Not long before, some of them had been offended because their brethren sought the highest place. All this now appeared so insignificant, the mountain was reduced to such a molehill, that shame took the place of disputing. "He that is greatest among you shall be your servant," declared Christ. He that doeth service will humble himself, and in so doing, he will be placed where the Lord can safely honor him, because he has the Spirit of Christ. <RH, November 4, 1902 par. 6>

## **The Object of the Passover and of the Lord's Supper**

The Jews had been strictly enjoined to celebrate the Passover. This had been instituted at the time of their deliverance from Egypt. Then the children of Israel ate the Passover supper in haste, with their loins girded, and with their staves in their hands, ready for their journey. The manner in which they celebrated this ordinance harmonized with their condition; for they had been thrust out of the land of Egypt, and were about to begin a painful and difficult journey through the wilderness. But in Christ's time this position had been changed. In harmony with the rest that had been given them, the people partook of the Passover supper in a reclining position. By God's direction, wine was drunk; but this was not fermented wine; it was the pure juice of the grape. <RH, November 4, 1902 par. 7>

The Passover was ordained as a commemoration of the deliverance of the children of Israel from Egyptian bondage. God had directed that when their children asked the meaning of this ordinance, the history was to be repeated, that the wonderful deliverance from bondage might be kept fresh in the minds of all. The ordinance of the Lord's supper was given to the disciples to be celebrated till Christ should come the second time, with power and great glory. It is the means by which he designs that the great deliverance wrought out for us as the result of his sacrifice shall be kept fresh in our minds. <RH, November 4, 1902 par. 8>

When the ordinances are celebrated as the Lord has commanded, messengers from the throne of God are present, listening to the words of confession and forgiveness. The Holy Spirit quickens the sensibilities of those who thus obey Christ, and turns their thoughts into spiritual channels. As the disciples of Christ, they seem to be passing through the garden consecrated by the agony of him who bore the sins of the world. They witness the struggle by which our

reconciliation with God was obtained. <RH, November 4, 1902 par. 9>

Reconciliation one with another is the work for which the ordinance of feet washing was instituted. By the example of our Lord and Master, this humiliating ceremony has been made a sacred ordinance. Whenever it is celebrated, Christ is present by his Holy Spirit. It is this Spirit that brings conviction to hearts. As Christ celebrated this ordinance with his disciples, conviction came to the hearts of all save Judas. So we shall be convicted as Christ speaks to our hearts. The fountains of the soul will be broken up. The mind will be energized, and, springing into activity and life, will break down every barrier that has caused disunion and alienation. Sins that have been committed will appear with more distinctness than ever before; for the Holy Spirit will bring them to our remembrance. The words of Christ, "If ye know these things, happy are ye if ye do them," will be clothed with new power. <RH, November 4, 1902 par. 10>

"Verily, verily, I say unto you," Christ said to his disciples, "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. . . . He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. . . . He then having received the sop went immediately out: and it was night." <RH, November 4, 1902 par. 11>

After Judas went out to do the mission of Satan in the streets of Jerusalem, he was no longer favored by God, but abandoned. He found the council of Christ's enemies, and completed the work he had begun. After he had gone, Christ's countenance assumed a more cheerful aspect. The presence of the traitor had placed him under a painful restraint. His last interview with his disciples was sacred; but while Judas was there, he could not express his feelings. His utterances revealed this restraint. "Ye are not all clean," he said. "I speak not of you all." Now the restraint was removed. "Now is the Son of man glorified," Jesus said, "and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." Christ's face seemed radiant, so clearly was divinity seen. He spoke to his disciples with the tenderest affection. He wasted no words over the traitor's departure; he did not speak of the dreadful ordeal through which he must pass. He must endure his suffering alone. He seemed like an irrepressible, living spring of water. <RH, November 4, 1902 par. 12>

The disciples looked upon Christ with admiration and love. Divinity was seen in humanity. He was transfigured, and exalted above everything earthly. He was about to be separated from his disciples in a way that they did not expect. But they caught the bright beams reflected from him, and lost all thought of contention or desire to be first. Every word Christ uttered impressed them with a sense of their co-partnership with him. <RH, November 4, 1902 par. 13>

It was at this time that Christ gave his disciples the precious instruction found in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. He knew that they must have special instruction; for unless divine power were combined with human effort, their future work would prove a failure. He was about to be separated from them. They would no longer have him as their visible counselor, to take the responsibility in all matters. They must be instructed; for were they to leave the divine agency out of their efforts, they would not accomplish the work he had appointed them to do. In all their ministry, upon which they should enter to bless humanity, they must build upon a divine Christ. <RH, November 4, 1902 par. 14>

Today a great work is to be done. The Holy Spirit is to work through human agencies. A partnership between God and the workers must be maintained. Man works because God works in him; all the efficiency and power is of God. Yet God has so arranged that all the responsibility rests with the human instrument. These are the appointed conditions of partnership. Men are required to move among men, doing a divine work. God designs that they shall have power from on high, but if they fail to seek for this power, if they neglect to improve the facilities which God has provided whereby they may reach the highest standard, they fail to uplift fallen humanity. <RH, November 4, 1902 par. 15>

## **November 11, 1902 *Sending Missionaries Abroad***

\*[Sabbath sermon at the Fresno, Cal., camp meeting after thirteen conference laborers had been chosen to go to foreign fields, under pay of the California Conference. Afterward nearly as many more gave themselves to foreign work.]

**Mrs. E. G. White**

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." <RH, November 11, 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." <RH, November 11, 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 to go as missionaries 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 other countries! <RH, November 11, 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 the missionary spirit, and although nearly seventy-five years old, I feel such a desire to see souls saved that should the Lord call me to the work, I would go to the ends of the earth to bring to men and women a knowledge of the truth for this time. <RH, November 11, 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 whom you meet. Christ took a personal interest in men and women while he lived on this earth. Wherever he went, he was a medical missionary. We are to go about doing good, even as he did. We are instructed to feed the hungry, clothe the naked, and comfort the sorrowing. <RH, November 11, 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 careworn, anxious mother to relieve her suffering child. <RH, November 11, 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. <RH, November 11, 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. <RH, November 11, 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 the way before 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. <RH, November 11, 1902 par. 9>

## Church Members Called to Work

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 cannot be done by the few who remain. But this is not the proper view to take of this 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 alway, 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 that divine power which will enable them to overcome the desire for every harmful indulgence. <RH, November 11, 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 Christlike sympathy and tenderness, that we may win souls to the truth we teach. <RH, November 11, 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 intrusted 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 fellow men. 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. <RH, November 11, 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. <RH, November 11, 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 one repentant sinner, and that the Lord himself rejoices over his church with singing. <RH, November 11, 1902 par. 14>

## **The Blessedness of Laboring for Others**

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. <RH, November 11, 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. <RH, November 11, 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 thou 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! <RH, November 11, 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. O what songs of praise for redeeming love will resound through the heavenly courts! <RH, November 11, 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 practice self-denial on every point, that we may have more to give for missionary work abroad? Shall we not keep before us and in our homes a contribution box in which to place offerings for missions? <RH, November 11, 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? <RH, November 11, 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 with your tithes and offerings? Will you pledge yourselves to practice 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 one thousand--arose.] <RH, November 11, 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 cannot bear. Let us all stand ready to respond to God's call to duty, whatever the sacrifice. <RH, November 11, 1902 par. 22>

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## **November 18, 1902 A Message to the Church**

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**Mrs. E. G. White**  
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Last night I had a wonderful experience. I was in an assembly where questions were being asked and answered. At one o'clock I awoke, and arose. For a time I walked the room, praying earnestly for clearness of mind, and for strength to write the words that must be written. I entreated the Lord to help me to bear a testimony that would arouse his people before it should be forever too late. <RH, November 18, 1902 par. 1>

My soul was drawn out in the consideration of matters relating to the carrying forward of God's work. This work is to be carried forward without outward display. In establishing institutions we are never to compete with institutions of the world in size or splendor. We are to enter into no confederacy with those who do not love or fear God. Those who are unable to endure the seeing of him who is invisible, are surrounded with spiritual darkness that is as the darkness of midnight. Within, all is dreariness. They know not the meaning of joy in the Lord. They take no interest in eternal realities. Their attention is engrossed with the trifling things of earth. Having forsaken God, the fountain of living water, they hew out for themselves broken cisterns, that can hold no water. Let it not be thus with those who have tasted the power of the world to come. <RH, November 18, 1902 par. 2>

In establishing the work in new places, we are to economize in every way possible. The work of soul saving must be carried forward in the way that Christ marked out. He declares, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Only by obeying this word can we be his disciples. We are striving for a kingdom and a crown. We shall obtain both by following Christ's example. <RH, November 18, 1902 par. 3>

We are nearing the end of this earth's history, and the different departments of God's work are to be carried forward with much more self-sacrifice than has yet been practiced. The work for these last days is a missionary work. Present truth, from the first to the last letter of its alphabet, means missionary effort. The work to be done calls for sacrifice at

every step of advance. The workers are to come forth from trial, purified and refined, as gold tried in the fire. <RH, November 18, 1902 par. 4>

## **Wearing Christ's Yoke**

The Lord calls upon men and women to unite with Christ by wearing his yoke. But he tells them that they are to refuse the yoke which human hands would place on them; for this yoke would be galling and oppressive. There are those who refuse to wear the yoke of Christ, and yet would place upon others a yoke of human manufacture. What a terrible deception! It is as night amid the full blaze of gospel light. Such ones are not subject to the law of God, neither indeed can they be, until they pass through the death struggle, and are born again. All through their experience are woven the threads of worldly wisdom. They look upon their work as meritorious, but in the day of judgment they will learn--unless they learn it before--that they are corrupted with selfishness. They have barred their hearts against Christ's entrance, and unless they repent and open to him, they must one day hear the words. "Depart from me." <RH, November 18, 1902 par. 5>

## **God's Purpose for His Church**

Filled with the knowledge of the will of God in all wisdom and spiritual understanding, walking worthy of the Lord unto all pleasing, fruitful in every good work, increasing in the knowledge of God, strengthened with all might by his glorious power, unto all patience and long-suffering with joyfulness,--such were the early disciples. They sought above all things to know the will of God. But do these words describe the church in its present condition? Many who claim to believe the truth are far from practicing its principles. The church is weak and inefficient because many of its members follow their own impulses, refusing to do the will of God. Not by the Spirit of God, but by another spirit, are they led. They know not the meaning of the written Word. When they bring into the daily life the principles of God's law, they will be able to say from experience. "The law of the Lord is perfect, converting the soul." <RH, November 18, 1902 par. 6>

In the hearts of many, God has a work to do, if they will allow him. They need a complete transformation of character. This is their only hope. Some now in the work will have to pass through the furnace of affliction before they will see the need of having all dross burned away from the religious experience. <RH, November 18, 1902 par. 7>

The church must and will shine forth "fair as the moon, clear as the sun, and terrible as an army with banners." God's servants must, by laboring together with Christ, roll away the curse that has made the church so lukewarm. "Unto me, who am less than the least of all saints," writes the great apostle to the Gentiles, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." <RH, November 18, 1902 par. 8>

When these words are believed and lived, the church will have a heaven below to go to heaven in. <RH, November 18, 1902 par. 9>

These words were spoken by our Instructor: "Some are reckless, insensible of the results of sin, heedless of warning. Soon the handwriting on the wall, now unintelligible to them, will be read. But it will then be too late for them to repent. Like Belshazzar, they seem unable to see their peril. A straight testimony must be borne to our churches and institutions, to arouse the sleeping ones." <RH, November 18, 1902 par. 10>

When the word of the Lord is believed and obeyed, steady advancement will be made. Let us now see our great need. The Lord cannot use us until he breathes life into the dry bones. I heard the words spoken: "Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter." <RH, November 18, 1902 par. 11>

Let us from this time use our powers for God. Let us work out our own salvation with fear and trembling, knowing that he works in us, to will and to do of his good pleasure. Let us humble ourselves before God. He is waiting for us to draw near to him, that our purposes may be more Christlike, that more of the purity and meekness and grace of the Redeemer may be brought into our work. We have walked in our own ways and followed our own counsel, as if we could counterwork the divine purposes. Let us now turn to the Lord. Let us seek him while he may be found, and call upon him while he is near, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." <RH, November 18, 1902 par. 12>

Yes, this is God's plan. Let us come to him just as we are, and he will fulfill his purposes for us. <RH, November 18, 1902

par. 13>

The experience that I had last night has impressed me very deeply. I seemed to have Christ close beside me. I was filled with hope and courage and faith. I pleaded with God to sustain me, and he lifted me up, and made me to triumph in him. I know that the Lord will work for his people when they sanctify their souls by obeying the truth. Then the whole being, body, mind, and soul, will be in harmony with him. We shall possess a freedom crowned with glory.

Aug. 14, 1902. <RH, November 18, 1902 par. 14>

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## November 25, 1902 *How to Deal With the Erring*

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Mrs. E. G. White  
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In dealing with those who are in error, we are to treat them as Christ would, seeking, by a loving, unselfish interest in them, to win them to repentance. O, we need so much men who are wise in dealing with tempted souls! There are many prodigals, needing the welcome of the loving Father, not the cold repulse of the elder brother. Let us be afraid to be harsh and condemnatory. Before we speak, let us ask ourselves whether what we are about to say would be pleasing to Christ. There are angels hovering round these poor erring ones, seeking to lead them into safe paths. Let human beings keep their hands off, and give the tempted ones opportunity to recover themselves from the snare of the enemy. <RH, November 25, 1902 par. 1>

Among those who accuse, there are many who, by their manner of dealing, have set an example that has led others away from right doing. Their course is more offensive to God than is the course of those whom they condemn, because, while professing to be upright in their dealings, they have done a strange work, dishonoring to God. <RH, November 25, 1902 par. 2>

On one occasion the scribes and Pharisees brought to Christ a woman whom they accused of having violated the seventh commandment. "Moses in the law commanded us, that such should be stoned," they said; "but what sayest thou?" Jesus read their thoughts. He knew for what purpose this case had been brought to him. He knew that these would-be guardians of justice had themselves led their victim into sin, that they might lay a snare for Jesus. Giving no sign that he had heard their question, he stooped, and fixing his eyes upon the ground, began to write in the dust. Impatient at his delay, the accusers drew nearer, urging the matter upon his attention. But as their eyes, following his, fell upon the ground at his feet, their countenances changed. There, traced before them, were the guilty secrets of their own lives. <RH, November 25, 1902 par. 3>

The law specified that in punishment by stoning, the witnesses in the case should be the first to cast a stone. Rising, and fixing his eyes upon the plotting elders, Jesus said, "He that is without sin among *you*, let him first cast a stone at her," and stooping down, he continued writing on the ground. <RH, November 25, 1902 par. 4>

The accusers had been defeated. With their robe of pretended holiness torn from them, they stood, guilty and condemned, in the presence of infinite purity. They trembled lest the hidden iniquity of their lives should be laid open to the multitude; and one by one, with bowed heads and downcast eyes, they went away, leaving their victim with the pitying Saviour. <RH, November 25, 1902 par. 5>

Jesus arose, and looking at the woman, said, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." <RH, November 25, 1902 par. 6>

Were Christ on earth today, would he not hear many words of condemnation and harsh judgment? Would he not see men professing to be his followers crowding those who have erred into hard places, giving them no opportunity to recover themselves? Were he to say to them, as he said to the accusing Pharisees, "He that is without sin among *you*, let him first cast a stone," would they not, even as did the Pharisees, go away, filled with shame? <RH, November 25, 1902 par. 7>

If one errs, and is brought to repentance, let all receive his confession with a sense of what it cost him, and welcome him back with heartfelt joy and gratitude that he has been enabled to obtain the victory. Let every tempted soul who has been weaving strange threads into the web of life, who has been doing that of which he would be ashamed could he see the result, remember that Christ is ready to pardon every one who comes to him. But the sin must be repented of, and restitution must be made. <RH, November 25, 1902 par. 8>

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set

down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." <RH, November 25, 1902 par. 9>

## **Conduct Toward the Young and Inexperienced**

There are those who, though young men and young women in years, are but children in the knowledge of God. Weak in faith, inexperienced, they need the help of those whose opportunities for gaining knowledge have been greater than theirs. There are such youth as these connected with our institutions. Let those who have charge over them remember that they are to be patiently and kindly instructed. Show Christian forbearance in dealing with them. Let your hearts be filled with desire to place their feet in right paths. Do not speak to them as if they were slaves. Remember that they are inexperienced and ignorant, just as verily in need of wise guidance as is the little child just learning to walk. Remember that you yourselves are not faultless, that many times you are in need of help. <RH, November 25, 1902 par. 10>

Those in authority have many lessons to learn. Many of them have brought into their manhood and womanhood the faults of their childhood. Let them be guarded in their speech. Let them curb their hasty temper. Let them overcome the inclination to scold and criticise. Let them learn the value of self-control and sweetness of temper. Before they can expect to control others aright, they must learn to control themselves. Let them beware of prejudicing and hardening the youth with whom they are dealing, making it impossible for them to be won to Christ. Let the one who, grown to manhood, has brought into his life a loveless dignity, learn how to be kind and courteous. Only thus can he hope to win souls to Christ. <RH, November 25, 1902 par. 11>

The Word of God is our guide. By studying it carefully, we shall learn how to deal with the souls for whom Christ has died. By helping those who are in need of help, by speaking to them cheering, encouraging words, by revealing a Christlike spirit, we are to perfect our education. <RH, November 25, 1902 par. 12>

Let those who have any part to act in the training of the youth remember their own faults and mistakes, and strive earnestly to be what they wish the youth to become. In their treatment of them let them be wise, pitiful, and noble. Let them not forget that the youth in their care are in this life to be prepared for admittance into the royal family. They are in need of wholesome, encouraging words and unselfish deeds. Treat them as Christ's children, whom he wants you to help in every time of need. They are very precious to him. He gave his life for them. Make friends of them. Bring Christlikeness into your dealing with them. Give them practical evidence of your unselfish interest. Help them over the hard places. Patiently, tenderly, strive to win them to Jesus. Let your words be loving and sympathetic, and the tones of your voice pleasant. Let the grace of Christ soften and subdue all that is harsh in your nature. Eternity alone will reveal the results of your earnest, unselfish efforts. <RH, November 25, 1902 par. 13>

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## **December 2, 1902 *The Results of Rejecting Light***

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**Mrs. E. G. White**  
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Christ's lament over Jerusalem was for those also who today have had great light, and who have seen wonderful manifestations of his power and goodness, but who have not fulfilled God's purpose for them. Those who hear the voice of God and co-operate with him, using their capabilities in his service, will receive his blessing. But those who forget his instruction, and follow their own way, are a dishonor to him. A time will come when their wrong course of action, with its results and consequences, must be met. <RH, December 2, 1902 par. 1>

"Whosoever heareth these sayings of mine," Christ declared, "and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." <RH, December 2, 1902 par. 2>

Christ uttered a fearful denunciation against those who, though privileged to have him among them, did not profit by his ministry. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been

done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." <RH, December 2, 1902 par. 3>

The calamity that was soon to come upon the Jewish people was no greater than they deserved. They had been given the best of opportunities, but they did not accept the truth that would have made them wise unto salvation. They heard the message of John the Baptist, but it did not lead them to repentance. They trifled with the things of eternal interest. Christ made every effort to bring them to a realization of their true position, that they might repent and be saved. But, filled with proud conceit, they rejected his warnings and despised his entreaties. <RH, December 2, 1902 par. 4>

The Jews misrepresented Christ, and John his forerunner, saying of John, "He hath a devil." They imputed his severe denunciation of their sins to satanic inspiration, saying that he was not in his right mind, that he was a poor hypochondriac, full of fancies, led by a crazed imagination. And of Christ they said, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." <RH, December 2, 1902 par. 5>

## Salvation Offered to All

In sorrow Christ wept over those who, having the plainest evidence of his divinity, turned from him. His heart was filled with sadness as he thought of the result of their rejection of the message he came from heaven to bring to them. But he rose above his painful thoughts, and offered God thanksgiving, saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." <RH, December 2, 1902 par. 6>

Christ looked up to heaven with gratitude for the security of the covenant of redemption. Looking round on the people, beyond the priests and Pharisees, he made an offer of salvation to all the children of men, high and low, rich and poor, learned and unlearned. To all he offered a balm for the sorrow and pain that are brought by sin. All are invited to unite with God in the covenant of grace. <RH, December 2, 1902 par. 7>

In our work today we shall meet with the same spirit that Christ met in his day. The world is filled with the same baleful influence that led the Jews to reject Christ. Transgression is developing in a most marked manner. We shall meet with those who have received light and evidence, but who in their perversity reject all that does not harmonize with their own plans, persisting in the determination to follow their own way. They refuse to receive truth themselves, and do all in their power to lead others to regard with indifference the word of the Lord. <RH, December 2, 1902 par. 8>

The greatest scholars, the greatest statesmen, will in these last days turn from the light, because the world by wisdom knows not God. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." <RH, December 2, 1902 par. 9>

Men who are learned in the wisdom of the world may think that they can explain the mysteries of the world; but in the explanation of the mysteries of the gospel, babes and children in Christ are far in advance of them. Those whom the world account unlearned and ignorant men may be chosen by the Lord as teachers, because he sees that they are willing to learn as well as to teach. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The power that brings success is of God. <RH, December 2, 1902 par. 10>

The truth is to be placed before the great men of the world, that they may choose between it and the world. God is not the author of their ignorance. He sets everlasting truth before them,--truth that will make them wise unto salvation,--but he does not force them to accept it. If they turn from it, he leaves them to themselves, to reap the fruit of their own doings. <RH, December 2, 1902 par. 11>

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## December 9, 1902 *An Appeal for Unselfish Effort*

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Mrs. E. G. White  
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If our ministers realized how soon the inhabitants of the world are to be arraigned before the judgment seat of God, to answer for the deeds done in the body, how earnestly they would work, together with God, to lead men and women to accept the truth. How untiringly they would labor to advance God's cause in the world. <RH, December 9, 1902 par. 1>

"Prepare to meet thy God," is the message we are everywhere to proclaim. The trumpet is to give a certain sound. Clearly and distinctly the warning is to ring out, "Babylon the great is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." <RH, December 9, 1902 par. 2>

John writes, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." <RH, December 9, 1902 par. 3>

The words of this scripture are to be fulfilled. Soon the last test is to come to all the inhabitants of the earth. At that time prompt decisions will be made. Those who have been convicted under the presentation of the word, will range themselves under the blood-stained banner of Prince Emmanuel. They will see and understand as never before that they have missed many, many opportunities for serving God. They will realize that they have not worked as zealously as they should to seek and save the lost, to snatch them, as it were, out of the fire. <RH, December 9, 1902 par. 4>

Our work has been marked out by our Heavenly Father. Taking our Bibles, we are to go forth to warn the world. We are to be God's helping hand in saving souls. We are to be channels through which his love can flow to the perishing. A realization of the greatness of the work in which we have the privilege of taking part, ennobles and sanctifies the true worker. He is filled with the faith that works by love and purifies the soul. Nothing is drudgery to the one who submits to the will of God. "Doing it unto the Lord" is the thought that throws a charm over the work that God gives him to do. <RH, December 9, 1902 par. 5>

The Lord's servants are to be "not slothful in business; fervent in spirit; serving the Lord." Listlessness and inefficiency are not piety. When we realize that we are working for God, we shall have a higher sense of the sacredness of spiritual service than we have ever had. This realization will put persevering energy into the discharge of every duty. True religion is intensely practical. In the saving of souls nothing but earnest, whole-hearted labor will avail. We are to make our every-day duties acts of devotion, constantly increasing in usefulness because we look at our work in the light of eternity. <RH, December 9, 1902 par. 6>

Only a little longer will the voice of mercy be heard; only a little longer will the gracious invitation be given, "If any man thirst, let him come unto me, and drink." God sends his warning message to people everywhere. Let the messengers he sends work so harmoniously, so earnestly, that all will take knowledge of them that they have been with Jesus. Let them speak the words of "truth and soberness," words of reason and good sense. <RH, December 9, 1902 par. 7>

My brethren, do you realize your responsibility? Are you doing the work that God has given you to do? Is the love of Christ abiding in your hearts, softening and subduing your words? Do you seek for the Holy Spirit's power, humbling yourselves before God? Have you surrendered yourselves to him for purification and sanctification? Do you pray earnestly for the heavenly power that alone can quell the quick-rising anger and check the hasty words? Have you put away all self-seeking? Are you doing your work faithfully? Are you drawing with all your might for Christ? Do you give such evidence that you are working with Christ that no one can justly question the worth of your labor? <RH, December 9, 1902 par. 8>

Draw your power from the highest Authority, the Lord Jesus Christ. He will aid you in your efforts to save those who are out of the fold. Remember that you are working for God, not for man. Plead earnestly for the power of God. Show a constantly increasing devotion to his service, and leave with him the measurement of your work. <RH, December 9, 1902 par. 9>

God will carry on his work through wholly consecrated workmen. If his ministers fail of representing Christ, he will turn to others, many of whom have not been prepared for the work by a regular course of study, and will put a message into their lips, even the last message of warning. He will call men from their various employments, and at his bidding they will go forth to proclaim present truth. <RH, December 9, 1902 par. 10>

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## **December 16, 1902 *Danger Through Self-Sufficiency***

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Mrs. E. G. White  
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Just before Peter's fall, Christ said to him, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." <RH, December 16, 1902 par. 1>

How true was the Saviour's friendship for Peter! how compassionate his warning! But the warning was resented. In self-sufficiency Peter declared confidently that he would never do what Christ had warned him against. "Lord," he said, "I am ready to go with thee, both into prison and to death." His self-confidence proved his ruin. He tempted Satan to tempt him, and he fell under the arts of the wily foe. When Christ needed him most, he stood on the side of the enemy, and openly denied his Lord. <RH, December 16, 1902 par. 2>

But even when Peter was denying him, Christ showed his love for his erring disciple. In the judgment hall, surrounded by those who were clamoring for his life, Jesus thought of Peter, and turning, he looked upon him. In that look, Peter read the Saviour's love and compassion, and a tide of memories rushed over him. Christ's mercy, his kindness and long-suffering, his gentleness and patience toward his disciples--all was remembered. He recalled the caution, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not." He saw that he was doing the very thing that he had declared he would never do. The realization of his terrible fall came over him with overwhelming force. He thought of his ingratitude, his falsehood, his perjury. Once more he looked upon his Master, and saw a sacrilegious hand raised to smite him in the face. Unable longer to endure the scene, he rushed, heart-broken, from the hall. <RH, December 16, 1902 par. 3>

He pressed on in solitude and darkness, he knew not and cared not whither. At last he found himself in Gethsemane. The scene of a few hours before came vividly to his mind. He thought of how the Saviour, during his agony in the garden, had come for sympathy and comfort to those who had been so closely connected with him in labor. He remembered how he had said, "Simon, sleepest thou? couldest not thou watch one hour?" On the very spot where Jesus poured out his soul in agony, Peter fell upon his face, and wished that he might die. <RH, December 16, 1902 par. 4>

Help came to him. Wonderful are God's ways of helping those who need help. Happy are those who will be helped in God's way. <RH, December 16, 1902 par. 5>

Had Peter been left to himself, he would have been overcome. But One who could say, "Father, . . . I knew that thou hearest me always," One who is mighty to save, had interceded for him. Christ saves to the uttermost all who come to him. <RH, December 16, 1902 par. 6>

Many today stand where Peter stood when in self-confidence he declared that he would not deny his Lord. And because of their self-sufficiency, they fall an easy prey to Satan's devices. Those who realize their weakness trust in a power higher than self. And while they look to God, Satan has no power over them. But those who trust in self are easily defeated. Let us remember that if we do not heed the cautions that God gives us, a fall is before us. Christ does not save from wounds the one who places himself unbidden on the enemy's ground. He does not impart power to those who reject his guidance. The self-sufficient one, who acts as if he knew more than his Lord, is allowed to go on in his supposed strength. Then come suffering and a crippled life, or perhaps defeat and death. <RH, December 16, 1902 par. 7>

In the warfare, the enemy takes advantage of the weakest points in the defense of those whom he is attacking. At these points he makes his fiercest assaults. The Christian should have no weak points in his defense. He should be barricaded by the assurance that the Scriptures give to those who are doing God's will. The tempted soul will bear away the victory if he follows the example of him who met the tempter with the words, "It is written." He can stand securely in the protection of a "Thus saith the Lord." <RH, December 16, 1902 par. 8>

There are some lessons that are never learned only through failure. Peter was a better man after his fall. The Lord permits his children to fall; and then, if they repent of their wrongdoing, he helps them to stand on vantage ground. As fire purifies gold, so Christ purifies his people by temptation and trial. If the heart has not been hardened by a disregard of great light, the temptation and fall will bring repentance. Humble, fervent prayer will save the soul from death, and confession and restitution will hide a multitude of sins. <RH, December 16, 1902 par. 9>

## **December 23, 1902 "Think on These Things"**

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**Mrs. E. G. White**  
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Another year has almost passed into eternity. A few more days, and we shall enter a new year. My brethren and sisters, employ wisely the remaining hours of the old year. If you have in any wise neglected your duty, repent before God, and return to the path from which you have wandered. Remember how brief the period of life allotted you. You know not how soon your probation may close. Say not presumptuously, "Today or tomorrow we will go into such a

city, and continue there a year, and buy and sell, and get gain." God may have different plans for you. Life is but a vapor, "that appeareth for a little time, and then vanisheth." You know not how soon your hand may lose its cunning, your step its firmness. There is peril in a moment's delay. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." <RH, December 23, 1902 par. 1>

What is your stewardship? Have you during the past year robbed God in tithes and offerings? Look at your well-filled barns, at your cellars stored with the good things the Lord has given you, and ask yourselves whether you have returned to the Giver that which belongs to him. If you have robbed the Lord, make restitution. As far as possible, make the past right, and then ask the Saviour to pardon you. Will you not return to the Lord his own, before this year, with its burden of record, has passed into eternity? <RH, December 23, 1902 par. 2>

We ask your prayers for the advancement of the work. We need them. But we ask that prayer and giving may be united. Let your prayers and your alms rise as a memorial before God. Remember that faith without works is dead. We are to pray, and we are to give all that we can, both of our labor and of our means, for the fulfillment of our prayers. <RH, December 23, 1902 par. 3>

From age to age Jesus has been delivering his goods to men and women. Soon will come the day when he will call each to account for the use made of these goods. It is God who gives men power to get wealth. He waters the earth with the dews of heaven and with the showers of refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature, and causing them to flourish and bear fruit. And he asks for a return of his own. <RH, December 23, 1902 par. 4>

Hoarded wealth is not merely useless; it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure. In the great day of God its witness to unused talents and neglected opportunities will condemn its possessor. <RH, December 23, 1902 par. 5>

There are many who in their hearts charge God with being a hard master because he claims their possessions and their service. But we can bring to God nothing that is not already his. "All things come of thee," said King David, "and of thine own have we given thee." All things are God's, not only by creation, but by redemption. All the blessings of this life and of the life to come are delivered to us stamped with the cross of Calvary. <RH, December 23, 1902 par. 6>

## The Home a Training School

Fathers and mothers, how stands your record? Have you been faithful to your trust? As you have seen your children inclined to follow a course that you knew would result in impurity of thought and word and act, have you, first asking God for help, tried to show them their danger? Have you pointed out to them the peril of following a path of their own choosing? Mothers, have you neglected your God-given work,--the greatest work ever committed to mortals? Have you refused to bear your God-given responsibilities? In the time of trouble just before us, when the judgments of God fall upon the impure and unholy, will your children curse you because of your indulgence? <RH, December 23, 1902 par. 7>

Your home is a little world of itself. In it, order, prompt obedience, submission, should prevail. It is a duty that parents owe their children to make wise rules for the guidance of the household, and then to see that these rules are obeyed. <RH, December 23, 1902 par. 8>

The home is a training school. The mother is the teacher. She is to choose for her children. She is to mold and fashion their characters. She is to teach them to bring God into their lives. She should be so closely connected with God that through her he can work out his will. <RH, December 23, 1902 par. 9>

Mothers, have you neglected your work? Then I beseech you to take it up now in the fear of God. Be converted. Before the year closes, confess your neglect to your wayward children, and ask them to help you to begin the new year aright, and during its hours, to live for God. <RH, December 23, 1902 par. 10>

Parents, you are the ones who must decide whether your children shall choose the service of God or the service of mammon, eternal life or eternal death. Watch them carefully and tenderly. Give them wise instructions, line upon line, precept upon precept. Study their dispositions, that you may know what traits of character to repress and what traits to encourage. Teach them to guard constantly against selfishness, fraud, cruelty, dishonesty, and to cherish all that goes to make human beings Christlike. Remember that what your children learn in the home, they will carry with them when they go out into the world, and that it will affect all their future experience. <RH, December 23, 1902 par. 11>

If you have neglected your work, repent before it is too late, and strive to atone for your neglect. Think of the time you have lost, and be doubly earnest in your efforts to undo the wrong you have done. The result of your neglect you may see in the wayward course of your children, and in their lack of power to resist the corrupting influence of the age. And very plainly you will see it when they go forth to fight the battle of life for themselves. I entreat you to arouse before it is too late, and take up your work, lest you be found unfaithful. To the parent who neglects his life-work, God



cannot say, "Well done, good and faithful servant." <RH, December 23, 1902 par. 12>

## Prayer and the Home

In many homes, prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for his abundant mercies,--for the blessed sunshine and the showers of rain, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labor as the horse or the ox goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be lost, the Son of God gave his life to ransom them; but they have little more appreciation of his goodness than have beasts that perish.

<RH, December 23, 1902 par. 13>

Like the patriarchs of old, those who profess to love God should erect an altar to him wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should lift up their hearts in humble supplication for themselves and for their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to abide. <RH, December 23, 1902 par. 14>

From every Christian home a holy light should shine forth. Love should be revealed in every act. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out,--homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and his mercies and blessings descend upon the suppliants like morning dew. <RH, December 23, 1902 par. 15>

A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,--an argument that the infidel cannot gainsay. All can see that an influence is at work in the family that affects the children, and that God is with them. If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be "the light of the world." The God of heaven speaks to every faithful parent in the words addressed to Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." <RH, December 23, 1902 par. 16>

## December 30, 1902 *An Appeal for More Earnest Effort*

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**Mrs. E. G. White**  
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I ask those who have charge of our work: Why are so many places passed by? Look upon the towns and cities yet unworked. There are many large cities in America, not only in the South, but in the North, yet to be worked. In every city in America there should be some memorial for God. But I could mention many places where the light of truth has not yet shone. The angels of heaven are waiting for human instrumentalities to enter the places where witness has not yet been borne to present truth. The Lord's name is reproached. Please read your Bibles, and see if it is not true that our work has scarcely begun. We need to realize that to every man God has given his work. Shall those who know the truth feel no responsibility? Shall not the knowledge that the signs of the times are fulfilling rouse us from our lethargy?

<RH, December 30, 1902 par. 1>

Catch the spirit of the great Master Workman. Learn from the Friend of sinners now to minister to sin-sick souls. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressible? Christ placed himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth. <RH, December 30, 1902 par. 2>

When we are converted, our desire for ease and elegance will be changed. Christ brought his desires and wishes into strict abeyance to his mission,--the mission that bore the insignia of heaven. He made everything subordinate to the great work that he came to this world to accomplish in behalf of the fallen race. When in his youth his mother found him in the school of the rabbis, and said to him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing," he answered,--and his answer is the keynote of his life work,--"How is it that ye sought me? wist ye not that I must be about my Father's business?" <RH, December 30, 1902 par. 3>

My dear brethren and sisters, I speak to you in words of love and tenderness. Every earthly interest must be made subordinate to the great work of redemption. Remember that in the lives of the followers of Christ must be seen the same devotion, the same subjection to God's work of every social claim and every earthly affection, that was seen in his life. God's claims must ever be made paramount. "He that loveth father or mother more than me is not worthy of me." Christ's life is our lesson book. His example is to inspire us to put forth untiring, self-sacrificing effort for the good of others. <RH, December 30, 1902 par. 4>

Union with Christ and with one another is our only safety in these last days. Let us not make it possible for Satan to point to our churches, saying, Behold how these people standing under the banner of Christ hate one another. We have nothing to fear from them while they spend more strength in fighting one another than in warfare with my forces. <RH, December 30, 1902 par. 5>

## **The Call from Every Land**

The world is looking on with gratification at the disunion among Christians. Infidelity is well pleased. God calls for a change among his people. Agents of mercy are needed, not merely in a few places, but throughout the world. Men and women in this field should be preparing for service in distant lands. From every country is heard the cry, "Come over and help us." Rich and poor are calling for light. Money and workers are needed. <RH, December 30, 1902 par. 6>

We need to humble ourselves before God because so few of the members of his church are putting forth efforts that in any wise compare with the efforts that the Lord desires them to put forth. The privileges that he has given them, the promises that he has made, the advantages that he has bestowed, should inspire them with far greater zeal and devotion. <RH, December 30, 1902 par. 7>

We need the vitalizing power of the Spirit,--the strong cry of a church travailing to bring forth souls. There is need of more earnest wrestling with God for the impartation of the Holy Spirit. Eager, earnest, importunate prayer is needed. There is efficiency in prayer. In answer to fervent prayer, God can turn the thoughts and hearts of men as he turns the waters of the sea. <RH, December 30, 1902 par. 8>

God forbid that our churches and institutions shall be content to leave untouched the fields that are still unworked. The Saviour is saying to us, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." "Teaching them,"--not merely preaching a discourse now and then, but teaching them how to find the way to heaven. <RH, December 30, 1902 par. 9>

In every age, but never so much as now, this has been the work of the church. Dare any one of us to withhold a jot of the influence that should be exerted for the recovery of the souls that are out of Christ? Dare we work out our ambitious projects and satisfy our selfish desires, and then bring to God's altar the fraction that remains of our time and our means? Think you that God will accept such an offering? <RH, December 30, 1902 par. 10>

## **Entire Consecration Demanded**

The members of the church of God in every place are to consecrate themselves to his service, body, soul, and spirit. Every addition to the church should be one more agency for the carrying on of the great plan of redemption. The church is to be a living, active, missionary agency, moved and controlled by the Holy Spirit. The members are to act as one, blending in perfect union. This miracle the cross of Christ is fully able to accomplish for the good of an unbelieving world. <RH, December 30, 1902 par. 11>

Every power of God's servants is to be kept in continual exercise to bring many sons and daughters to God. In his service there is to be no indifference, no selfishness. Any departure from self-denial to self-indulgence, any relaxation of earnest supplication for the Holy Spirit's working, means so much power given to the enemy. Christ is reviewing his church. How many there are whose religious life is their own condemnation! <RH, December 30, 1902 par. 12>

God demands that which we do not give,--unreserved consecration. If every Christian had been true to the pledge made on accepting Christ, so many in the world would not have been left to perish in sin. Who will answer for the souls who have gone to the grave unprepared to meet their Lord? Christ offered himself as a complete sacrifice in our behalf. How earnestly he worked to save sinners! How untiring were his efforts to prepare his disciples for service! But how little we have done! And the influence of the little that we have done has been terribly weakened by the neutralizing effect of what we have left undone, or undertaken and never brought to completion, and by our habits of listless indifference. How much we have lost by failing to press forward to accomplish our God-given work! As professed Christians, we ought to be appalled by the outlook. <RH, December 30, 1902 par. 13>

Wake up, my brethren and sisters. There is a great work to be done. Unceasing activity is called for. Darkness has covered the earth, and gross darkness the people. Many are far from Christ, wandering in the wilderness of sin. They are strangers from the covenant of promise. God calls upon his people to wake up, to shake off their careless indifference, and to take up the work waiting for them in their families. Then let them reach beyond their families to others who need help. God calls upon them to take up their long-neglected work. Let them commune with him, that they may be imbued with his Spirit. Then let them go forth to bestow on those in need the grace they have received from him. <RH, December 30, 1902 par. 14>

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. . . . I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. . . . <RH, December 30, 1902 par. 15>

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." <RH, December 30, 1902 par. 16>

## January 6, 1903 The Ministry is Ordained of God

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**Mrs. E. G. White**  
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The Lord will work with humble men who reveal that they are ever learning, ever under the control of the Holy Spirit. Such men are not of the class represented as "ever learning, and never able to come to the knowledge of the truth." True learners of Christ Jesus learn to a purpose, becoming more and more Christlike in word and action. <RH, January 6, 1903 par. 1>

The great enemy of the church is determined to introduce among God's people things that will create disunion and variance. The prayer for unity that Christ offered to his Father just before his suffering and death is given to impress every heart. Jesus will work with those who by earnest watchfulness and prayer are daily converted. God will surely hear the prayers of his people. He will not permit one of his praying children to be overcome by the enemy. <RH, January 6, 1903 par. 2>

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for naught? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. <RH, January 6, 1903 par. 3>

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." These words portray the happiness and overcoming grace revealed in families where unity and peace and love abide. The Lord is honored by these peaceful homes--symbols of the purity of our heavenly home. <RH, January 6, 1903 par. 4>

When professing Christians are united as one,--one with Christ in God,--they are representatives of the church of the Firstborn. Unity should ever be the element of preservation in the Christian church. Men and women are united in church capacity by a most solemn covenant with God to obey his Word, and to unite in an effort to strengthen the faith of one another. <RH, January 6, 1903 par. 5>

God deals with man in accordance with his faith. Those who, having united with the church, still feel at liberty to find fault with their brethren by passing on to others some evil injury. Every time they work in this way, they place

themselves on Satan's side of the controversy, becoming channels through which he communicates darkness, creating doubt and suspicion among God's children. Satan has many, many men and women of opportunity. If they are members of God's church, the enemy is better served than if they made no profession of Christianity. They may go through the outward form of worship, but in word and deed they reveal the spirit of Satan, and, unless converted, will by his devices be led on and on to final ruin. <RH, January 6, 1903 par. 6>

Unconverted church members may do the same things that Christians do, with altogether a different spirit and different motives. The words and acts of a Christian are a savor of life unto life; the words and acts of a hypocritical church member are a savor of death unto death. <RH, January 6, 1903 par. 7>

Contention in the church is always attended with a dearth of spirituality. The Lord cannot be glorified by a contentious church. "All ye are brethren." Cultivate the grace of God. Lift up your hearts in prayer to him for his keeping power. Avoid all contention among yourselves. Use every means within your reach to restrain the unsanctified words that are ever upon the tongue,--words that would cast a reflection upon others. Be true to one another. We are bought with a price; therefore in word and act we should glorify God. <RH, January 6, 1903 par. 8>

When the members of God's church see eye to eye, they will constantly guard the tongue, in order that they may not misuse the talent of speech. This talent is a precious gift. Let us study our words with care, and be a blessing to mankind by refusing to bring reproach upon one of our brethren by passing on to others some evil report that we may hear. If we speak evil of another, reproach will lie at our door. When we all love our neighbor as ourselves, idle, mischievous whisperings will cease. May the Lord by his converting power sanctify our talent of speech, that we may use it to his glory, and in no wise to the injury of souls. <RH, January 6, 1903 par. 9>

Every watchman on the walls of Zion is under sacred obligation to watch for souls as one who must give an account. Through God's grace he can do a work that heaven shall approve, in laboring to keep the church in unity and peace. The work of a gospel teacher is to proclaim the truth. Let him remember that he is to publish peace, "endeavoring to keep the unity of the Spirit in the bond of peace." <RH, January 6, 1903 par. 10>

The church should respect the gospel ministry; for it is God's appointed means of communicating his messages to the people. Let the church members sustain the ministers in their work as ambassadors for Christ. God's ministers open to men and women the living oracles of truth. Let no one venture to make a tirade on any minister; for it would be a tirade against Christ in the person of his messenger. <RH, January 6, 1903 par. 11>

When Jesus sent forth the twelve, he "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." <RH, January 6, 1903 par. 12>

Christ instructed the disciples plainly not to go "into the way of the Gentiles" until they had first borne their testimony to the Jews. If the Jews refused to hear them, they were to go into new territory. The work before them was an important one. The time had come for the light of truth to be carried to the Jewish nation and to the whole world. But if those sent forth had at first worked among the Samaritans and the Gentiles, the doors of entrance to the Jews would have been closed. Afterward, the disciples were commissioned to go into all the world, and teach all nations. <RH, January 6, 1903 par. 13>

Christ himself, in all his ministry, gave the Jewish nation the first opportunity to receive him as the Saviour. Upon the Jews was bestowed the honor of first hearing from the lips of Christ his message of salvation. The Lord Jesus gave a special and very wonderful gospel to the Jews. He regarded them as lost sheep, which he, as their Shepherd, came to seek and to save, gathering them out from the bypaths and the highways of sin and error, and bringing them back to his fold. <RH, January 6, 1903 par. 14>

The work that the apostles were to do was clearly defined: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city." <RH, January 6, 1903 par. 15>

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## January 13, 1903 Extending the Triumphs of the Cross

\*[Testimony, Volume VII]

### Mrs. E. G. White

"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?" Rom. 8:32. <RH, January 13, 1903 par. 1>

As this wonderful, priceless Gift was bestowed, the whole heavenly universe was mightily stirred in an effort to understand God's unfathomable love, stirred to awaken in human hearts a gratitude proportionate to the value of the Gift. Shall we, for whom Christ has given his life, halt between two opinions? Shall we return to God only a mite of the capabilities and powers lent us by him? How can we do this while we know that he who was Commander of all heaven laid aside his royal robe and kingly crown, and realizing the helplessness of the fallen race, came to this earth in human nature to make it possible for us to unite our humanity to his divinity? He became poor that we might come into possession of the heavenly treasure, "a far more exceeding and eternal weight of glory." 2 Cor. 4: 17. To rescue us, he descended from one humiliation to another, until he, the divine-human, suffering Christ, was uplifted on the cross, to draw all men to himself. The Son of God could not have shown greater condescension than he did; he could not have stooped lower. <RH, January 13, 1903 par. 2>

This is the mystery of godliness, the mystery that has inspired heavenly agencies so to minister through fallen humanity that in the world an intense interest will be aroused in the plan of salvation. This is the mystery that has stirred all heaven to unite with man in carrying out God's great plan. <RH, January 13, 1903 par. 3>

To human agencies is committed the work of extending the triumphs of the cross from point to point. As the Head of the church, Christ is authoritatively calling upon every one who claims to believe on him to follow his example of self-denial and self-sacrifice in working for the conversion of those whom Satan and his vast army are exerting every power to destroy. God's people are called upon to rally without delay under the blood-stained banner of Christ Jesus. Unceasingly they are to continue their warfare against the enemy, pressing the battle even to the gates. And every one who is added to the ranks by conversion is to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare. When church members put forth earnest efforts to advance the message, they will live in the joy of the Lord, and will meet with success. Triumph always follows decided effort. <RH, January 13, 1903 par. 4>

Christ, in his mediatorial capacity, gives to his servants the presence of the Holy Spirit. It is the efficiency of the Spirit that enables human agencies to be representatives of the Redeemer in the work of soul-saving. That we may unite with Christ in this work, we should place ourselves under the molding influence of his Spirit. Through the power thus imparted, we may co-operate with the Lord in the bonds of unity as laborers together with him in the salvation of souls. To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results. <RH, January 13, 1903 par. 5>

The Lord God is bound by an eternal pledge to supply power and grace to every one who is sanctified through obedience to the truth. Christ, to whom is given all power in heaven and on earth, co-operates in sympathy with his instrumentalities,--the earnest souls who day by day partake of the living bread, "which cometh down from heaven." John 6:50. The church on earth, united with the church in heaven, can accomplish all things. <RH, January 13, 1903 par. 6>

On the day of Pentecost the Infinite One revealed himself in power to the church. By his Holy Spirit he descended from the heights of heaven as a rushing, mighty wind, to the room in which the disciples were assembled. It was as if for ages this influence had been held in restraint, and now heaven rejoiced in being able to pour upon the church the riches of the Spirit's power. And, under the influence of the Spirit, words of penitence and confession were mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible Love. Lost in wonder, the apostles and disciples exclaimed, "Herein is love." 1 John 4: 10. They grasped the imparted gift. And what followed?--Thousands were converted in a day. The sword of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief. <RH, January 13, 1903 par. 7>

The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, God forbid that we should glory, save in the cross of our Lord Jesus Christ. They were filled with an intense longing to add to the church such as should be saved. They called on the believers to arouse and do their part, that all nations might hear the truth, and the earth be filled with the glory of the Lord. <RH, January 13, 1903 par. 8>

By the grace of Christ the apostles were made what they were. It was sincere devotion and humble, earnest prayer that brought them into close communion with him. They sat together with him in heavenly places. They realized the greatness of their debt to him. By earnest, persevering prayer they obtained the endowment of the Holy Spirit, and then they went forth, weighted with the burden of saving souls, filled with zeal to extend the triumphs of the cross. And under their labors many souls were brought from darkness to light, and many churches were raised up. <RH, January 13, 1903 par. 9>

Shall we be less earnest than were the apostles? Shall we not by living faith claim the promises that moved them to the depths of their being to call upon the Lord Jesus for the fulfillment of his word, "Ask, and ye shall receive"? John 16: 24. Is not the Spirit of God to come today in answer to earnest, persevering prayer, and fill men with power? Is not God saying today to his praying, trusting, believing workers, who are opening the Scriptures to those ignorant of the precious truth they contain, "Lo, I am with you alway, even unto the end of the world"? Matt. 28: 20. Why, then, is the church so weak and spiritless? <RH, January 13, 1903 par. 10>

As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth today. Filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief, we are to take up the Lord's work. He gives us our part to do in co-operation with him, and he will also move on the hearts of unbelievers to carry forward his work in the regions beyond. Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference. <RH, January 13, 1903 par. 11>

Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for him? What the Lord did for his people in that time, it is just as essential, and more so, that he do for his people today. All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance. <RH, January 13, 1903 par. 12>

Every one on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all believers light is to be reflected in clear, distinct rays. A work similar to that which the Lord did through his delegated messengers after the day of Pentecost he is waiting to do today. At this time, when the end of all things is at hand, should not the zeal of the church exceed even that of the early church? Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and him crucified? Should not the power of God be even more mightily revealed today than in the time of the apostles? <RH, January 13, 1903 par. 13>

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## **January 20, 1903 *The Signal of Advance***

### **Mrs. E. G. White**

It is an eternal law of Jehovah that he who accepts the truth that the world needs is to make it his first work to proclaim this truth. But who is there that makes the burden of perishing sinners his own? As I look upon the professed people of God, and see their unwillingness to serve him, my heart is filled with a pain that I cannot express. How few are heart to heart with God in his solemn, closing work. There are thousands to be warned, yet how few consecrate themselves wholly to the work, willing to be or to do anything if only they may win souls to Christ. Jesus died to save the world. In humility, in lowliness, in unselfishness, he worked and is working for sinners. But many of those who ought to co-operate with him are self-sufficient and indifferent. <RH, January 20, 1903 par. 1>

Among God's people today there is a fearful lack of the sympathy that should be felt for souls unsaved. We talk of Christian missions. The sound of our voices is heard; but we do not feel Christ's tender heart-longing for those outside the fold. And unless our hearts beat in union with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for . . . souls, as they that must give account." Heb. 13:17. <RH, January 20, 1903 par. 2>

God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord. <RH, January 20, 1903 par. 3>

Do we realize how large a number in the world are watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them. <RH, January 20, 1903 par. 4>

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless

resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady tread of the events ordained by him to take place. Inspired with the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need. <RH, January 20, 1903 par. 5>

God's servants are to make use of every resource for enlarging his kingdom. The apostle Paul declares that it is "good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications, prayers, intercessions, and giving of thanks, be made for all men" 1 Tim. 2: 3, 4, 1. And James says, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5: 20. Every believer is pledged to unite with his brethren in giving the invitation, "Come; for all things are now ready." Luke 14:17. Each is to encourage the others in doing whole-hearted work. Earnest invitations will be given by a living church. Thirsty souls will be led to the water of life. <RH, January 20, 1903 par. 6>

The apostles carried a weight of responsibility to enlarge their sphere of labor, to proclaim the gospel in the regions beyond. From their example we learn that there are to be no idlers in the Lord's vineyard. His servants are constantly to enlarge the circle of their efforts. Constantly they are to do more, never less. The Lord's work is to widen and broaden until it encircles the world. <RH, January 20, 1903 par. 7>

After making a missionary tour, Paul and Barnabas retraced their steps, visiting the churches they had raised up, and selecting men to unite with them in the work. Thus God's servants are to labor today, selecting and training worthy young men as co-laborers. God help us to sanctify ourselves, that by our example others may be sanctified, enabled to do successful work in winning souls to Christ. <RH, January 20, 1903 par. 8>

We are nearing the close of this earth's history; soon we shall stand before the great white throne. Soon your time for work will be forever past. Watch for opportunities to speak a word in season to those with whom you come in contact. Do not wait to become acquainted before you offer them the priceless treasures of truth. Go to work, and ways will open before you. <RH, January 20, 1903 par. 9>

At the day of judgment there comes to the lost a full realization of the meaning of the sacrifice made on Calvary. They see what they have lost by refusing to be loyal. They 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." Jer. 8:20. <RH, January 20, 1903 par. 10>

Upon us rests the weighty responsibility of warning the world of its coming doom. From every direction, from far and near, are coming calls for help. God calls upon his church to arise, and clothe herself with power. Immortal crowns are to be won; the kingdom of heaven is to be gained; the world, perishing in ignorance, is to be enlightened. <RH, January 20, 1903 par. 11>

The world will be convinced, not by what the pulpit teaches, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power. <RH, January 20, 1903 par. 12>

Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed. <RH, January 20, 1903 par. 13>

As the third angel's message swells into a loud cry, great power and glory will attend its proclamation. The faces of God's people will shine with the light of heaven. <RH, January 20, 1903 par. 14>

The Lord will fit men and women--yes, and children, as he did Samuel--for his work, making them his messengers. He who never slumbers nor sleeps watches over each worker, choosing his sphere of labor. All heaven is watching the warfare which, under apparently discouraging circumstances, God's servants are carrying on. New conquests are being achieved, new honors won, as the Lord's servants, rallying round the banner of their Redeemer, go forth to fight the good fight of faith. All the heavenly angels are at the service of the humble, believing people of God, and as the Lord's army of workers here below sing their songs of praise, the choir above join with them in thanksgiving, ascribing praise to God and to his Son. <RH, January 20, 1903 par. 15>

Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome. <RH, January 20, 1903 par. 16>

The battle-cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness, and with firm faith in God. Your work, my work, will not cease with this life. For a little while we may rest in the grave, but, when the call comes, we shall, in the kingdom of God, take up our work once

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**January 20, 1903** *An open letter from Mrs. E. G. White to all who  
love the blessed hope*

We hasten to place this letter in your hands, for it is indeed a very precious one. It comes as a most timely admonition to stir us up to the work which must be finished without further delay. <RH, January 20, 1903 par. 1>

Our hearts thrill with joy as we read the cheering words, "I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success; and a blessing will attend those who engage in it with earnestness and diligence." Bless the lord for this assurance and promise! Our hearts respond, "Amen, even so, it shall be revived." And let all the people say, "Amen." <RH, January 20, 1903 par. 2>

"Forward to the world," must be our motto. Scores are offering themselves for service across the seas. There was never before such a movement among us toward foreign lands. The "sound of a going" is heard. Let us be up and moving. We call upon our dear people to respond to this appeal by a full consecration to the good work, that all Israel may be on the march for the goodly land. May God bless you is our prayer.

General conference committee. <RH, January 20, 1903 par. 3>  
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**"Elmshaven," St. Helena, Cal., Dec. 6, 1902.**

Dear Brethren and Sisters: The new year is just before us, and plans should be laid for earnest, persevering effort in the Master's service. There is much to be done to advance the work of God. I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. It is the Lord's work, and a blessing will attend those who engage in it with earnestness and diligence. <RH, January 20, 1903 par. 4>

I thank my Heavenly Father for the interest that my brethren and sisters have taken in the circulation of "Christ's Object Lessons." By the sale of this book great good has been accomplished, and the work should be continued. But the efforts of our people should not be confined to this one book. The work of the Lord includes more than one line of service. "Christ's Object Lessons" is to live and do its appointed work, but not all the thought and effort of God's people are to be given to its circulation. The larger books, "Patriarchs and Prophets," "Great Controversy," and "Desire of Ages," should be sold everywhere. These books contain truth for this time,--truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale. <RH, January 20, 1903 par. 5>

The effort to circulate "Christ's Object Lessons" has demonstrated what can be done in the canvassing field. This effort is a never-to-be-forgotten lesson on how to canvass in the prayerful, trustful way that brings success. <RH, January 20, 1903 par. 6>

Many more of our larger books might have been sold if church members had been awake to the importance of the truths these books contain, and had realized their responsibility to circulate them. My brethren and sisters, will you not now make an effort to circulate these books? and will you not bring into this effort the enthusiasm that you brought into the effort to sell "Christ's Object Lessons"? In selling this book many have learned how to handle the larger books. They have obtained an experience that has prepared them to enter the canvassing field. <RH, January 20, 1903 par. 7>

Sister White is not the originator of these books. They contain the instruction that during her life-work God has been giving her. They contain the precious, comforting light that God has graciously given his servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour. The Lord has declared that these books are to be scattered throughout the world. There is in them truth which to the receiver is a savor of life unto life. They are silent witnesses for God. In the past they have been the means in his hands of convicting and converting many souls. Many have read them with eager expectation, and, by reading them, have been led to see the efficacy of Christ's atonement, and to trust in its power. They have been led to commit the keeping of their souls to their Creator, waiting and hoping for the coming of the Saviour to take his loved ones to their eternal home. In the future, these books are to make the gospel plain to many others, revealing to them the way of salvation. <RH, January 20, 1903 par. 8>

The Lord has sent his people much instruction, line upon line, precept upon precept, here a little, and there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. O, how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain! There would be a thousandfold greater vigilance, a thousandfold more self-denial and resolute effort. And many more would now be rejoicing in the light of present truth. <RH, January 20, 1903 par. 9>



My brethren and sisters, work earnestly to circulate these books. Put your hearts into this work, and the blessing of God will be with you. Go forth in faith, praying that God will prepare hearts to receive the light. Be pleasant and courteous. Show by a consistent course that you are true Christians. Walk and work in the light of heaven, and your path will be as the path of the just, shining more and more unto the perfect day. <RH, January 20, 1903 par. 10>

Take the books to business men, to teachers of the gospel, whose minds have not been called to the special truths for this time. The message is to be given "in the highways,"--to men who take an active part in the world's work, to the teachers and leaders of the people. Thousands can be reached in the most simple, humble way. The most intellectual, those who are looked upon as the world's most gifted men and women, are often refreshed by the simple words of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things that interest him most deeply. Often the words well prepared and studied have but little influence. But the true, honest expression of a son or daughter of God, spoken in natural simplicity, has power to open the door to hearts that have long been closed against Christ and his love. <RH, January 20, 1903 par. 11>

Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility. Think of what Christ accomplished during his earthly ministry. How earnest, how untiring, were his efforts! He allowed nothing to turn him aside from the work given him. Are we following in his footsteps? He gave up all to carry out God's plan of mercy for the fallen race. In the fulfillment of the purpose of heaven, he became obedient unto death, even the death of the cross. He had had no communion with sin, had known nothing of it; but he came to this world, and took upon his sinless soul the guilt of sinful man, that sinners might stand justified before God. He grappled with temptation, overcoming in our behalf. The Son of God, pure and unsullied, bore the penalty of transgression, and received the stroke of death that brought deliverance to the race.

(To be concluded) <RH, January 20, 1903 par. 12>

## **January 27, 1903 *The Meaning of God's Providences***

**Mrs. E. G. White**

We have been made very sad by the news of the terrible loss that has come to the cause in the burning of the Review and Herald Office. In one year two of our largest institutions have been destroyed by fire. The news of this recent calamity has made us feel very sad, but it was suffered by the Lord to come upon us, and we feel that we should make no complaints, but learn if possible the lesson that the Lord would teach us. The destruction of this institution should not be passed by as something in which there is no meaning. Every one connected with the Review and Herald Office should ask himself, "Wherein do I deserve this lesson? Wherein have I walked contrary to a 'Thus saith the Lord,' that he should send this lesson to me? Have I heeded the warnings and reproofs that he has sent, or have I walked in my own way?" <RH, January 27, 1903 par. 1>

Let the heart-searching God reprove the erring, and let each one bow before him in humility and contrition, casting aside all self-righteousness and self-importance, confessing and forsaking every sin, and asking God, in the name of the Redeemer, for pardon and forgiveness. God declares, "Him that cometh to me I will in no wise cast out," and those who thus present themselves before him will be pardoned and justified, and will receive power to become the sons of God. <RH, January 27, 1903 par. 2>

I pray that those who have resisted light and evidence, refusing to listen to God's warnings, will see in the destruction of the Review and Herald Office an appeal to them from God to turn to him with full purpose of heart. Will they not see that God is in earnest with them? He is not seeking to destroy life, but to save life. In the recent destruction, the lives of the workers were graciously preserved, that all might have opportunity to see that God was correcting them by a message coming not from a human source, but from heaven. God's people have departed from him; they have not followed his instruction, and he has come near to them in correction, but he has not brought extinction of life. Not one soul has been taken by death. All have been left alive to recognize the Power that no man can gainsay. <RH, January 27, 1903 par. 3>

Let us praise the Lord that the lives of his children have been so precious in his sight. He might have cut off all the workers in their heedlessness and self-sufficiency. But no! He says, "They shall have another chance. I will let the fire speak to them, and will see if they will counterwork the action of my providence. I will try them as by fire, to see if they will learn the lesson that I desire to teach them." <RH, January 27, 1903 par. 4>

When the Battle Creek Sanitarium was destroyed, Christ gave himself to defend the lives of men and women. In this destruction God was appealing to his people to return to him. And in the destruction of the Review and Herald Office, and the saving of life, he makes a second appeal to them. He desires them to see that the miracle-working power of the Infinite has been exercised to save life, that every worker may have opportunity to repent and be converted. God says,

"If they turn to me, I will restore to them the joy of my salvation. But if they continue to walk in their own way, I will come still closer; and affliction shall come upon the families who claim to believe the truth, but who do not practice the truth, who do not make the Lord God of Israel their fear and their dread." <RH, January 27, 1903 par. 5>

Let every one examine himself, to see whether he be in the faith. Let the people of God repent and be converted, that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Let them ascertain wherein they have failed to walk in the way that God has marked out, wherein they have failed to purify their souls by taking heed to his counsels. <RH, January 27, 1903 par. 6>

There must be entire conformity to the will of God. There must be less self measurement, and more, very much more, Christlike practice. There must be more earnest, persevering prayer. Prayer is acceptable only when offered in faith and in the name of the Redeemer. Our faith must grasp the glorious fact that God hears and answers the prayers of every sincere seeker. 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." <RH, January 27, 1903 par. 7>

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 for them who shall be heirs of salvation?" With wonderful and ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done 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 courts. <RH, January 27, 1903 par. 8>

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 has loved them. The Lord is gracious and long-suffering, not willing that any should perish. He has provided power to enable us to be overcomers. How full of comfort and love are the words of Christ to his disciples just before his trial and crucifixion. He was about to leave them, but he did not want them to think that they were to be left helpless orphans. "I go my way to him that sent me," he said, "and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." <RH, January 27, 1903 par. 9>

Then comes the wonderful prayer recorded in the seventeenth chapter of John,--a prayer that means much more to us than we realize. Let us receive it into the treasure-house of the soul, and make it the daily lesson of our lives:-- <RH, January 27, 1903 par. 10>

"As thou hast 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. 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. Father, I will that they also, whom thou hast given me; be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." <RH, January 27, 1903 par. 11>

Satan understands this prayer better than do the members of churches and the heads of families. He does not want the people of God to understand it, lest they should see the advantage God has bestowed on them, and know the day of their visitation. He would keep them in discord and strife over little misunderstandings and little differences, which, dwelt upon, grow into variance and hatred. He knows that if he can keep them thus, they will present before the world a

showing exactly the opposite of that which God desires them to present. <RH, January 27, 1903 par. 12>

I urge our people to cease their criticism and evil speaking, and go to God in earnest prayer, asking him to help them to help the erring. Let them link up with one another and with Christ. Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full. His words will be to them as the bread of life, and in the strength thus gained they will be enabled to develop characters that will be an honor to God. Perfect Christian fellowship will exist among them. There will be seen in their lives the fruit that always appears as the result of obedience to the truth. <RH, January 27, 1903 par. 13>

Let us make Christ's prayer the rule of our life, that we may form characters that will reveal to the world the power of the grace of God. Let there be less talk about petty differences, and a more diligent study of what the prayer of Christ means to those who believe on his name. We are to pray for union, and then live in such a way that God can answer our prayers. <RH, January 27, 1903 par. 14>

Perfect oneness,--a union as close as the union existing between the Father and the Son,--this is what will give success to the efforts of God's workers. "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," to bring about this union, this sanctified harmony. "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." It is this union that convinces the world that God has indeed sent his Son to save sinners. Christ gives to his true disciples the glory of his character, that his prayer may be answered. Through the impartation of his Spirit, he appears in their lives. <RH, January 27, 1903 par. 15>

Let us during the year 1903 cast all selfishness out of our lives. Let us live for the Master, striving to help one another. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Let us in our life-work strive constantly to answer the prayer of Christ, that we may be united with one another and with him. Let us always before undertaking anything, ask ourselves the question, Will this please my Saviour? Is it in harmony with the will of God? The consciousness that we are bringing the Christ-life into the daily experience will give a sacred dignity to the every-day duties. All that we do will be done with faithfulness, that the Master may be honored. Thus shall we show to the world what Christianity can accomplish for sinful human beings, giving them constantly increasing efficiency for service in this life, preparing them for the higher life in the world to come. <RH, January 27, 1903 par. 16>

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## **January 27, 1903 An Open Letter**

\*[This letter is printed in a small leaflet, envelope size, and can be obtained free from all our publishing houses and tract societies.]

*From Mrs. E. G. White, to All Who Love the Blessed Hope*

**(Concluded)**

It was Christ's joy to help those in need of help, to seek the lost, to rescue the perishing, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the distressed. The more fully we are imbued with his Spirit, the more earnestly we shall work for those around us; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the Master. Our hearts will be filled with the love of God; and with earnestness and convincing power we shall speak of the crucified Saviour. <RH, January 27, 1903 par. 1>

I ask those to whom the light of truth has come: What are you going to do during the year that is just opening? Will you stop to quarrel with one another, to weaken and destroy the faith of humanity in humanity? or will you devote your time to strengthening the things that remain, that are ready to die? As our people engage in earnest work for the Master, complaints will cease to be heard. Many will be roused from the despondency that is ruining them body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The testimonies they bear will not be dark and gloomy, but full of joy and courage. Instead of thinking and talking about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ, and will strive earnestly to become more efficient workers for him. <RH, January 27, 1903 par. 2>

Many are sad and discouraged, weak in faith and trust. Let them do something to help some one more needy than themselves, and they will grow strong in God's strength. Let them engage in the good work of selling our books. Thus

they will help others, and the experience gained will give them the assurance that they are God's helping hand. As they plead with the Lord to help them, he will guide them to those who are seeking for the light. Christ will be close beside them, teaching them what to say and do. By comforting others, they themselves will be comforted. <RH, January 27, 1903 par. 3>

I ask you, dear Christian workers, to do what you can to circulate the books that the Lord has said should be sown broadcast throughout the world. Do your best to place them in the homes of as many people as possible. Think of how great a work can be done if a large number of believers will unite in an effort to place before the people, by the circulation of these books, the light that the Lord has said should be given them. Under divine guidance, go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you. Angels of heaven will accompany you, preparing the way. <RH, January 27, 1903 par. 4>

If you have neglected the sowing time, if you have allowed God-given opportunities to pass unimproved, if you have given yourselves up to self-pleasing, will you not now repent, before it is forever too late, and strive to redeem the time? The obligation to use your talents in the Master's service rests heavily upon you. Come to the Lord, and make an entire surrender of all to him. You cannot afford to lose one day. Take up your neglected work. Put away your querulous unbelief, your envy and evil-thinking, and go to work, in humble faith, and with earnest prayer to the Lord to pardon you for your years of unconsecration. Ask the Lord for help. If you seek him earnestly, with the whole heart, you will find him, and he will strengthen and bless you. <RH, January 27, 1903 par. 5>

In your work you will meet with those who are fighting against appetite. Speak words that will strengthen and encourage them. Do not let Satan quench the last spark of hope in their hearts. Of the erring, trembling one, struggling with evil, Christ says, "Let him come to me;" and he places his hands underneath him, and lifts him up. The work that Christ did, you, as his evangelists, can do as you go from place to place. Labor in faith, expecting that souls will be won to him who gave his life that men and women might stand on God's side. Draw with God to win the drunkard and the tobacco devotee from the habits which debase them till they are below the level of the beasts that perish. <RH, January 27, 1903 par. 6>

The Lord calls for many more to engage in the canvassing work in the year 1903. For Christ's sake, my brethren and sisters, make the most of the hours of the new year to place the precious light of present truth before the people. The Angel of the covenant is empowering his servants to carry the truth to all parts of the world. He has sent forth his angels with the message of mercy; but, as if they did not speed on their way fast enough to satisfy his heart of yearning love, he lays on every member of his church the responsibility of proclaiming this message. "Let him that heareth say, Come." Every member of the church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain of living witnesses is to carry the invitation to the world. Will you act your part in this great work? <RH, January 27, 1903 par. 7>

Jesus is calling for many missionaries, for men and women who will consecrate themselves to God, willing to spend and be spent in his service. O, can we not remember that there is a world to labor for? Shall we not move forward step by step, letting God use us as his helping hand? Shall we not place ourselves on the altar of service? Then the love of Christ will touch and transform us, making us willing for his sake to do and dare. <RH, January 27, 1903 par. 8>

## **February 3, 1903 "Prepare to Meet Thy God"**

**Mrs. E. G. White**

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." <RH, February 3, 1903 par. 1>

We are here warned not to defraud our souls of the privileges that the Lord has provided in order that we may be rich in faith, and heirs according to the promise. We are to watch vigilantly for the coming of the Lord. The first symptoms of spiritual slumber are to be sternly overcome. The first inclinations to spiritual indolence are to be firmly resisted. "Be sober, be vigilant," is the apostle's exhortation. Every moment is to be faithfully employed. "He that shall endure unto the end, the same shall be saved." We are told to work out our own salvation, and the way in which we are to do this is plainly stated: "For it is God which worketh in you both to will and to do of his good pleasure." <RH, February 3, 1903 par. 2>

Those who would be ready to meet their Lord must keep their lamps filled with the oil of grace. It was a neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand the

test. The wise virgins had not only an intelligent knowledge of the truth, but through the grace of Christ their faith and patience and love constantly increased. Their lamps were replenished by their vital connection with the Light of the world. And while the foolish virgins awoke to find their lamps burning dimly or going out in the darkness, the wise virgins, their lamps burning brightly, entered the festal hall, and the doors were shut. <RH, February 3, 1903 par. 3>

The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." <RH, February 3, 1903 par. 4>

By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. <RH, February 3, 1903 par. 5>

God is dishonored when we do not receive the communications that he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, "Behold, the bridegroom cometh; go ye out to meet him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not in themselves the power to obtain the oil, and their lives are wrecked. But if God's Spirit is asked for, if we plead, as did Moses, "Show me thy glory," the love of God will be shed abroad in our hearts. The golden oil will be given to us. <RH, February 3, 1903 par. 6>

Only by knowing God here can we prepare to meet him at his coming. "This is life eternal," said Christ, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." But many of those who profess to believe in Christ do not know God. They have only a surface religion. They do not love God; they do not study his character; therefore they do not know how to trust, how to look and live. They do not know what restful love is, or what it means to walk by faith. Opportunities to hear and receive the messages of God's love are unappreciated and unimproved. They fail of understanding that it is their duty to receive, in order that they may enrich others. <RH, February 3, 1903 par. 7>

The world by wisdom knows not God. Many have talked eloquently about him, but their reasoning brings men no nearer to him, because they themselves are not in vital connection with him. Professing themselves to be wise, they become fools. Their knowledge of God is imperfect. They are not conformed to him. <RH, February 3, 1903 par. 8>

Christ is a perfect revelation of God. "No man hath seen God at any time," he says; "the only begotten Son, which is in the bosom of the Father, he hath declared him." Only by knowing Christ can we know God. And as we behold him, we shall be changed into his image, prepared to meet him at his coming. <RH, February 3, 1903 par. 9>

So fully did Christ reveal the Father, that the messengers sent by the Pharisees to take him were charmed by his presence. As they heard the gracious words that fell from his lips, they forgot their commission. And when, returning without him, they were asked by the Pharisees, "Why have ye not brought him?" they answered, "Never man spake like this man." <RH, February 3, 1903 par. 10>

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. All they have and are is consecrated to the Master's service. Thus they prepare to meet their Lord; and when he comes, they will say, with joy, "This is our God; we have waited for him, and he will save us. . . . We will be glad and rejoice in his salvation." <RH, February 3, 1903 par. 11>

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." <RH, February 3, 1903 par. 12>

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## February 10, 1903 *Our Battle With Evil.*

### Mrs. E. G. White.

The will of man is aggressive, and is constantly striving to bend all things to its purposes. If it is enlisted on the side of God and right, the fruits of the Spirit will appear in the life; and God has appointed "glory, honor, and peace, to every man that worketh good." <RH, February 10, 1903 par. 1>

When Satan is permitted to mold the will, he uses it to accomplish his ends. He often works under cover as an angel of light. He has synagogues for worship, and a multitude of followers. But with all his high professions, he is at enmity with God. He instigates theories of unbelief, and stirs up the human heart to war against the word of God. With persistent, persevering effort, he seeks to inspire men with his own energies of hate and antagonism to God, and to array them in opposition to the institutions and requirements of heaven and the operations of the Holy Spirit. He enlists under his standard all evil agencies, and brings them into the battle field under his generalship to oppose evil against good. <RH, February 10, 1903 par. 2>

It is Satan's work to dethrone God from the heart, and to mold human nature into his own image of deformity. He stirs up all evil propensities, awakening unholy passions and ambitions. He declares, All this power, these honors, and riches, and sinful pleasures will I give thee; but his conditions are that integrity shall be yielded, conscience blunted. Thus he degrades the human faculties, and brings them into captivity to sin. <RH, February 10, 1903 par. 3>

God calls upon men to oppose the powers of evil. He says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." <RH, February 10, 1903 par. 4>

The Christian life is a warfare. But "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." In this conflict of righteousness against unrighteousness we can be successful only by divine aid. Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid; and every conquest will tend to the recovery of God's purchased possession, to the restoration of his image in the soul. <RH, February 10, 1903 par. 5>

The Lord Jesus acts through the Holy Spirit; for it is his representative. Through it he infuses spiritual life into the soul, quickening its energies for good, cleansing it from moral defilement, and giving it a fitness for his kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the wonderful Counselor, infinite in wisdom and strength; and if we will acknowledge the power of his Spirit, and submit to be molded by it, we shall stand complete in him. What a thought is this! In Christ "dwelleth all the fullness of the Godhead bodily. And ye are complete in him." Never will the human heart know happiness until it is submitted to be molded by the Spirit of God. The Spirit conforms the renewed soul to the model, Jesus Christ. Through the influence of the Spirit, enmity against God is changed into faith and love, and pride into humility. The soul perceives the beauty of truth, and Christ is honored in excellence and perfection of character. As these changes are effected, angels break out in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude. <RH, February 10, 1903 par. 6>

It is by contemplating Christ, by exercising faith in him, by experiencing for ourselves his saving grace, that we are qualified to present him to the world. When the soul is renewed through the truth, and brought into harmony with God, the Lord will accept us as workers together with himself for the salvation of others. Jesus will be our theme; his love, burning upon the altar of our hearts will reach the hearts of the people. The truth will be presented, not as a cold, lifeless theory, but as a living force to change the life. But the power is of God through his Spirit, which works effectually on heart and mind. When Jesus left to his disciples the work that he had begun, he charged them: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And he promised, "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 parts of the earth." And the disciples "all continued with one accord in prayer and supplication," waiting for the fulfillment of the promise. <RH, February 10, 1903 par. 7>

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed the Spirit's power at that time, we need it more today. All manner of false doctrines, heresies, and deceptions are misleading the minds of men; and without the Spirit's aid, our efforts to present divine truth will be in vain. <RH, February 10, 1903 par. 8>

The warfare between good and evil has not grown less fierce than it was in the days of the Saviour. The path to heaven is no smoother now than it was then. All our sins must be put away. Every darling indulgence that hinders our spiritual progress must be cut off. The right eye or the right hand must be sacrificed, if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with our self-righteousness? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Are we willing to welcome the Holy Spirit's aid, and co-operate with it, putting forth efforts and making sacrifices proportionate to the value of the object to be obtained? <RH, February 10, 1903 par. 9>

"Finally, my brethren, 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. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 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. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." <RH, February 10, 1903 par. 10>

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## **February 17, 1903 *Who are Representing Christ?***

### **Mrs. E. G. White**

We are living in times that try men's souls. Those in high positions of trust, whom we may call--as God called some in the days of Noah--mighty men, men of renown, know little of the causes that underlie the present state of society. Many do not care to know; others do not study from cause to effect. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime of every type, manifest in all classes, from the highest to the lowest. Many are struggling vainly to place business operations on a more secure basis. The great extremes of wealth and want produce unnumbered evils. <RH, February 17, 1903 par. 1>

In our large cities there exists an appalling condition of poverty; multitudes are destitute of food, clothing, or shelter. In the same cities are men of wealth, who have more than heart could wish; who live luxuriously, spending their money upon richly furnished houses, upon personal adornment, or worse, upon the gratification of the sensual appetites, upon tobacco, liquor, and other things that destroy the power of the brain, unbalance the mind, and debase the soul. While they are thus selfishly indulging themselves, all heaven is looking down upon these unfaithful stewards. God and angels mark how the means given to men with which to honor the Creator by blessing the world, are turned to the gratification of self, to the dishonor of God, and the neglect of his heritage. <RH, February 17, 1903 par. 2>

The prince of darkness has set in operation every device to destroy man. He has legions of evil workers uniting with him to obliterate the image of God in the youth. I ask those who are acquainted with truth, who know righteousness, What are you doing? Are you uniting your influence to bring into the ranks of the Lord's army all whom you can possibly reach? Have you yourself enlisted to fight the battles of the Lord? As Christians it is our work to represent Christ. We are to set an example that shall be in striking contrast with the practices of this evil age. <RH, February 17, 1903 par. 3>

While distrust and alienation are pervading all classes of society, Christ's disciples are to reveal the spirit that reigns in heaven. Because the world was ruined through sin, God gave his Son to draw men back to him. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He gave all that heaven could give for the saving of the lost. In every soul that receives this love, it will manifest itself in like manner. God so loved that he gave. If we love with his love, we too shall give all. We shall be co-workers with him whose mission it is to "preach the gospel to the poor; . . . 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, to preach the acceptable year of the Lord." We shall do the work he has set before us,--"to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke; . . . 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." <RH, February 17, 1903 par. 4>

Again the Lord says, "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." All about us are souls who have gone out of the way,--souls who have been wounded and bruised by the enemy, and who feel a craving for help, for

sympathy. These souls, when brought in contact with us, should find a strong hand stretched out to clasp their hand, a strong, living faith that will help them to put their trust in Jesus. <RH, February 17, 1903 par. 5>

All who pray in simplicity, "Be thou my pattern," will walk in Christ's footsteps; they will reveal that they themselves are striving to follow Christ, and as the natural result they will lead others to seek the higher life. The power of speech is a precious gift of God, and if used in speaking words of hope and courage to the oppressed, it is a savor of life unto life. But it may be a savor of death unto death. Harsh or even thoughtless words may be great hindrances to the struggling, fainting soul. They may sting and bruise until the soul shall be driven upon Satan's ground, never again to listen to the voice of Christ. <RH, February 17, 1903 par. 6>

The Saviour marks all our work as if done unto himself; for he identifies his interests with those of suffering humanity. Every one who names the name of Christ is called, so far as lies in his power, to help every other soul in the heavenward way. But let none feel that Christ has placed him on the judgment seat, to pass judgment on a brother or a sister who is unfortunate, or who falls into error. Many hearts are sorely stricken, to whom words fitly spoken might bring peace and rest. These souls are a test to their brethren and sisters, revealing what is in the heart. All heaven is looking to see how we treat those that need our help. It is this that reveals whether the glowing fire of the first love is still burning upon the altar of the heart. <RH, February 17, 1903 par. 7>

What a power the church would have in it if all its members were so imbued with the Spirit of Christ that they would speak to one another only words of comfort and peace and hope; if none felt it their prerogative to judge, to oppress, to cast a dark shadow on another's soul. <RH, February 17, 1903 par. 8>

When the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" the Saviour "called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." <RH, February 17, 1903 par. 9>

My brethren and sisters, be not deceived in regard to your own souls. They that are hearers and doers of the words of Christ are the only ones who have built upon the eternal rock, and whose house will stand secure when the storms beat upon it. What foundation have you been building upon,--sliding sand or solid rock? If you are not doers of the words of Christ, your house is sure to fall. Do you seek to save souls that are perishing, or do you fold your arms, and leave those unhelped whom you could help? You will gain no strength or encouragement by neglecting to work the works of Christ. <RH, February 17, 1903 par. 10>

"Whosoever drinketh of the water that I shall give him," said Christ, "shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the 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." <RH, February 17, 1903 par. 11>

## **February 24, 1903 "Take Heed to Thyself"**

### **Mrs. E. G. White**

There are many who desire to command before they have learned to obey. The first lesson they need to learn is the lesson of submission,--submission to Christ. God bids me say to ministers, teachers, and leaders in every department of his work: You must be Christians in word and act, or you will fail of gaining entrance into the city of God. It is because of a neglect to heed the instruction given in the first six verses of the eighteenth chapter of Matthew that many of those who ought to conduct themselves as in the presence of Christ are making themselves obnoxious to him. To the members of our churches, from the oldest to the youngest, Christ says:-- <RH, February 24, 1903 par. 1>

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever



therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." <RH, February 24, 1903 par. 2>

"Whoso shall offend one of these little ones,"--not only those young in years, but those young in experience and weak in faith. To him who fails to help and bless these "little ones," who does not treat them tenderly and courteously, but harshly and unkindly, discouraging and disheartening them, God says, "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." <RH, February 24, 1903 par. 3>

Workers who do not heed the instruction so plainly given in the Word of God, who do not adorn the doctrines of Christ by a well-ordered life and a godly conversation, be they teachers in our schools, directors in our publishing houses, or physicians in our sanitariums, should not be retained in their position of trust, unless they repent, and change their attitude. Those who teach others must themselves learn daily in the school of Christ, that they may know how to reveal the love and tenderness of the great Teacher. <RH, February 24, 1903 par. 4>

Christ's life of holiness is our textbook. The question that ministers and people must answer is, Am I eating the flesh and drinking the blood of the Son of God? Am I making his words a part of my daily experience. Were God's people molded and fashioned by the Spirit of Christ, they would constantly act out his words in their service for him. And so plainly would the Saviour be revealed, that many souls would be won to him. <RH, February 24, 1903 par. 5>

Are we Christians,--Christlike in spirit, in word, in disposition,--or are we falling continually under the temptations of the enemy, with no power to escape from his snare? Every life is a sermon, telling either for good or for evil. A true, noble life tells more for Christ than do the most powerful discourses. <RH, February 24, 1903 par. 6>

One of the chief reasons that so few sinners are won to Christ is that so much of self mingles with the words and acts of his professed followers. Their daily life witnesses against him; therefore sinners are not converted. Actions speak louder than words, and the actions of many of Christ's followers reveal self, self, self. Every day the Saviour is grieved by their misrepresentation of him. In spirit and word and manner they say of him, "I know not the Man." The sermons preached against him by their lives counteract the influence of the sermons preached for him in the pulpit. <RH, February 24, 1903 par. 7>

The Saviour is grieved by the dissension, the lack of love, seen among his people. He says to them, You have left your first love, and unless you repent, unless you humble yourselves as a little child, and seek my guidance, I will come unto you quickly, and will remove your candlestick out of its place. <RH, February 24, 1903 par. 8>

"Thou hast left thy first love." This is the secret of the lack of power in our churches. If those who have received such great truth would live this truth, they would have no time to quarrel, no time to do that which bears the testimony, "I know not the Man." <RH, February 24, 1903 par. 9>

My brethren, be whole-hearted Christians, or else make no profession of Christianity. To many the words are spoken, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Their conduct is not in harmony with God's holy law. They present before the world a life of selfishness, corrupted by sin. They do not love Christ; if they did, they would love their brethren. They do not bear witness by unity and unselfish love for one another that God sent his Son to save sinners, to put the impress of divinity on all who believe on him. Ignorant of their true spiritual condition, they place a high estimate on themselves and their efforts. Boastingly, they say, "I am rich, and increased with goods, and have need of nothing." But God says to them, "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." <RH, February 24, 1903 par. 10>

These words describe the condition of many among the people of God. How much longer will they venture to delay, to remain in ignorance regarding their failure to reach God's standard of holiness? Will they not receive the message of warning? Will they not repent and be converted? Christ declares, "As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." <RH, February 24, 1903 par. 11>

"I have somewhat against thee, because thou hast left thy first love. . . . Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." Return to your first experience, when your soul was filled with love for Christ. Gather to your heart the obedience of a faith that works by love and purifies the soul. Obedience to the law of the Lord makes men pure, holy, undefiled. "The law of the Lord is perfect, converting the soul." And this law is contained in two great principles,--love to God, and love to man. "A new commandment I give unto you," Christ said to his disciples, "That ye love one another; as I have loved you, that ye also love one another. By

this shall all men know that ye are my disciples, if ye have love one to another." <RH, February 24, 1903 par. 12>

O that there might be seen among our people a deep and thorough work of repentance and reformation! O that they would fall on the Rock, and be broken! Let us crucify self, that in our hearts may grow up a strong love for Christ and for one another. Let us bring into the daily experience the instruction contained in the thirteenth chapter of First Corinthians. Self must be surrendered to God before there can take possession of the life that strong, steady belief in the truth that is broad and comprehensive; that casts out from the heart all enmity, all petty differences, and transforms coldness into Christlike affection. <RH, February 24, 1903 par. 13>

Why should not believers love one another? It is impossible to love Christ, and at the same time act discourteously toward one another. It is impossible to have the Christ-love in the heart, and at the same time draw apart from one another, showing no love or sympathy. The deeper our love for Christ, the deeper will be our love for one another. <RH, February 24, 1903 par. 14>

"God is love; and he that dwelleth in love dwelleth in God, and God in him." "If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." <RH, February 24, 1903 par. 15>

## **March 3, 1903 A Neglected Work**

### **Mrs. E. G. White**

God's people are neglecting a work that is close beside them. They do not realize the responsibility resting on them to proclaim the truth in the unwarned cities of America. There are many cities in which no effort has been made to give to the people the message for this time. I entreat those who know the truth to take up their neglected work, and no longer let the Master look on fields whose barrenness rebukes their neglect. Every one who believes the truth is responsible to give to those in darkness the light he has received. <RH, March 3, 1903 par. 1>

God says to his people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Why, then, do they feel so little burden to plant the standard of truth in new places? Why do they not obey the word, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not"? Why do they not return to the Lord his own, to be invested in heavenly merchandise? Why is there not a more earnest call for volunteers to enter the whitening harvest field? Unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work. <RH, March 3, 1903 par. 2>

We repeat the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Are we doing our part to answer this prayer? We claim to believe that the commission which Christ gave to his disciples just before his ascension is given also to us. Are we fulfilling it? May God forgive our terrible neglect in not doing the work that as yet we have scarcely touched with the tips of our fingers. When will this work be done? It makes my heart sick and sore to see such blindness on the part of the people of God. There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the most needy fields close by them. Christ says, "Go work today in my vineyard." "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 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." <RH, March 3, 1903 par. 3>

Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is work to be done in America. In New York City a few faithful laborers have been toiling for God. Have you shown a practical, unselfish interest in their efforts? Have you helped them by your sympathy and your gifts? I do not want any one to withhold help from foreign fields, but I do urge our people no longer to dishonor God by neglecting such fields as New York City. There is a work to be done in foreign fields, but there is a work to be done in America which is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church. <RH, March 3, 1903 par. 4>

## **In the Power of the Spirit**

The Lord lives and reigns. Soon he will arise in majesty to shake terribly the earth. A special message is now to be borne,--a message that will pierce the spiritual darkness, and convict and convert souls. "Haste thee, flee for thy life," is the call to be given to those dwelling in sin. We must now be terribly in earnest. We have not a moment to spend in criticism and accusation. Let those who have done this in the past fall on their knees in prayer; and let them beware how they place their words and their plans in the place of God's words and his plans. Hundreds are waiting for the warning to escape for their life, and lay hold on the hope set before them in the gospel. Far less labor is to be given to those who know the truth, and far more to those who are without God and without hope in the world. <RH, March 3, 1903 par. 5>

In every part of the world a straightforward message is to be proclaimed in the power of the Holy Spirit. God says to his workers everywhere, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." We need to feel the importance of proclaiming the gospel message with earnestness and power. Not with tame, lifeless utterance is it to be given, but with clear, decided, stirring tones. The messengers themselves must know the power of salvation. <RH, March 3, 1903 par. 6>

We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God. The sermons preached by some of our ministers will have to be much more powerful than they are now, or many backsliders will carry a tame, pointless message, which lulls people to sleep. Every discourse should be given under a sense of the awful judgments soon to fall on our world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar. Christ refers to the lifeless, purposeless messages given in our churches, when he says, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. 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." <RH, March 3, 1903 par. 7>

Night after night I get up at twelve or one o'clock, and walk the floor in intense anguish, because of the tame messages borne by some of our ministers, when they have a message of life and death to bear to the people. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help them to arouse, and walk and work as men on the borders of the eternal world! Soon an awful surprise is coming upon the inhabitants of the earth. Suddenly, with power and great glory, Christ will come. There will then be no time to prepare to meet him. Now is the time for us to give the warning message. <RH, March 3, 1903 par. 8>

We are stewards, intrusted by our absent Lord with the care of his household and his interests, which he came to the world to serve. He has returned to heaven, leaving us in charge, and he expects us to watch and wait for his second coming. Let us be faithful to our trust, lest coming suddenly, he finds us sleeping. <RH, March 3, 1903 par. 9>

## **March 10, 1903 *The Workers Needed***

### **Mrs. E. G. White**

God's people have a mighty work before them, and it must continually rise to greater prominence. At the beginning, this work was small. Only a few were engaged in carrying it forward. But gradually the work has enlarged; God has brought it from a small beginning to great importance. His truth was to be defended; for men were placing contempt upon the Sabbath of creation. God wrought with power; as often as the opposers sought to destroy his work, they were defeated. And the progress of the work in the future is to be much greater than it has been in the past. <RH, March 10, 1903 par. 1>

A great crisis is just before us. In their blindness men boast of wonderful progress and enlightenment, but to the eye of Omniscience is revealed the inward guilt and depravity. The heavenly Watcher sees the earth filled with robbery and crime. Wealth is obtained by every species of robbery, not robbery of men only, but of God. Men are using his means to gratify their selfishness. Everything that they can grasp is made to minister to their greed. Avarice and sensuality prevail. Men revenge themselves on those who, they suppose, have hindered the success of their ambitious projects. They cherish the attributes of the great deceiver. They have accepted him as God, and have become imbued with his spirit. <RH, March 10, 1903 par. 2>

God is now restraining the forces of evil, that the last warning may be given to the world. Now is the time to work. Many more workers ought to be in the field. There should be one hundred workers where there is now but one. Many who have not been ordained or licensed may work in their own neighborhoods and in the regions about them. <RH,

March 10, 1903 par. 3>

There are lessons for us to learn at this time from the experience of those who labored for God in past generations. How little we know of the conflicts and trials and labors of these men, as they fitted themselves to meet the armies of Satan. Putting on the whole armor of God, they were able to stand against the wiles of Satan. Their word was: "My brethren, 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. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 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." <RH, March 10, 1903 par. 4>

These men who in the past gave themselves to God and to the uplifting of his cause were as true as steel to principle. They were men who would not fail nor be discouraged; men who, like Daniel, were full of reverence and zeal for God, full of noble purposes and aspirations. They were as weak and helpless as any of those who are now engaged in the work, but they put their whole trust in God. They had wealth, but it consisted of mind and soul culture. This every one may have who will make God first and last and best in everything. Although destitute of wisdom, knowledge, virtue, and power, we may receive all these if we will learn from Christ the lessons that it is our privilege to learn. <RH, March 10, 1903 par. 5>

In this time we have opportunities and advantages that it was not easy to obtain in generations past. We have increased light, and this has come through the work of those faithful sentinels who made God their dependence, and received power from him to let light shine in clear, bright rays to the world. In our day we have increased light to improve, as in times past men and women of noble worth improved the light that God gave them. They toiled long to learn the lessons given them in the school of Christ, and they did not toil in vain. Their persevering efforts were rewarded. They bound themselves up with the mightiest of all powers, and yet they were ever longing for a deeper, higher, and broader comprehension of eternal realities, that they might successfully present the treasures of truth to a needy world. <RH, March 10, 1903 par. 6>

Workers of this character are needed now. Those who are men in the sight of God, and who are thus recorded in the books of heaven, are those who, like Daniel, cultivate every faculty in such a way as best to represent the kingdom of God in a world lying in wickedness. Progress in knowledge is essential; for when employed in the cause of God, knowledge is a power for good. The world needs men of thought, men of principle, men who are constantly growing in understanding and discernment. The press is in need of men to use it to the best advantage, that the truth may be given wings to speed it to every nation, and tongue, and people. <RH, March 10, 1903 par. 7>

We need to make use of the youth who will cultivate honest industry, who are not afraid to put their powers to task. Such youth will find a position anywhere, because they falter not by the way; in mind and soul they bear the divine similitude. Their eye is single, and constantly they press onward and upward, crying, Victory. But there is no call for the indolent, the fearful and unbelieving, who by their lack of faith and their unwillingness to deny self for Christ's sake, keep the work from advancing. <RH, March 10, 1903 par. 8>

There are men who possess excellent faculties, but who have come to a standstill. They do not go forward to victory. And the ability with which God has endowed them is of no value to his cause, because it is unused. Many of these men are found among the grumblers. They grumble because, they say, they are not appreciated. But they do not appreciate themselves sufficiently to co-operate with the greatest Teacher the world has ever known. <RH, March 10, 1903 par. 9>

Of what use is it for those who do nothing to long to rise higher than they are? Let them work. Let them rise and advance. Keep step with the great Leader. If you have gone as high as your capabilities will permit, why do you cherish dissatisfaction? Why complain that others do not appreciate you? If you think that you can stand in a higher position, prove yourselves worthy of that position, and still advance. <RH, March 10, 1903 par. 10>

Those who have sown the seeds of indolence and ignorance will reap that which they have sown. It is hard study, hard toil, persevering diligence, that obtain victories. Waste no hours, no moments. The results of work, earnest, faithful work, will be seen and appreciated. Those who wish for stronger minds can gain them by diligence. The mind increases in power and efficiency by use. It becomes strong by hard thinking. He who uses most diligently his mental and physical powers will achieve the greatest results. Every power of the being strengthens by action. <RH, March 10, 1903 par. 11>

We need as workers men and women who are imbued with the Spirit of Christ, who realize that they are united in church capacity that they may use their influence and power to save those who are without God and without hope in the world. In the name of Christ we call upon every church-member to deny self, take up the cross, and follow Jesus. <RH, March 10, 1903 par. 12>

God calls for those who will be workers together with him. Connected with Christ, human nature becomes pure and true. Christ supplies the efficiency, and man becomes a power for good. Truthfulness and integrity are attributes of God, and he who possesses these attributes possesses a power that is invincible. <RH, March 10, 1903 par. 13>

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## **March 10, 1903 *An Appeal in Behalf of the Washington (D. C.) Church***

"Elmshaven," Sanitarium, Cal., Feb. 22, 1903.

Dear Brethren and Sisters: I have been pleased to learn, through reading the Review, and from letters from Elder J. S. Washburn, that a church building in Washington, D. C., formerly known as the Central Methodist Protestant church, has been purchased by the Second Seventh-day Adventist church of that city. A house of worship was greatly needed by our people in the section of the city where this property is situated. The purchase of this church will provide a suitable place in which witness can be borne to the truths we advocate. The building will stand as a memorial for God.

<RH, March 10, 1903 par. 1>

This property must now be paid for. Some payments have already been made, but a large sum must yet be raised to complete the payments. We therefore ask those who have means, to act as the Lord's helping hand by doing something to help to free this church from debt. Every penny given will help. If all will give what they can, the indebtedness will soon be liquidated. We pray that those who can help in this enterprise may be constrained to do so by their love for Christ. We regard the purchase of this church property as a wise step, and your co-operation in assisting the brethren there to pay for it will bring you into harmony with the beneficent purposes of the gospel.

<RH, March 10, 1903 par. 2>

Let those who have means use it wisely. It is a talent lent them by the Lord to be used when called for to advance his cause. In the place of spending money for selfish pleasure, let every one deny self and lift the cross. God's blessing will follow.

<RH, March 10, 1903 par. 3>

Do not all our people desire to share in the privilege of paying for the house of worship in Washington, D. C.? If every one of the believers in this country would give something, the necessary sum would be raised, and the amount given by each would scarcely be missed. Let us help our brethren in the national capital; for they are too poor and too few in number to bear the burden alone. Those who share in this missionary enterprise by making gifts, large or small, according to their ability, will ever after feel a deeper interest in the progress of the Lord's cause in Washington. Those who respond to this call, making gifts to the Lord for the purchase of this church property, will receive rich blessing for so doing.

Ellen G. White. <RH, March 10, 1903 par. 4>

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## **March 17, 1903 *The Worth of Souls***

**Mrs. E. G. White**

God's servants need a realization of the value of souls. Christ died for human beings. His sacrifice on the cross is the measure of their value in God's sight.

<RH, March 17, 1903 par. 1>

Of the high priest of Israel we read, "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." What a beautiful and expressive figure this is of the unchanging love of Christ for his church! Our great High Priest, of whom Aaron was a type, bears his people upon his heart. And should not his earthly ministers share his love and sympathy and solicitude? As ministers labor in connection with one another, they are to follow the example of Christ, manifesting his tenderness, his kindness, his courtesy, his love.

<RH, March 17, 1903 par. 2>

Christ as the great high priest, making a perfect atonement for sin, stands alone in divine majesty and glory. Other high priests were only types, and when he appeared, the need of their services vanished. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

<RH, March 17, 1903 par. 3>

"After he had offered one sacrifice for sins forever," he "sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. . . Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let

us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. . . . And let us consider one another to provoke unto love and to good works." <RH, March 17, 1903 par. 4>

Let human beings, subject to temptation, remember that in the heavenly courts they have a high priest who is touched with the feeling of their infirmities, because he himself was tempted, even as they are. And let those in positions of responsibility, especially, remember that they are subject to temptation, and wholly dependent on the merits of the Saviour. However sacred the work to which they may be called, they are still sinners, who can be saved only through the grace of Christ. One day they must stand before the throne of God, saved by the blood of the Lamb, or condemned to the punishment of the wicked. <RH, March 17, 1903 par. 5>

Human beings are Christ's property, and they are not to be treated with disrespect because they do not follow the lines of action that men have marked out. Men err. Often they mark out false lines and set up false standards. But O how thankful I am that the Lord never makes a mistake! Those who follow his leading will never be disappointed. They will never be led astray. <RH, March 17, 1903 par. 6>

How grieved Christ is by the lack of love and tenderness manifested by his people in their dealings with one another! He notes the words, the tones of the voice. He hears the harsh, severe judgment passed on those whom he, in infinite love, is presenting to the Father. He hears every sigh of pain and sorrow caused by human harshness, and his Spirit is grieved. <RH, March 17, 1903 par. 7>

Apart from Christ we can do no good thing. How inconsistent, then, it is for human beings to exalt themselves! How strange that any should forget that they must repent, in common with their fellow men, and that those whom they condemn with severity may stand justified before God, receiving the sympathy of Christ and the angels. <RH, March 17, 1903 par. 8>

Let God's messengers act as wise men. Let them not lift up their souls unto vanity, but cherish humility. "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." <RH, March 17, 1903 par. 9>

Let no one be sharp and dictatorial in his dealing with God's workers. Let those who are inclined to censure remember that they have made mistakes as grievous as the mistakes which they condemn in others. Let them bow in contrition before God, asking his pardon for the sharp speeches that they have made, and the unchristlike spirit they have revealed. Let them remember that God hears every word they speak, and that as they judge, so they will be judged. <RH, March 17, 1903 par. 10>

Christ is pleading the case of every tempted soul, but while he is doing this, many of his people are grieving him by taking their stand with Satan to accuse their brethren, pointing to their polluted garments. <RH, March 17, 1903 par. 11>

Let not the criticised ones become discouraged; for while their brethren are condemning them, Christ is saying of them, I have graven thee upon the palms of my hands. By creation and by redemption thou art mine. <RH, March 17, 1903 par. 12>

God's word is, "Honor all men. Love the brotherhood." Show all men respect, even though they do not reach the standard you have set for them. They may have made mistakes, but is your life faultless? Have you censured your own errors as severely as you have censured the errors of others? <RH, March 17, 1903 par. 13>

## Christ Our King

Before God's servants take up any work, they are to pray to him in all humility, and with a sense of their dependence on him, realizing that they must be worked by the Holy Spirit. They are to guard against setting themselves up as kings, because if they attempt to do this, they will dishonor the Lord, and make a failure of their work. <RH, March 17, 1903 par. 14>

Man's ingenuity, his judgment, his power to execute, all come from God. To God's service they should be devoted. The principles of the Bible are to control the Lord's servants. His workers are ever to do justice and judgment, steadfastly keeping the way of the Lord. "Seek ye first the kingdom of God, and his righteousness." Make this the point round which your life centers, and then all things needful will be given you. Put the Redeemer's interests before your own or those of any other human being. He has bought you, and all your powers of mind and body belong to him. <RH, March 17, 1903 par. 15>

Christ is our King--he who is called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." And he is not only our King, but our Saviour. To him you may go with your burdens. However great your sin, you need not fear repulse. If you have injured your brother, go to him, and confess the wrong that you have done him. Clear away the difficulty that exists between you and him. When you have done this, come to your King, asking him for pardon. He will never take advantage of your confessions. He will never disappoint you. He has pledged his word to forgive your transgressions and to cleanse you from all defilement. The names of his people are written in his book of

life. <RH, March 17, 1903 par. 16>

Remember that Christ is our only hope, our only refuge. He "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." <RH, March 17, 1903 par. 17>

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## March 24, 1903 *Words to Ministers*

### Mrs. E. G. White

The minister who learns daily in the school of Christ will ever be conscious that he is a messenger of God, commissioned by him to do a work in its results as lasting as eternity. He will have no desire to call attention to himself, to his learning or his ability. His one aim will be to lead sinners to the Saviour. Self will be lost sight of in Christ. The realization of his weakness and unworthiness and of the feebleness of his efforts in contrast with those of his Redeemer, will keep him humble, self-distrustful, and will lead him to rely on Christ for strength and efficiency.

<RH, March 24, 1903 par. 1>

Such a man will speak with power, with authority from on high. His heart is filled with the sympathy and love of Jesus, and his earnest appeals melt hearts long hardened against God, and draw sinners to the cross. <RH, March 24, 1903 par. 2>

Ministers should be instant in prayer. Among the ministers of Christ there is too little prayer, and too much self-exaltation. There is too little weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thy heritage to reproach." Too little is said about the love and compassion of Jesus. Christ is constantly interceding for sinners. Those who co-operate with him must do a work which corresponds to that which he is doing in heaven. Jesus has opened the door of heaven for us, and we may make intercession at the throne of grace, lifting up holy hands without wrath or doubting, presenting before God those for whom we are laboring. And by faith we may see heaven opened, and the glorified Son of God, the High Priest of our salvation, pleading for sinners. <RH, March 24, 1903 par. 3>

It is not enough to preach to men. We must pray with them and for them. We can not help them while we hold ourselves coldly aloof from them. We must come close to them in Christlike sympathy and love. <RH, March 24, 1903 par. 4>

As Enoch of old, ministers should walk with God. The Redeemer's boundless love should be the theme of their conversation. The earnestness and unselfishness that marked the work of Christ should characterize their efforts. If they would remove prejudice from the minds of those who listen to their words, their hearts must be filled with the Saviour's love. Converts to the truth seldom rise in spirituality above the level of their teachers. How important, then, that those who teach the word of God should be spiritual-minded men, who are in constant communion with heaven. <RH, March 24, 1903 par. 5>

Divine power alone will melt the sinner's heart, and bring him, a penitent, to Christ. Neither Luther, Melancthon, Wesley, Whitefield, nor any other great reformer and teacher could of himself have gained such access to hearts as to accomplish the great results that these men accomplished. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it. Today those who forget self, and rely on God for their success in the work of soul-saving will have the divine approval, and their efforts will tell gloriously in the salvation of souls. <RH, March 24, 1903 par. 6>

I feel constrained to say that the labors of many of our ministers are lacking in power. God is waiting to bestow his grace upon them, but they pass on from day to day, possessing only a cold, nominal faith, presenting the theory of the truth, but presenting it without that vital force which comes from a connection with heaven, and which sends the words spoken home to the hearts of men. O that our ministers might be aroused from their spiritual slumber, and that their lips might be touched with a live coal from the divine altar! They are half asleep, and all around them souls are perishing in darkness and error. <RH, March 24, 1903 par. 7>

Ministers of Christ, with your hearts aglow with love for God and your fellow creatures, seek to arouse those who are dead in trespasses and sins. Let your earnest entreaties and warnings pierce their ears. Let your fervent prayers melt their hearts, and lead them in penitence to the Saviour. You are ambassadors for Christ, proclaiming his message of salvation to a perishing world, and upon you there rests a fearful responsibility. You are not your own. To redeem you, the Saviour paid a price of agony and blood. He has a just claim to your service. He expects your willing co-operation in the work of saving souls. He asks for all your powers of mind and body. He would employ them for the salvation of

souls. You dishonor him when you are not continually growing in grace and in a knowledge of the truth. <RH, March 24, 1903 par. 8>

Whatever suffering you may be called upon to bear, do not allow one murmur to escape your lips. Christ endured far more for you than it is possible for you to endure for him. He redeemed you by the sacrifice of his life. When he says to you, "Go work today in my vineyard," let no selfish desire, no worldly ambition, keep you from cheerful, unqualified obedience. <RH, March 24, 1903 par. 9>

God calls upon those who in his name are bearing the most solemn message ever given to the world, to reveal the truth in the daily life. Were this done, many who have entrenched themselves behind the breastworks of infidelity would be brought to a belief of the truth. The influence of a true Christian is like the cheering rays of sunshine, which pierce the darkness wherever they are allowed to enter. Arguments may be resisted, persuasion and entreaty may be scorned, the most eloquent appeals may be disregarded; but a daily piety in all the walks of life, an unselfish love for others, beaming from the countenance and breathing in the word, make an appeal that it is well-nigh impossible to resist. <RH, March 24, 1903 par. 10>

Ministers who would labor effectively for the salvation of souls must be both Bible students and men of prayer. It is a sin for those who attempt to teach the Word to others to be themselves neglectful of its study. Those who realize the worth of souls will flee to the stronghold of truth, where they may obtain wisdom, knowledge, and divine power. They will not rest until they have received an unction from on high. Too much is at stake for them to be careless in regard to their spiritual advancement. <RH, March 24, 1903 par. 11>

My brethren, remember that a lack of prayer and of wisdom on your part may turn the balance for a soul, and send it to perdition. You can not afford to be careless and indifferent. I entreat you to be instant in season and out of season. You need power, and this power God is willing to give you without stint, if you will go to him, and take him at his word. The Lord asks only a humble, contrite heart, willing to believe and receive his promises. You have only to use the means God has placed within your reach, and you will obtain the divine blessing. <RH, March 24, 1903 par. 12>

## **March 31, 1903 "Search the Scriptures"**

### **Mrs. E. G. White**

No one can attain Christian perfection while neglecting the Word of God. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." This search enables the student to observe closely the divine model. And as he studies the life of the Redeemer, he discovers in himself many faults and weaknesses. He sees that he can not be a follower of Christ without surrendering all to him. Diligently he studies, with a desire to be like the great Exemplar; and he catches the spirit of his beloved Master. By beholding, he becomes changed. It is by thinking of Jesus, by talking of him, by studying his character, that we become changed. <RH, March 31, 1903 par. 1>

After Christ's death, two disciples, on their way to Emmaus from Jerusalem, were talking over the scenes of the crucifixion. Christ himself drew near, unrecognized by the sorrowing travelers. Their faith had died with their Lord, and their eyes, blinded by unbelief, did not recognize their risen Saviour. Jesus, walking by their side, longed to reveal himself to them, but he accosted them merely as fellow travelers, saying, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" Astonished at the question, they asked if he were a stranger in Jerusalem, and had not heard that a prophet, mighty in word and deed, had been crucified. "We trusted that it had been he which should have redeemed Israel," they said, sadly. <RH, March 31, 1903 par. 2>

"O fools, and slow of heart to believe all that the prophets have spoken," Christ said; "ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." He reproved them for not being more familiar with these scriptures. Had they known them better, their faith would have been sustained, their hopes unshaken; for prophecy plainly stated the treatment that Christ would receive from those he came to save. <RH, March 31, 1903 par. 3>

The disciples had lost sight of the precious promises linked with the prophecies of Christ's death; but when these were brought to their remembrance, faith revived; and after Christ had revealed himself to them, they exclaimed, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" <RH, March 31, 1903 par. 4>

The word of God, spoken to the heart, has an animating power. Those who fail of becoming acquainted with this word can not fulfill God's requirements. Deformity of character is the result of their neglect. Their words and acts are a reproach to their Saviour. <RH, March 31, 1903 par. 5>



The apostle tells us that "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." If we would search the Scriptures, our hearts would burn within us as the truths revealed therein are opened to our understanding. Our hopes would brighten as we claim the precious promises strewn like pearls through the Sacred Writings. As we study the history of patriarchs and prophets, men who loved and feared God, walking with him, our souls would glow with the spirit that animated them. <RH, March 31, 1903 par. 6>

Our youth should be far more desirous to become intelligent in the knowledge of the Scriptures than to excel in the study of the sciences. They should allow nothing to keep them from learning thoroughly the Sabbath-school lesson. Teachers in the Sabbath-school have before them a wide missionary field in the opportunity given them to instruct in the things of God the children and youth under their care. The teachers must themselves be filled with a love for God's Word, else how can they teach it to those in their charge in such a way that they will desire to learn more of it? And parents should co-operate with the teachers in the Sabbath-school, teaching their children the lesson during the week. But this many parents fail to do. They plead trifling excuses for not interesting themselves in their children's Sabbath-school lesson. Forgetfulness of God and his Word is the example they set before their children. Some parents while away hours in their own amusement, in unprofitable conversation, putting God and heaven out of their hearts. How much better it would be for them and for their children if they would search the Scriptures, becoming intelligent in regard to the truths given to guide us to the heavenly home. <RH, March 31, 1903 par. 7>

Mothers are heard to regret that they have no time to teach their children, no time to instruct them in the things of God. But these same mothers find time to spend in needless stitching. They place the outward adorning above the inward adorning, which is in the sight of God of great price. In order to follow fashion, they starve their own minds and the minds of their children. <RH, March 31, 1903 par. 8>

Fathers and mothers, I entreat you to take up your long-neglected work. Search the Scriptures for yourselves, and show your children how to study the Sacred Word. Do not send them away to study the Bible by themselves. Read and study it with them. Take them with you into the school of Christ. <RH, March 31, 1903 par. 9>

The question is asked, What is the cause of the dearth of spiritual power in the churches? The answer is, We allow our minds to be drawn away from the Word. If the Word of God were eaten as food for the soul, if it were treated with respect and deference, there would be no necessity for the many repeated testimonies that are borne. The simple declarations of Scripture would be received and acted upon. The word of the living God is not merely written, but spoken. It is God's voice speaking to us just as surely as if we could hear it with our ears. If we realized this, with what awe we would open God's Word, and with what earnestness we would search its pages. The reading of the Scriptures would be regarded as an audience with the Most High. <RH, March 31, 1903 par. 10>

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## **April 7, 1903 Rephidim**

### **Mrs. E. G. White**

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, . . . and there was no water for the people to drink. . . . And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" <RH, April 7, 1903 par. 1>

It was by the express command of God that the children of Israel encamped at Rephidim. He knew of its lack of water, and he brought his people hither to test their faith. But how poorly they proved themselves to be a people whom he could trust! Again and again he had manifested himself to them. With a high hand he had brought them out of the land of their captivity, slaying the first-born of all the families of Egypt to accomplish the deliverance of his people. He had fed them with angels' food, and had covenanted to bring them into the promised land. Now, when brought into difficulty, they broke into rebellion, distrusted God, and complained that Moses had brought them and their children out of Egypt only that they might die of thirst in the wilderness. <RH, April 7, 1903 par. 2>

The lesson is for us. Many think that in the Christian life they will find freedom from all difficulty. But every one who takes up the cross to follow Jesus comes to a Rephidim in his experience. Life is not all made up of pleasant pastures and cooling streams. Trial and disappointment overtake us; privation comes; we are brought into trying places. Conscience-stricken, we reason that we must have walked far away from God, that if we had walked with him, we should not have suffered so. Doubt and despondency crowd into our hearts, and we say, The Lord has failed us, and we are ill-used. Why does he permit us to suffer thus? He can not love us; if he did, he would remove the difficulties from

our path. Is the Lord with us, or not? <RH, April 7, 1903 par. 3>

But of old the Lord led his people to Rephidim, and he may choose to lead us there also, to test our loyalty. He does not always bring us to pleasant places. If he did, in our self-sufficiency we should forget that he is our helper. He longs to manifest himself to us, and to reveal the abundant supplies at our disposal, and he permits trial and disappointment to come to us that we may realize our helplessness, and learn to call upon him for aid. He can cause cooling streams to flow from the flinty rock. We shall never know, until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens he has borne for us, and how many burdens he would have been glad to bear, if, with childlike faith, we had brought them to him. <RH, April 7, 1903 par. 4>

The experience of the children of Israel is to help us in our work. The Word of God declares, "These things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." The Lord brought the children of Israel into trying places to test their faith. He had promised to lead them into the promised land, and if they had waited patiently for him, reviving their faith by recounting his great goodness and wonderful works in their behalf, he would have shortened their test. But they forgot their Leader. Murmuring and complaining, they vented their wrath upon Moses, forgetting that their emergency was God's opportunity. <RH, April 7, 1903 par. 5>

Today God says to his people, Do not imitate the conduct of the children of Israel at Rephidim by showing unbelief when brought into difficulties. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." <RH, April 7, 1903 par. 6>

God is declared in all his dealings with his people; and with clear, unclouded eyes, in adversity, in sickness, in disappointment, and in trial, we are to behold the light of his glory in the face of Christ, and trust to his guiding hand. But too often we grieve his heart by our unbelief. Our faith is short-sighted, and we allow trial to strengthen our natural tendency to distrust. Brought into strait places, we dishonor God by murmuring and complaining. Instead, we should help those in need of assistance, those who are seeking for light, but know not how to find it. Such have a special claim on our sympathy, but how often, instead of trying to help them, we pass by on the other side, intent on our own troubles. <RH, April 7, 1903 par. 7>

God loves his children, and he longs to see them overcoming the discouragement with which Satan would overpower them. Do not give way to unbelief. Do not magnify your difficulties. Remember the love and power that God has shown in times past. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." <RH, April 7, 1903 par. 8>

"O thou of little faith, wherefore didst thou doubt?" Christ has proved himself to be an all-powerful helper. He knows all about our trials, and in the hour of need can we not believe that he is as willing to help as in times past? No amount of tribulation can separate us from him. If he leads us to Rephidim, it is because he sees that it is for our good. If we look to him in trusting faith, he will turn the bitterness of Marah into sweetness. His word to us is, "I am with you alway, even unto the end of the world." <RH, April 7, 1903 par. 9>

The way may be rough, but we have no time to spend in thinking about our difficulties. When we bemoan the hardness of the way, we turn from the path of faith. God is leading us, and he can make us fully able to go up and possess the promised land. He declares, "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." <RH, April 7, 1903 par. 10>

Our path will not always be plain or easy, but let us look to God in faith, saying, The Lord has separated us from the world, and has chosen us as his peculiar people, and he will work for us. Let us go forward in the strength of the Lord God Almighty. So shall we be witnesses for him. "Ye are my witnesses, saith the Lord, . . . I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses," "that they may know from the rising of the sun, and from the west, that there is none beside me." <RH, April 7, 1903 par. 11>

## **April 14, 1903 *The Work Before Us***

*\*[Talk by Mrs. E. G. White at the General Conference, Oakland, Cal., Sunday morning, April 5, 1903.]*

I have been carrying a very heavy burden. For the last three nights I have slept very little. Many scenes are presented to me. I feel an intense interest in the advancement of the work of God, and I say to our leading brethren, As you consider the questions that shall come before you, you are to look beneath the surface. You are to give careful consideration to every question discussed. <RH, April 14, 1903 par. 1>

There is need of means in foreign missionary work and in missionary work in America. It is a painful fact that

although we have had a special message for the world for so many years, there are many, many cities in which we have done nothing to proclaim this message. In the calamities that have befallen our institutions in Battle Creek, we have had an admonition from God. Let us not pass this admonition carelessly by, without trying to understand its meaning. There are those who will say, "Of course the Review and Herald must be rebuilt in Battle Creek." Why did the Lord permit Jerusalem to be destroyed by fire the first time? Why did he permit his people to be overcome by their enemies, and carried into heathen lands?--It was because they had failed to be his missionaries, and had built walls of division between themselves and the people round them. The Lord scattered them, that the knowledge of his truth might be carried to the world. If they were loyal and true and submissive, God would bring them again into their own land. <RH, April 14, 1903 par. 2>

We have a great work before us. The needs of the field demand that there shall be liberality on the part of the people of God. I point you to the city of New York. One hundred workers might be laboring there where now there is but one. How many of you have taken a practical interest in the work in this city? We have scarcely touched this field with the tips of our fingers. A few faithful workers have been trying to do something in this great, wicked city. But their work has been difficult, because they have had so few facilities. Elder Haskell and his wife have labored faithfully. But who has felt the burden of sustaining them in their labors? Who among our leading men have visited them, to learn the needs of the work, and have then gone forth to raise means for its advancement? <RH, April 14, 1903 par. 3>

Who has visited the Southern field to do something to build up the work there? Who has gone there to study its needs? Some have allowed their minds to be leavened by prejudice and distrust. Some have tried to put blocks before the wheels of progress, though again and again our brethren have been warned against doing this. <RH, April 14, 1903 par. 4>

A proposition has been made that our people purchase sanitarium bonds. But light has been given me that means is not to be thus drawn from our people. Last night, place after place that is still unworked was presented before me. These places are all ripe for the harvest. They are calling for workers, and the means of our people is not to be tied up so that it can not be used in this work. <RH, April 14, 1903 par. 5>

If all our people paid a faithful tithe, there would be more means in the treasury to support the laborers already in the field, and to send forth still more laborers into the fields that are ripe for the harvest. One of authority, who pointed out these fields to me, asked the question, "Who will go forth to proclaim the message in these places?" Christ's commission is, "Go ye into all the world, and preach the gospel to every creature." <RH, April 14, 1903 par. 6>

There is a great and solemn work to be done for Seventh-day Adventists, if they will only be converted. The great trouble is the lack of unity among them. This is a sin in the sight of God,--a sin which, unless God's people repent, will withhold from them his blessing. There are those who are ready to die, those who are without God and without hope in the world. Those need to be sought out and labored for. We may endeavor to be faithful in our own little compass, but this is not sufficient. We are to have a faithfulness that goes outside of our little compass to the needy fields beyond. <RH, April 14, 1903 par. 7>

God is not pleased with the present showing. Our means is not to be bound up for years where it is not available for missionary work. This God forbids. He sees the great work to be done in various places throughout the world. He sees the cities in which memorials for him are to be established to proclaim the truth for this time. <RH, April 14, 1903 par. 8>

Regarding investment in bonds, I am instructed to say further, that if no voice were raised against this arrangement, if our people should tie up their money in such investment, when it became necessary to call for means for aggressive missionary work, it would be found that there was a greater dearth of means among us than there is now. Plans may be started that at the beginning seem very promising, but often the foresight would be much more pleasant than the aftersight, were these plans carried out. I have been commissioned to instruct our people to be economical, and always ready to give of their means to the Lord's work. If you have a thousand dollars to spare, God wants it; it belongs to him. If you have twenty dollars to spare, God wants it. His vineyard is waiting to be worked. <RH, April 14, 1903 par. 9>

The light God has given me is that there are proper ways that the conference shall devise to help the Sanitarium in Battle Creek. I wish that a portion of the work of this institution had been taken elsewhere. But the Sanitarium has been erected in Battle Creek, and it must be helped. God will institute ways and means by which it can be helped. But he does not wish his people to invest their money in bonds. <RH, April 14, 1903 par. 10>

There is a great field to be worked. God wants us to labor intelligently. We are not to grasp every advantage that we can for the part of the field in which we are laboring. We are to do for those working in hard, needy fields just what we would wish our brethren to do for us were we placed in similar circumstances. There are small sanitariums to be established in various places. Medical missionary work is the helping hand of God. This work must be done. It is needed in new fields, and in fields where the work was started years ago. Since this work is the helping hand of God and the entering wedge of the gospel, we want you to understand that you are to have a part in it. It is not to be divorced from the gospel. Every soul before me this morning should be filled with the true medical missionary spirit. <RH, April 14, 1903 par. 11>

I present this matter before you that you may understand that our people are not to be encouraged to tie up their money for years by the purchase of bonds. I have nothing to say in regard to the sale of these bonds to the people of the world. It is in regard to our people tying up their money that I speak particularly. It is said that only a few of our people would take the bonds. But how long would it be before the few would increase to many? No; God wants his people to look upon the world as their great harvest field, and to use their resources in working this field. <RH, April 14, 1903 par. 12>

More must be done to sustain the work in the Southern field. There are ministers there who are not properly paid, who are suffering for the comforts of life. I know this to be so. The Lord has kept the needs of this field before me all these years. He has shown me what should be done, and I dare not hold my peace. Do not all who have heard the truth belong to God? Did he not purchase all with the blood of his only begotten Son? Did not Christ die for all? Would you wish to come into judgment having done no more than you have for the colored people? Ever since their release from slavery, God has been appealing to you to help them. Yet how little has been done for them! <RH, April 14, 1903 par. 13>

Earnest efforts must be put forth to raise means to sustain our workers. God does not approve of sending men to the most difficult fields, and then not giving them enough to sustain them. God calls for equality. The workers in our institutions have no right to grasp for high wages, while there are those laboring in the field who are suffering because there is not sufficient money in the treasury to sustain them. <RH, April 14, 1903 par. 14>

The question has been asked, "Would it not be well to pay men of ability wages that are in accordance with their experience and ability, so as to secure the very best talent?" The most valuable workers that can be secured for service in the cause of God are those who understand and obey the word, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Justice, mercy, and the love of God are to be brought more decidedly into our work. <RH, April 14, 1903 par. 15>

God bids me say to this people, "You have left your first love. You have left many fields unworked, and yet you appear to feel perfectly at ease." Will you heed the instruction that God is sending you? and will you work upon it? God desires his work to be carried forward on solid lines. He does not want one part of his vineyard to be left destitute of facilities, while to another part many facilities are gathered. <RH, April 14, 1903 par. 16>

All that is done is to be carefully done. The standing of the Sanitarium is to be carefully examined. God's people are to understand just how it is to be conducted. It is to be managed by men whose feet are firmly planted on the platform of eternal truth, so that the helpers connected with the Sanitarium shall be taught how to present the gospel to people in their words and deportment. If the workers believe the truth, and are in living connection with the God of heaven, Christ will appear in their lives, and souls will be won to him. <RH, April 14, 1903 par. 17>

We need to understand what our conferences are held for, whether to talk over a few preliminaries, or to set our souls in order before God, that when we return to the work, we may carry right principles into our churches and institutions. When we remember constantly that God has taken us into covenant relation with himself, our work in connection with his churches and institutions will be of such a character that he can say to us, "Well done, thou good and faithful servant." Do we not all wish to hear these words? <RH, April 14, 1903 par. 18>

We are not to tie up our means so that it can not be used in missionary enterprises. We are to help the fields in which the people know nothing of the truth. Those who go to these fields are to be missionaries in every sense of the word. No one man is to carry the work by himself. The different workers with their varied gifts, are to be linked together. Let none say, We can not do anything, because a certain brother is determined to do a special work. We are not all to take hold of the same lever. There are many different levers to be worked. <RH, April 14, 1903 par. 19>

God wants us to receive the holy oil from the two anointed ones, "which through the two golden pipes empty the golden oil out of themselves." And as we receive the holy oil, we are to go forth for the saving of those who are ready to die. But let us not forget that different methods are to be employed to save different ones. "Of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." <RH, April 14, 1903 par. 20>

When the work is done that should be done in our cities, we shall not have to present the needs of this work before every conference that assembles. You will have a wonderful testimony to bear regarding the way the Lord has blessed you as you have tried to follow his instructions. <RH, April 14, 1903 par. 21>

These things are before me day and night. I pray that our conference presidents shall be very careful how they sanction this move or that move, until they are sure that it is according to the will of the Lord. If you are not sure whether by sanctioning these moves, you are helping or hindering the work of God, I beg of you to fall on your knees before God in prayer, and seek him until you find out. <RH, April 14, 1903 par. 22>

Do not cut off any man's hands. I once read of a drowning man who was making desperate efforts to get into a boat close beside him. But the boat was full, and as he grasped the side, those in the boat cut off his hand. Then he grasped the boat with the other hand, and that hand was cut off. Then he grasped it with his teeth, and those inside had mercy on

him, and lifted him in. But how much better it would have been if they had taken him in before they had cut off his hands. <RH, April 14, 1903 par. 23>

My brethren, do not cut a man to pieces before you do anything to help him. God wants us to have hearts of pity. He wants us to have reason and judgment and the sanctification of his Spirit. He is in earnest with us. We are but his little children, and we should ever be learning of him. Do not stand in the way of others. Do not lose your first love. You may have much knowledge and much intelligence, but if the love of God is lacking, you are not prepared to enter heaven. <RH, April 14, 1903 par. 24>

I have given you the instruction that has been presented to me. I felt constrained to speak these words this morning. I beg of you, for Christ's sake, to remember the words, Ye are laborers together with God. Alone, you can do no good thing. Let the Spirit of God guide and control you, and you will be rich in thoughts and suggestions. You will know how to plan and work intelligently. "Ye are God's husbandry, ye are God's building." Then act as if you were. <RH, April 14, 1903 par. 25>

These are the words that last night I was speaking to the people. May God give us a fresh baptism of his Holy Spirit. <RH, April 14, 1903 par. 26>

## **April 14, 1903 *Our Duty to Leave Battle Creek***

*\*[Talk by Mrs. E. G. White, Friday Morning, April 3]*

It will be impossible for me to do justice to the question before us unless I take some time. The question is one that should be clearly and distinctly understood by us all. Few of our people have any idea of how many times light has been given that it was not in the order of God for us much to be centered in Battle Creek. Much was gathered there; many meetings were called there. A school, and a sanitarium, and a publishing house were there. These institutions had an influence upon one another. If this influence had always been good, more of a missionary spirit would have been developed. There would have been a clearer understanding of what must be done in the various cities of America. It would have been seen that in every city the standard must be planted and a memorial for God established. <RH, April 14, 1903 par. 1>

It is God's design that our people should locate outside the cities, and from these outposts warn the cities, and raise in them memorials for God. There must be a force of influence in the cities, that the message of warning shall be heard. <RH, April 14, 1903 par. 2>

For years the warning has been given to our people, Get out of Battle Creek. But because of the many interests established there, it was convenient to remain, and men could not see why they should move. At last Brother Magan and Brother Sutherland began to think of the advisability of moving from Battle Creek. They came to me, asking what they should do. I said: "Take the school out of Battle Creek, if you can possibly do so. Go out into a place where there are no people who believe as we do, and there establish the school on a location with plenty of land, that the students who come may be educated in right lines." They obeyed the instruction given. This was the first move made. It has been a success. God has been pleased with it. He indorsed the effort made to get away from the congestion of Battle Creek. <RH, April 14, 1903 par. 3>

For the last fifteen or twenty years, light has been given that our people, by crowding into Battle Creek, have been leaving their home churches in a weak state. Some seemed to think that when they reached Battle Creek, they would be near heaven, that in Battle Creek they would not have many temptations. They did not understand the situation; they did not know that it was in Battle Creek that the enemy was working the hardest. <RH, April 14, 1903 par. 4>

Again and again testimonies were given in regard to the principles that were coming in to leaven the publishing house. And yet, though the messages kept coming that men were working on principles which God could not accept, no decided change was made. The apprentices in the Office were not given the advantages that they should have had. They were not being prepared to go out as missionaries into various places as they might be called. They were not being prepared to stand as God's representatives. The influence of the Office was not what it should have been. God declared that this institution should be a sacred place, that angels of God were walking up and down through it. The words of contradiction spoken in the Office, and the general irritation shown, were condemned. He designed that it should be a school where workers should be trained to uphold the principles that God had ordained should ever be maintained by his people. <RH, April 14, 1903 par. 5>

Before the fire came which swept away the Review and Herald factory, I was in distress for many days. I was in distress while the council was in session, laboring to get the right matter before the meeting, hoping, if it were a

possible thing, to call our brethren to repentance, and avert calamity. It seemed to me that it was almost a life and death question. It was then that I saw the representation of danger,-- a sword of fire turning this way and that way. I was in an agony of distress. The next news was that the Review and Herald building had been burned by fire, but that not one life had been lost. In this the Lord spoke mercy with judgment. The mercy of God was mingled with judgment to spare the lives of the workers, that they might do the work which they had neglected to do, and which it seemed impossible to make them see and understand. <RH, April 14, 1903 par. 6>

Notwithstanding the condition of things at the publishing house, a suggestion had been made to bring still more of our work to the Review Office, still more power into Battle Creek. This greatly alarmed me, and when the fire came, I breathed easier than I had for a long time. We were thankful that no lives were lost. There was a large loss of property. Again and again the Lord had shown me that for every dollar that was accumulated by unjust means, there would be ten times as much lost. <RH, April 14, 1903 par. 7>

God desired that every movement should be in accordance with Bible principles. There was to be no sharp dealing. But there has been sharp dealing, and God has been displeased. For the last twenty years God has been sending reproofs and warnings regarding this. The very worst thing that could now be done would be for the Review and Herald Office to be once more built up in Battle Creek. The way has been opened for it to break up its association there,-- association with worldly men, which ought to be broken. Unjustifiable commercial business has been carried on, because the money that it brought in was needed. I saw One of undisputed authority go into the Office, and look over the accounts with the leading men, noting how much had been taken in for the publication of matter that should never have seen the light of day. He asked, "How much do you gain on this work?" When the answer was given, he said, "The outlay necessary to do this work is larger than you estimate; but were your estimate correct, the loss in spirituality far outweighs the estimated gain." Pernicious matter has been published right in our Office, and if some part of the work had to be delayed, it was the work on the books containing the light of truth. This was greatly displeasing to the Lord. The apprentices were being educated in the false doctrines contained in the matter brought in. And the Review and Herald presses were sending these false doctrines out to the world. <RH, April 14, 1903 par. 8>

When the printing office was first established, in a little wooden building, the Lord showed me that its presses were to be used to send forth to the world the bright rays of truth. They were consecrated to the Lord. Light was to shine all through the Office, which was to be a school of training for workers. But as the result of association with the world, many in the Office grew worldly, and worked more and more on plans of worldly policy, and neither the discipline nor training of the youth employed in the Office was as it should be. <RH, April 14, 1903 par. 9>

I must say to our people that the Lord would have that institution established in an entirely new place. He would have the present influences of association broken up. Will those who have collected in Battle Creek hear the voice speaking to them, and understand that they are to scatter out into different places, where they can spread abroad a knowledge of the truth, and where they can gain an experience different from the experience that they have been gaining? <RH, April 14, 1903 par. 10>

In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or a brick in Battle Creek to rebuild the Review Office there. God has a better place for it. He wants you to work with a different influence, and be connected with altogether different associations from what you have had of late in Battle Creek. <RH, April 14, 1903 par. 11>

There has been an anxiety to adopt a worldly policy. Warnings and reproofs and entreaties -- you would be astonished to know how many -- have been sent in regard to this. But they have not been heeded. Many have come to the place where they do not care to follow the directions that the Lord sends. They have walked in their own counsel, until the Lord has come near by judgment, and swept away the printing plant. Will you build up again in the same place that you were before? I ask you, brethren, shall we, because our books and papers have long borne the imprint of Battle Creek, again lay the foundation in the very place where our work has been destroyed by fire? Will it make a confusion to move? Better to have a little confusion. Let us have another imprint. Let us see if we can not make a reformation.

<RH, April 14, 1903 par. 12>

## The Sanitarium

I need not speak any more on this point. I wish to speak now in reference to the Sanitarium in Battle Creek. Our brethren say: "Sister White has confused us. She said that we must not let this Sanitarium go into the hands of worldlings. And she said also that we must try to place the Sanitarium upon a right foundation." Yes, this I did say. Now I repeat it. For years light has been coming to me that we should not center so much in one place. I have stated distinctly that an effort should not be made to make Battle Creek the sign and symbol of so much. The Lord is not very

well pleased with Battle Creek. Not all that has been done in Battle Creek is well pleasing to him. And when the Sanitarium there was burned, our people should have studied the messages of reproof and warning sent them in former years, and taken heed. That the lives of patients and helpers were spared was a providence for which every one of us should praise God with heart and soul and voice. He gave them an opportunity to live, and to study what these things mean. I had many things written out, but I thought, I will not say a word to condemn any one. I will keep quiet. When the planning for the new building was taken up, I think there were no questions or propositions sent to me about it, from those in charge. <RH, April 14, 1903 par. 13>

It has been stated that, when the Sanitarium was first established in Battle Creek, my husband and I indorsed it. Certainly we did. I can speak for my husband as well as for myself. We prayed about the matter a great deal. So it was with the printing office, which was first established in a little wooden building. As the work grew, we had to add to it, and later, when ambitious men came in to take part in the management, more additions were made than should have been made, because these men thought that the buildings would give character to the work. That was a mistake. It is not buildings that give character to the work of God, but the faithfulness and integrity of the workers. <RH, April 14, 1903 par. 14>

The Sanitarium grew, and, in 1887, Dr. Kellogg talked with me in regard to the necessity of having a hospital. I said, "Some months ago I was shown that we must have a hospital." Our brethren did not know what had been presented to me about this, and the opposition came hard and strong. They sat right down upon Dr. Kellogg. I took my position close by his side, and told them that the light God had given me was that we should have a hospital in Battle Creek. The hospital was erected, and it was soon full of patients. <RH, April 14, 1903 par. 15>

Understand, brethren, that at that time we had not numerous sanitariums, as in later years we came to have. The Battle Creek Sanitarium was almost our only place for the care of the sick. <RH, April 14, 1903 par. 16>

After a time the question came, "Shall we build a small, neat chapel in which the patients and helpers can assemble to worship God?" As soon as I possibly could, I sent off a letter, saying, Yes. Wherever there is a sanitarium, there should be a church, to which the patients can go to hear the word of life, and God will soften their hearts, leading many to accept Christ as the healer of the soul. I was in perfect union with this move. <RH, April 14, 1903 par. 17>

But of late some things have been brought in that I could not indorse, and one of these is the attaching of many enterprises and lines of medical work to the medical association in Battle Creek. The Lord showed me that this should not be done. Many here know what I said to them,--that we must not center so much in Battle Creek; that if we did not take heed, God's judgments would visit Battle Creek. When I saw such an earnestness on the part of the leaders to connect all branches of the medical work with the association at Battle Creek. I told the brethren that the instruction given me was that they should not make the scratch of a pen to bind themselves to the restrictions of the rules and regulations that were arranged for them to come under. God wants his institutions to stand in fellowship with one another, just as brethren in the church should stand in fellowship. But they are never to be bound by written contracts to any one man or any group of men. They are to stand in their own individuality, accountable to God. The Lord of heaven is to be the leader and guide and counselor of his people. His institutions are to be managed under his theocracy. His people are to act as a chosen people, a people who are to do a sacred and an unselfish work. <RH, April 14, 1903 par. 18>

When one institution gathers a large amount of responsibility and a large number of guests, the religious part of the work is in danger of being neglected. The managers of the Battle Creek Sanitarium have done nobly in the past in regard to trying to maintain a right religious influence in the Sanitarium. For a long time there were men connected with the institution whose work it was to hold Bible readings with the patients, as the way opened. Dr. Kellogg fully accorded with this. After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life. But as the institution has grown in popularity, there has been danger that the reason for which it was established would be lost sight of. Repeatedly I have given the instruction that was given to me,--that this institution should not be conducted after the manner in which worldly medical institutions are conducted; that pleasure-loving, card-playing, and theatrical performances should find no place in it. True piety was to be revealed in the lives of physicians and helpers. Everything connected with the institution was to speak in favor of the truth, and the truth in regard to the Sabbath would come to the patients. <RH, April 14, 1903 par. 19>

It was the piety of the workers, not the largeness of the buildings, that was to bring conviction to hearts. Many souls have been converted; many wonderful cures have been wrought. The Lord stood by the side of Dr. Kellogg as he performed difficult operations. When the doctor was overwrought by taxing labor, God understood the situation, and he put his hand on Dr. Kellogg's hand as he operated, and through his power the operations were successful. <RH, April 14, 1903 par. 20>

I wish this to be understood. Over and over again I have encouraged Dr. Kellogg, telling him that the Lord God of Israel was at his right hand, to help him, and to give him success as he performed the difficult operations that meant life

or death to the ones operated upon. I told the doctor that before he took up his instruments to operate upon patients, he must pray for them. The patients saw that Dr. Kellogg was under the jurisdiction of God, that he understood the Lord's power to carry on the work successfully, and they had more confidence in him than in worldly physicians. <RH, April 14, 1903 par. 21>

God has given Dr. Kellogg the success that he has had. I have tried constantly to keep this before him, telling him that it was God who was working with him, and that the truth of God was to be magnified by his physician. God will bless every other physician who will yield himself wholly to God, and will be with his hand when he works. <RH, April 14, 1903 par. 22>

This was the light given. God worked that the medical missionary work might stand on the highest vantage ground; that it might be known that Seventh-day Adventists have a God working with them, a God who has a constant oversight of his work. <RH, April 14, 1903 par. 23>

God does not indorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible, in order to build themselves up. God gave the light on health reform, and those who rejected it rejected God. One and another who knew better said that it all came from Dr. Kellogg, and they made war upon him. This had a bad influence on the doctor. He put on the coat of irritation and retaliation. God did not want him to stand in the position of warfare, and he does not want you to stand there. <RH, April 14, 1903 par. 24>

Those who have turned away from the Battle Creek Sanitarium to get worldly physicians to care for them did not realize what they were doing. God established the Battle Creek Sanitarium. God worked through Dr. Kellogg; but men did not realize this. When they were sick, they sent for worldly physicians to come, because of something that the doctor had said or done that did not please them. This God did not approve. We have the authority of the Bible for our instruction in temperance. <RH, April 14, 1903 par. 25>

But God has nothing to do with making every institution amenable in some way to the work and workers in Battle Creek. His servants should not be called upon to submit to rules and regulations made there. God's hand must hold every worker, and must guide and control every worker. Men are not to make rules and regulations for their fellow men. The Bible has given the rules and regulations that we are to follow. We are to study the Bible, and learn from it the duty of man to his fellow man. "The law of the Lord is perfect, converting the soul." <RH, April 14, 1903 par. 26>

You were surprised to hear me say that we are not to let the Battle Creek Sanitarium go into the hands of the world; that we are to make another effort to place our institutions on solid ground. If you will trust in the Lord, this institution can be placed on vantage ground. When the Sanitarium is placed on its proper foundation; when our people can see it as it was when it was first established; when they can understand that the institution belongs to the work of the Lord, and can see that no one man is to have the control of everything in it, then God will help them all to take hold with courage to build it up. Today you do not know just where it is. God wants us to know every timber of the foundation, where it is, and what it is; then he wants us all to put shoulder to shoulder, and labor understandingly. The Lord wants us to do our duty. He wants us to understand that Dr. Kellogg shall not be pushed out of his place, but that he shall stand acknowledged and supported in his God-given work. This he will be if his feet are planted on the truth of the living God. If they are not planted on this truth, specious temptations will come in, through scientific problems and scientific theories regarding God and his Word. Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. God has shown me that the medical students are not to be educated in such theories, because God will not indorse these theories. The most specious temptations of the enemy are coming in, and they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow. <RH, April 14, 1903 par. 27>

You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men, to prove that he is God. We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely. <RH, April 14, 1903 par. 28>

Our leading brethren, the men in official positions, are to examine the standing of the Battle Creek Sanitarium, to see whether the God of heaven can take control of it. When, by faithful guardians, it is placed in a position where he can control it, let me tell you that God will see that it is sustained. <RH, April 14, 1903 par. 29>

God wants his people to place their feet on the eternal Rock. The money that we have is the Lord's money; and the buildings that we erect with this money, for his work, are to stand as his property. He calls upon those who have the truth not to quarrel with their brethren, but to stand shoulder to shoulder, to build up, not to destroy. <RH, April 14, 1903 par. 30>

God would not have let the fire go through our institutions in Battle Creek without a reason. Are you going to pass by the providence of God, without finding out what it means? God wants us to study into this matter, and to build upon a foundation in which all can have the utmost confidence. He wants the interests started to be conducted in such a way



that his people can invest their means in them with the assurance that they are part of his work. Let us labor intelligently and understandingly. There is altogether too little humiliation of soul. <RH, April 14, 1903 par. 31>

The crisis is coming soon in Battle Creek. The trades unions and confederacies of the world are a snare. Keep out of them and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. When the question arose in regard to the establishment of a sanitarium in the city of Los Angeles, I felt that I must oppose this move. I carried a very heavy burden in regard to the matter, and I could not keep silent. It is time, brethren, that we heeded the testimonies sent us in mercy and love from the Lord of heaven. <RH, April 14, 1903 par. 32>

Our restaurants must be in the cities; for otherwise the workers in these restaurants could not reach the people and teach them the principles of right living. And for the present we shall have to occupy meeting-houses in the cities. But ere long there will be such strife and confusion in the cities that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me. <RH, April 14, 1903 par. 33>

May God help you to receive the words that I have spoken. Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people,--men who can distinguish between truth and error, righteousness and unrighteousness. <RH, April 14, 1903 par. 34>

The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in his providence he is turning the wheel in accordance with his own will. Let not men fasten themselves to documents, saying what they will do, and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God. <RH, April 14, 1903 par. 35>

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## **April 21, 1903 Words to Our Workers**

**Mrs. E. G. White**

It is by bearing much fruit that God's workers testify to the power of his word. The tame, spiritless efforts that produce no fruit are an evidence that there is no living connection with God. "Herein is my Father glorified," Christ declared, "that ye bear much fruit." <RH, April 21, 1903 par. 1>

In order to labor successfully for God, there must be in the heart an all-absorbing love for him. Heart-religion must rule in the life. Until the heart is humble and contrite before God, until the sins which his word denounces are put away, his blessing can not be given. Those who win sinners to Christ must cherish the principles of Christianity. Those who do not love God with heart and soul and strength and mind might better go apart and rest awhile. They might better take up some other work, until they breathe a higher, purer atmosphere; for God can not work with them until their hearts are purified through obedience to his word. <RH, April 21, 1903 par. 2>

True workers will put away all self-exaltation and self-sufficiency. It is those who have the least evidence of the power of the Spirit of God in their labors who feel the greatest self-exaltation. These will try to repress those to whom God has given the precious truths for which his flock is starving,--the bread of life, which will satisfy the hunger of the soul. <RH, April 21, 1903 par. 3>

The Lord calls for workers, not sermonizers, for men who will do real work. The time is coming when we shall take a retrospective view of the work that we have done in this life. Then every man's work will appear at its true value. Those who have souls to show as the result of their labor will receive recognition from God. And I have been instructed that not a few, but many souls will be saved through the labors of men who have looked to Jesus for their ordination and orders. Such men have taken up work in the hardest parts of the field, and have labored successfully for the Master. <RH, April 21, 1903 par. 4>

There are thousands upon thousands dead in trespasses and sins. Thousands are passing into the grave unwarned and unconverted. Who will render an account for these souls? God calls for workers who will labor for those who know not the truth, who will go forth to rescue those who are out of the fold. Many today are rejoicing in the truth, full of

thankfulness and hope, who would never have been reached if the Lord had not put into the hearts of human instrumentalities a desire to save souls. <RH, April 21, 1903 par. 5>

When our ministers and teachers breathe the breath of God, a high and holy consecration will be manifest. The Holy Spirit must come to every gospel worker, to every church member, if those who are perishing in sin are saved to Christ. The crown of life is gained by those who run with patience the race set before them. Brethren, God forbid that you should lose this prize. But there are among our workers those who are doing little to gain a high, noble spirituality. The torpor of spiritual death has been long upon them. <RH, April 21, 1903 par. 6>

It is not orthodox theories, not membership in the church, not the diligent performance of a certain round of duties, that gives evidence of life. In an ancient tower in Switzerland I saw the image of a man that moved as if it possessed life. It looked like a living man, and I whispered when I came near, as if it could hear me. But though the image looked like life, it had no real life. It was moved by machinery. <RH, April 21, 1903 par. 7>

Motion is not necessarily life. We may go through all the forms and ceremonies of religion; but unless we are alive in Christ, our work is worthless. The Lord calls for living, working, believing Christians. There are hundreds who, though professedly following the Lord, have no light from heaven to reflect to the dark places of the earth. O, if we realized how sadly the Lord looks upon the attitude in which some have stood for years, we would change at once, and earnestly seek the Lord! In the name of the Lord I call upon those who are offering God nothing but profession, to repent. They are in need of power from on high. <RH, April 21, 1903 par. 8>

There are in the ministry many who are consumers and not producers. They have been bought with a price, and they should use in God's service the strength and energy that he has entrusted to them. God calls for sincere, earnest, persevering laborers. His delegated servants should look upon no work that he gives them as too taxing. Those who would be successful laborers in his cause must put to the tax brain and bone and muscle. <RH, April 21, 1903 par. 9>

Improvement is needed in many departments of God's work. New lines of work must be organized. New workers must go into the field to labor for souls. These workers are to dig in God's Word for the precious ore of truth. As they search the Word, the truth will appear to them in a new aspect. <RH, April 21, 1903 par. 10>

"Search the Scriptures," said the divine Teacher; "for in them ye think ye have eternal life: and they are they which testify of me." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." <RH, April 21, 1903 par. 11>

The members of the church of God need to be instructed and educated, line upon line, as a Bible class. Nine tenths of our people, including many of our ministers and teachers, are content with surface truths. <RH, April 21, 1903 par. 12>

The Bible is compared to 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." He desires the privilege of searching every part of the field, that he may make himself the possessor of all its treasures. I call upon my brethren to allow nothing to hinder them from a daily study of God's Word. <RH, April 21, 1903 par. 13>

To us today comes the message to the church in Sardis: "These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." <RH, April 21, 1903 par. 14>

## **April 28, 1903 Words of Counsel**

### **Mrs. E. G. White**

I have a message for those who are bearing responsibilities in God's institutions. The Lord calls upon them to bring his grace into their thoughts, their words, their deportment. They are not to leave their religion at home when they go to business for the day. Let them not, after praying to the Heavenly Father for grace and strength, go to their work with a surly, dictatorial, overbearing spirit, and a sour, disagreeable countenance. They are Christ's representatives, and they are to exert an influence that is a savor of life unto life. <RH, April 28, 1903 par. 1>

God holds the managers of his institutions responsible to treat the youth in the employ of these institutions with courtesy, respect, and kindness. They are to deal with them as they themselves wish to be dealt with by Christ. Their first work is to be so kind to the youth, so thoughtful of their interests, that they will feel at home in their presence.

<RH, April 28, 1903 par. 2>

The Lord expects his people to bring religion into their business life as verily as into the assembly for his worship. How does he regard the testimonies borne on the Sabbath by those who during the week left Christ out of their work, and spoke harsh, unfeeling words? What impression do these testimonies make on those who have been hurt and wounded by the harsh words spoken? <RH, April 28, 1903 par. 3>

Those who control others should first learn to control themselves. Unless they learn this lesson, they can not be Christlike in their work. They are to abide in Christ, speaking as he would speak, acting as he would act,--with unflinching tenderness and compassion. They are not to think, because they are in a position of responsibility, that they are at liberty to deal harshly with those connected with them. To the one who manages, God has given a measure of power, but this power he is ever to exercise in a pleasing and agreeable manner. He is not to feel at liberty to speak and act in an unchristlike way because an error has been made. Thus he aggravates the wrong. He arouses in the workers a spirit of retaliation, causing them to lose confidence in him as a Christian. <RH, April 28, 1903 par. 4>

The Lord hears the petitions of his people when they mean what they say, and when they reveal a determined purpose to live in harmony with their prayers. But he can not honor those who rise from their knees to speak harsh, angry words, words which are entirely out of place, even though the one to whom they are spoken is in the wrong. <RH, April 28, 1903 par. 5>

O what a power a converted man, transformed daily, can exert to bring blessing and gladness to those around him! Those who bear responsibilities in God's institutions are to grow in grace and in a knowledge of divine things. Ever they are to remember that the talent of speech is entrusted to them by God for the help and blessing of others. It is left with them to decide whether they will speak words that will honor Christ, or words that will be a hindrance to those who hear. O what a blessing are pleasant, sympathetic words,--words that uplift and strengthen! When asked a question, one should not answer abruptly, but kindly. The heart of the one that is asking may be sorely grieved by a hidden sorrow, that may not be told. This he may not know; therefore his words should always be kind and sympathetic. By a few well-chosen, helpful words, he may remove a heavy load from a fellow worker's mind. <RH, April 28, 1903 par. 6>

To those bearing responsibilities in our institutions this word is given: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." <RH, April 28, 1903 par. 7>

In this charge there is a threefold duty. "Feed the flock of God,"--by preaching to them his Word, by giving them earnest, personal labor, by setting them a right example. "Feed the flock of God," "taking the oversight thereof," having a personal care for the blood-bought heritage committed to your charge, "being ensamples to the flock," following Christ in self-denial and sacrifice, in the life revealing holiness to the Lord. All this is to be done of a ready, cheerful mind, "neither as being lords over God's heritage," tyrannizing over them. <RH, April 28, 1903 par. 8>

Let those who have been exalted to the high position of managers in the Lord's institutions, who are set as guardians of their fellow workers, pray most earnestly for divine grace. Before they take up the work of the day, let them make a solemn covenant with God, promising him that they will keep watchful guard over their lips, not speaking harshly, but kindly, to those who come to them for direction. Let them remember that they themselves are ever to be under the control of the Spirit of God, rendering prompt and cheerful obedience to his commands. Let them remember that they are living epistles, known and read of all men, and that because they are Christ's representatives, they are to be one with him, ever looking to him, and from him receiving strength for every conflict. <RH, April 28, 1903 par. 9>

"Be ye clean, that bear the vessels of the Lord." In our institutions let self-seeking give place to unselfish love and labor. Then the golden oil will be emptied from the two olive branches into the golden pipes, which will empty themselves into the vessels prepared to receive it. Then the lives of Christ's workers will indeed be an exposition of the sacred truths of his Word. <RH, April 28, 1903 par. 10>

The fear of God, the sense of his goodness, his holiness, will circulate through every institution. An atmosphere of love and peace will pervade every department. Every word spoken, every work performed, will have an influence that corresponds to the influence of heaven. Christ will abide in humanity, and humanity will abide in Christ. In all the work will appear not the character of finite men, but the character of the infinite God. The divine influence imparted by holy angels will impress the minds brought in contact with the workers; and from these workers a fragrant influence will go forth to those who choose to inhale it. The goodly fabric of character wrought through divine power will receive light and glory from heaven, and will stand before the world as a witness, pointing to the throne of the living God. <RH, April 28, 1903 par. 11>

Then the work will move forward with solidity and double strength. A new efficiency will be imparted to the workers. Men will learn of the reconciliation from iniquity which the Messiah has brought in through his sacrifice. The

last message of warning and salvation will be given with mighty power. The earth will be lightened with the glory of God, and it will be ours to witness the soon coming, in power and glory, of our Lord and Saviour. <RH, April 28, 1903 par. 12>

## **April 28, 1903 Work for the Master**

With every age God's plan deepens and broadens. His people are to adjust their movements to his progressive plan. They are to move forward with the force of Omnipotence, because they move in harmony with the divine purpose. They are to seize every opportunity to bless the world lying in darkness. <RH, April 28, 1903 par. 1>

Our church members should show greater devotion. They should labor with greater zeal for the promulgation of the last message of mercy. Now is the time for all to work. Now is the time to separate from every species of self-indulgence. Those who are engaged in the Lord's service are to labor unselfishly, pressing together in Christian unity. They are to love as brethren; they are to be kind and courteous; their influence is to be a savor of life unto life. <RH, April 28, 1903 par. 2>

Many young men and women now engaged in secular labor will feel impressed to give themselves to the service of God. Some will feel a desire to enter the canvassing field, and will become able evangelists. Let these be given opportunity to obtain an education for the work of God. <RH, April 28, 1903 par. 3>

Those who are impressed to enter the work, whether in the home field or in the regions beyond, are to go forward in the name of the Lord. If they depend on God for grace and strength, they will succeed. At the beginning their work may be small, but if they follow the Lord's plans, it will enlarge. God lives. He will work for the unselfish, self-sacrificing laborer, whoever or wherever he may be. <RH, April 28, 1903 par. 4>

God does not ask his servants to show their devotion to him by burying themselves in monasteries or by going on long pilgrimages. It is not necessary to do this in order to show a willingness to deny self. It is by working for those for whom Christ died that we show true love for him. By humiliation, suffering, and death Christ purchased the salvation of human beings. Those who love him will think how he laid aside his glory, and came to this earth to live the life of the poorest, suffering often from hunger. "Foxes have holes, and the birds of the air have nests," he said: "but the Son of man hath not where to lay his head." <RH, April 28, 1903 par. 5>

To each human being God has assigned a work. Abraham was called to go forth from his home, a light-bearer to the heathen, And without questioning, he obeyed. "He went out, not knowing whither he went." So today Christ's servants are to go where he calls, trusting him to guide them and give them success. <RH, April 28, 1903 par. 6>

God's people are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. By their baptismal vows they are pledged to make earnest, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless. <RH, April 28, 1903 par. 7>

To those who profess to believe in him, God says, "Go forth to all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awake to our duty. Let us do all that we can to help forward the Lord's work. Let superficial excuses be blown to the winds of heaven. No longer grieve the Spirit of God by delaying. Forget not the words, "We are laborers together with God." Cooperate with the angels sent down from the heavenly courts to minister to those who shall be heirs of salvation. <RH, April 28, 1903 par. 8>

Time is passing; the end is near. While you are unconsecrated, golden opportunities for helping souls to see Jesus as he is--full of grace and truth --are passing by, never to return. That which you have not done as a devoted Christian in the past, you can not now do. But through the grace of Christ you may redeem the time by redoubling your efforts. Let your interest in the souls for whom Christ has died deepen and broaden. Inquire not, "What shall this man do?" for then Christ would say to you, as he said to Peter, "What is that to thee?" Keep your own soul in the love of the truth, and work with untiring endeavor to win souls to the Saviour. <RH, April 28, 1903 par. 9>

Earnest, self-sacrificing workers are needed, workers who will go to God, and with strong crying and tears plead for the precious souls who are going to ruin. There can be no harvest without seedsowing, no result without effort. <RH, April 28, 1903 par. 10>

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Let us awake from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service. God is an overflowing fountain of strength. The gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy.--Mrs. E. G. White, in *Southern Watchman*. <RH, April 28, 1903 par. 11>

## May 5, 1903 *Our Privilege in Service*

**Mrs. E. G. White**

"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." <RH, May 5, 1903 par. 1>

Thus Christ has promised to guide, comfort, and sustain his people. He declares, "I will be with you in your work of persuading men and woman to be my disciples." The Father, the Son, and the Holy Spirit have pledged themselves to aid you in your unselfish efforts to turn men from unrighteousness to righteousness, from darkness to the light of truth. <RH, May 5, 1903 par. 2>

The commission given to the disciples is given to us. The power promised to them is promised also to us. But have we fulfilled the commission? Have we placed ourselves where God can give us the power that he gave the disciples,--power which enabled them to preach the gospel so mightily that thousands were converted in a day? How can we expect the approval of heaven while we leave our fellow beings unwarned? Our people in the home field have not felt as they should the responsibility of working for their neighbors. They have not prayerfully taken up the work lying before them. Earnest, sanctified efforts have not been put forth for those in America who are unenlightened. In this field there are many unworked cities, many places that should be made centers of truth. <RH, May 5, 1903 par. 3>

### **The Need of the Hour**

God's people should no longer fail to comprehend the needs of the present time. Every hour has its importance. They should see the need of standing in their lot and place, and of putting their powers to the stretch in doing their appointed work. Why are there so many idlers among those professedly engaged in the Lord's service? Every soul may catch the divine fervor. How can these idlers afford to hoard their wealth of knowledge and experience, while precious souls are out of the fold? <RH, May 5, 1903 par. 4>

My brother, my sister, all your physical and mental and spiritual powers are God's gifts. Use them wisely. Develop the capabilities that the Lord has given you. Let every power of body and mind be used in earnest, willing service for God. <RH, May 5, 1903 par. 5>

We need the deep moving of the Holy Spirit. All along the way we see souls dropping out of the ranks. Why?--Because they are not yoked up with Christ. United with him, we are safe in any peril. Faith cleaves to him, twining about him. The promise is fulfilled. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." <RH, May 5, 1903 par. 6>

Divine wisdom is at our command. "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." The Lord Jesus is waiting for his people to feel their need of his grace. When they draw near to him, he will draw near to them, by his power supplying all their needs. As they become one with him, they receive the riches of his grace. They follow in his footsteps, helping those who need help, lifting up the hands that hang down, strengthening the feeble knees, and directing the gaze to him who gave his life for the life of the world. <RH, May 5, 1903 par. 7>

### **Perils in the Closing Work**

The coming of the Lord is nearer than when we first believed. What a wonderful thought it is that the great controversy is nearing its end! In the closing work we shall meet with perils that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring his purposes to pass. He will gather from the world a people who will serve him in righteousness. <RH, May 5, 1903 par. 8>

Fearful perils are before those who bear responsibilities in the Lord's work,--perils the thought of which makes me tremble. But the Word comes, "My hand is on the wheel, and in my providence I will carry out the divine plan." <RH, May 5, 1903 par. 9>

### **Whom He Chooses**

The Lord will call young men from the humble walks of life into his service, just as he did when living in person on this earth. He passed by the learned rabbis, to choose as his first disciples humble, unlearned fishermen. He has workers whom he will call forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse

raiment, they are looked upon by men as of little worth. But they will become precious jewels, to shine brightly for the Lord. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." <RH, May 5, 1903 par. 10>

Christ's perfect knowledge of human nature fits him to deal with minds. He knows just how to treat each soul. He judges not as man judges. He knows the real value of the material upon which he is working. He will give wisdom and knowledge to those who are willing to be controlled by the Holy Spirit, willing to be doers of the word, and not hearers only, willing to uplift Christ before the world. <RH, May 5, 1903 par. 11>

On the Saviour's coronation day he will not acknowledge as his any who bear spot or wrinkle. But to his faithful ones he will give crowns of immortal glory. Those who would not that he should reign over them will see him surrounded by the army of the redeemed, each bearing the sign, The Lord Our Righteousness. They will see the head once crowned with thorns crowned with a diadem of glory. <RH, May 5, 1903 par. 12>

In that day the redeemed will shine forth in the glory of the Father and the Son. The angels of heaven, touching their golden harps, will welcome the King and his trophies of victory--those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts accompanied by his redeemed ones,--the witnesses that his mission of suffering and sacrifice has not been in vain. <RH, May 5, 1903 par. 13>

## **Will You Accept His Offer?**

You may be weak, erring, sinful, but the Lord holds out to you the offer of partnership with himself. He wants you to come under divine instruction. Uniting with Christ, you can work the works of God. It is his righteousness that goes before us, and the glory of the Lord that is our rearward. Ye churches of the living God, study this promise, and think how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you should go forth to do Christ's work, angels of heaven would go before you, preparing hearts to receive the gospel. Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory. Are you individually workers together with God? If not, why not? When do you mean to do your heaven-appointed work? <RH, May 5, 1903 par. 14>

## **May 12, 1903 *The Ministry Is Ordained of God***

### **Mrs. E. G. White**

Every watchman on the walls of Zion is under sacred obligation to watch for souls as he that must give an account. Through God's grace he can do a work that heaven shall approve, in laboring to keep the church in unity and peace. Let him remember that he is to publish peace, "endeavoring to keep the unity of the Spirit in the bond of peace." <RH, May 12, 1903 par. 1>

The church should respect the gospel ministry; for it is God's appointed means of communicating his messages to his people. The work of his ministers is to open to men and women the living oracles of truth. Let church-members sustain the ministers by their prayers and their co-operation. Let no one venture to make a tirade on a minister; for in so doing he would be making a tirade on Christ in the person of one of his saints. <RH, May 12, 1903 par. 2>

Christ is represented by those whom he sends forth to work for him; therefore those who oppose his ministers are opposing him. This is just as verily the case when those who claim to have an experience in the things of God pursue a course that hinders and afflicts one of God's servants, by misstatements and false charges, setting themselves up as judges of his course of action, which they claim to understand, but which has been misrepresented to them, and which, therefore, they do not understand. <RH, May 12, 1903 par. 3>

Let our people remember that the way in which they treat the Lord's workers means much to them. Let every one attend to his own work, and not regard himself as appointed by the Lord to watch for something to criticize in the work that his brother does. If a worker sees that a fellow laborer is in danger of doing wrong, let him go to him, and point out his danger, listening kindly and patiently to any explanation that may be offered. He dishonors the Saviour when, instead of doing this, he tells others of the mistakes that he thinks his fellow worker is making. <RH, May 12, 1903 par. 4>

My brother, my sister, you are forbidden to make the mistakes of a fellow worker the subject of conversation. By speaking evil of another, you sow the seeds of criticism and denunciation. You can not afford to do this. Go to the one who you think is in the wrong, and tell him his fault "between thee and him alone." If he will hear you, and can explain the matter to you, how glad you will be that you did not take up a reproach against him, but followed instead the Saviour's directions. <RH, May 12, 1903 par. 5>

Let us refuse to bear evil reports concerning our fellow laborers. The reputation of men and women is held of high value by him who gave his life to save souls. He has told us how those in fault should be dealt with. No one is sufficiently wise to improve on God's plan. <RH, May 12, 1903 par. 6>

Parents should teach their children to speak ill of no man. Insinuations, words that hurt the reputation of one who is doing the Lord's work, grieve and dishonor the Saviour. And God's Word declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." To those who have educated themselves to speak unadvisedly, I am instructed to say, Unless you cease encouraging evil-speaking, unless you guard as Christians should the reputation of your fellow workers, you will endanger your own soul and the souls of many others. No longer talk about the wrong that someone is doing. Never, never repeat a scandal. Go to the one assailed, and ask him in regard to the matter. God has not appointed any man to be the judge of another man's motives and work. He who feels at liberty to dissect the character of another, he who intentionally detracts from the influence of a fellow worker, is as verily breaking God's law as if he openly disregarded the Sabbath of the fourth commandment. <RH, May 12, 1903 par. 7>

## Unity of Action Essential

The great enemy of the church is determined to introduce among God's people that which will result in disunion and variance. Schism and division are not the fruit of righteousness; they are of the evil one. The great hindrance to our advancement is the selfishness that prevents believers from having true fellowship with one another. <RH, May 12, 1903 par. 8>

The last prayer that Christ offered for his disciples before his trial was that they might be one in him. Satan is determined that this oneness shall not be; for it is the strongest witness that can be borne that God gave his Son to reconcile the world to heaven. But the union for which Christ prayed must exist among God's people before he can bestow on the church the enlargement and power that he longs to bestow on it. <RH, May 12, 1903 par. 9>

Unity should be recognized as the element of preservation in the church. Those who are united in church capacity have entered into a solemn covenant with God to obey his word, and to unite in an effort to strengthen the faith of one another. They are to be one in him, even though they are scattered the world over. This is God's purpose concerning them, and the heart of the Saviour is set upon his followers fulfilling this purpose. 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. <RH, May 12, 1903 par. 10>

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Thus is portrayed the happiness and grace that will be revealed when unity and love abide in the church. <RH, May 12, 1903 par. 11>

## Christ's Attitude Toward Judas

Among the chosen disciples of Christ there was a representative of Satan. At heart Judas was not a disciple. Often he led the other disciples to form opinions contrary to the teachings of the Master. He criticised Christ's words, and asked questions that led the minds of the disciples away from the subjects that the Saviour brought before them. It was because of the influence that Judas exerted to deceive the disciples that Christ had to repeat so many of his lessons. Judas did not come out boldly in opposition to Christ; and therefore he was the better able to deceive the eleven. <RH, May 12, 1903 par. 12>

Christ knew, when he permitted Judas to connect with him as one of the twelve, that Judas was possessed of the demon of selfishness. He knew that this professed disciple would betray him, and yet he did not separate him from the other disciples, and send him away. He was preparing the minds of these men for his death and ascension, and he foresaw that should he dismiss Judas, Satan would use him to spread reports that would be difficult to meet and explain. The leaders of the Jewish nation were watching and searching for something that they could use to make of no effect the words of Christ. The Saviour knew that Judas, if dismissed, could so misconstrue and mystify his statements that the Jews would accept a false version of his words, using this version to bring terrible harm to the disciples, and to leave on the minds of Christ's enemies the impression that the Jews were justified in taking the attitude that they did toward Jesus and his disciples. <RH, May 12, 1903 par. 13>

Christ did not, therefore, send Judas from his presence, but kept him by his side, where he could counteract the influence that he might exert against his work. <RH, May 12, 1903 par. 14>

All the way along in the history of the third angel's message there have been found among the believers men who have done much harm to God's cause. These men are spots in our feasts of charity; tares among the wheat; wolves

among the sheep, ready to bite and devour. Delighting to bear false witness, they cruelly injure the reputation of others. Every such one will be rewarded "according to his works." God "hath appointed a day, in the which he will judge the world." Then will be made the separation between the wheat and the tares. In that day it will be clearly revealed that those who seek to destroy the reputation of God's servants are hypocrites. By their own lips will be borne the testimony that will clear from suspicion those against whom they have reported evil. <RH, May 12, 1903 par. 15>

Had not Christ borne with Judas as he did, his followers would have been in great peril after his resurrection and ascension. But when men thought of the fate of the betrayer of innocent blood, they were afraid to lay hands on the disciples. They could not but remember the final confession of the traitor, and his terrible death. "I have sinned in that I have betrayed the innocent blood," he exclaimed, when he had cast at the feet of the high priest the pieces of silver that had been the price of his Lord's betrayal. Then in despair he went and hanged himself. That same day, as the wicked throng who were leading Jesus to the place of crucifixion passed a retired spot, they saw at the foot of a lifeless tree the body of Judas. His weight had broken the cord by which he had hanged himself, and in falling, his body had been horribly mangled. His remains were immediately buried out of sight; but there was less mockery among the throng; and many a pale face revealed the thoughts within. <RH, May 12, 1903 par. 16>

The death of Judas, and the resurrection and ascension of Christ, placed the disciples on vantage ground, and gave them courage. But if Christ had not borne with Judas until the end, the results of the betrayer's course would not have been sufficiently impressive to stay the hands of the persecutors, and after Christ's ascension the most terrible scenes would have been witnessed. But God worked by his Spirit, and five thousand were converted in a day. Let God be true, and every man a liar. Christ Jesus is at the helm. "Lo" he declares, "I am with you alway, even unto the end of the world." <RH, May 12, 1903 par. 17>

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## **May 19, 1903 *Instruction and Response***

### **A Special Service at the Battle Creek (Mich.) Tabernacle**

\*[Soon after the burning of the Review and Herald office an article by Mrs. E. G. White was printed in this paper, in which it was plainly stated that the destruction of the sanitarium and the Review office by fire was a visitation from God on account of the persistent departure from His ways, and the failure to act upon the warning and instruction which had been given for many years through the Spirit of prophecy. This instruction was read to the Battle Creek Church. At the recent meeting of the stockholders of the Review and Herald the statement was reiterated before a public audience that these fires were not the judgments of God. A further communication bearing upon this matter was recently received from sister White, and it was thought proper, under all the circumstances, to read this to the church, and to give the church an opportunity to take its position concerning the question involved. The following is a report of the service on Sabbath, May 9, at which the last communication was read.--Ed.] <RH, May 19, 1903 par. 1>

### **Remarks by W. W. Prescott**

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope;" and it will certainly be helpful to recall the lessons of the past in God's dealing with his people, and to know the interpretations that he himself gives to these experiences, and then to see how they apply to our own times and to our own experience. Although God's people had departed from him, and had done those things that dishonored him, yet there was provision so that it was not necessary that Jerusalem should be overthrown, or that they should go into captivity. God makes abundant provision for sins of ignorance, but he makes no provision for willful sins. The unpardonable sin is the sin that refuses to be pardoned; it is the refusal to hear him concerning a sin, and to turn from that sin; it is the sin of refusing his instruction; it is the sin of unbelief concerning his warnings; it is the stubbornness of the heart that will not turn from sin, which seals the fate of any people or any individual. <RH, May 19, 1903 par. 2>

I will direct your attention especially to the lessons given in the book of the prophecy of Jeremiah, dealing with the experience connected with the destruction and overthrow of Jerusalem, with the hope that we may mark well the real cause of its overthrow and the captivity of the people. <RH, May 19, 1903 par. 3>

\*[The following scriptures were then read: Jer. 4:1-4; 5:1-19; 7:1-14.] <RH, May 19, 1903 par. 4>

The prophet Jeremiah continues his prophesying to that people, even saying, after all these words of warning and reproof, that if they would turn to the Lord, and especially if they would regard his law and keep his Sabbath, Jerusalem



would stand forever; but they refused the words of the prophet, they persisted in building themselves up in their own pride, and so the Lord through Jeremiah named Nebuchadnezzar as the one who would come against them, destroy their city, and take them into captivity to serve the king of Babylon for seventy years. <RH, May 19, 1903 par. 5>

Those who are familiar with the circumstances of our work and our institutions here, especially for the last ten or fifteen years, need not be reminded of the many words of warning and instruction which the Lord has sent to us through his chosen mouthpiece, until the judgment of God has fallen upon us for our failure to obey, and it is utterly useless, and worse than useless, to attempt to hide this from our own eyes or from the eyes of the world. What we might have saved by heeding the words of instruction and warning has now become a public calamity upon us, but in spite of all this there are still voices raised which say this is no judgment upon us. Now it is time for those who fear God to respond to his instruction, and warning, and counsel. [voices, "Amen."] I believe it is time for God's people to rise up in response, and make answer that they believe in the Lord their God, even when he visits them with judgments. I believe it is time that this people and this church openly and publicly should take their stand in response to these words of instruction and warning, and acknowledge before God and the world that the Lord has visited us in judgment, and that we do repent and turn to him. <RH, May 19, 1903 par. 6>

As setting this forth further I wish to read a communication which was received since our last gathering in this tabernacle, dated May 1, 1903, written by sister White, and addressed "To my brethren in Battle Creek." Many words of counsel have come to private individuals, and to those holding responsible places in connection with the work here in Battle Creek, but this one comes to us addressed "To my brethren in Battle Creek." We therefore understand that this belongs to the brethren and sisters in Battle Creek, and that it should be read to the church; and we take this first opportunity after receiving it to read it to the church. <RH, May 19, 1903 par. 7>

"Sanitarium, Cal., May 1, 1903.

"To My Brethren in Battle Creek: I am bowed down and greatly troubled. I am in sore distress. My whole being is full of pain. At times it seems to me that I can not live. The thought of the terrible spiritual destitution among our people presses heavily upon me. God's judgments have fallen upon our institutions in Battle Creek; but how little has this done to move hearts to repentance! Must the rebuke of God still continue to be felt? and will it still continue to be without effect? I am amazed at the apparent indifference of many who should see and understand. I know not what to say or do. Seeing that the judgments of God have made so light an impression on the minds of those occupying important positions, fear and trembling take hold of me as to what will be the next revelation of God's displeasure. <RH, May 19, 1903 par. 8>

"Men have dishonored God by choosing their own way. They have brought into his institutions principles that he has condemned. They would not change the ways and works that displeased him and belittled the testing truth for these last days. <RH, May 19, 1903 par. 9>

"Those who have disregarded the messages of warning have lost their bearings. Some, in their self-confidence, have dared to turn from what which they knew to be truth, with the words, 'Who has told Sister White?' These words show the measure of their faith and confidence in the work that the Lord has given me to do. They have before them the result of the work that the Lord has laid upon me, and if this does not convince them, no arguments, no future revelations, would affect them. The result will be that God will speak again in judgment as he has spoken heretofore. When for years his messages of warnings have come to institutions and individuals, and no special heed is taken, what power will convince them?--Only the power of God revealed in judgment. Yet his hand is stretched out still to save, if thorough repentance is shown. <RH, May 19, 1903 par. 10>

"We need to watch and pray, lest we enter into temptation. On one occasion, as Christ was returning to Jerusalem from a missionary tour, he was speaking to those with him about the personal salvation that all must have who enter the kingdom of heaven. His words were becoming decidedly personal and very pointed, and one present, wishing to change the subject, said, 'Lord, are there few that be saved?' Then he said, 'Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us: and he shall answer and say unto you, I know you not whence you are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say; I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.' <RH, May 19, 1903 par. 11>

"In the great day of God, to many who make the entreaty, 'Lord, Lord, open unto us,' the answer will come, 'I know

you not whence you are; depart from me.' <RH, May 19, 1903 par. 12>

"There is a right way and a wrong way, and in one or the other each human being is following. Those who truly believe in Christ live a life of holy obedience. They are sanctified through the truth. Their piety is not a pretense, but a reality. They have a sanctified Christian experience in holy living. <RH, May 19, 1903 par. 13>

"Let us make sure that we are perfecting Christian characters through belief of the truth. We can not be too particular in regard to this. If we fail here, our life work will bring us no reward. Those who believe in Christ, and give up their will and their plans for God's will and God's plans enter upon a life of Christlikeness. This is the only way to gain salvation. Ellen G. White." <RH, May 19, 1903 par. 14>

I propose to make a personal statement of my attitude toward this instruction, and toward these judgments that have come to us, and I want to give opportunity to every one in this place who agrees with the statement, and who wishes to take the same position, and to stand upon the same platform, to rise up. I believe that these testimonies have come from God; that these words of instruction have been God's counsel to this people directly, and that these counsels have not been heeded. I wish to take my own personal share of responsibility in this matter, connected as I have been with the work in the General Conference as a member of the Review and Herald board. I do before God accept this as a rebuke to me in my connection with it. I have asked God's forgiveness in this matter. I accept these words of counsel here today, and acknowledge that these calamities that have befallen us are God's judgments upon this people, regardless of what interpretation may be placed upon them; and for my own part I desire to accept this instruction, to turn to God with true repentance. It seems as if these words this morning were in the nature of a last call to this people to ward off what finally came to Jerusalem--not because they had sinned, although that was the foundation of it, but because they refused to accept the words of warning and counsel; they refused to repent and turn to God that they might be saved from the overwhelming destruction that came to them. It is impressed upon my heart and mind that we are coming very close to the last days, and God is dealing with us in a very plain way, and it behooves every one of us to take a stand very decidedly for God and His truth, and on the side of his warnings through the mouthpiece He has chosen to guide and correct this people. <RH, May 19, 1903 par. 15>

\*[Nearly all the members of the large congregation signified, by rising to their feet, that they desired to join in this statement, as expressing their own attitude concerning this matter. The service closed with an earnest prayer of confession and consecration, in which the congregation was led by Elder A. G. Daniells.] <RH, May 19, 1903 par. 16>

## **May 26, 1903 "Repent, and Do the First Works"**

**Mrs. E. G. White**

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless 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." <RH, May 26, 1903 par. 1>

The words fall from the lips of One who can not lie. The picture reveals eternal vigilance. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He that keepeth Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often the light would flicker and go out! But God has not given his church into the hands of men. Christ, the One who gave his life for the world, that all who believe in him may not perish but have everlasting life, is the Watchman of the house. He is the Warder, faithful and true, of the temple courts of the Lord. <RH, May 26, 1903 par. 2>

"These things saith he that holdeth the seven stars in his right hand." The words are spoken to the teachers in the church,--those entrusted by God with weighty responsibilities. The sweet influences that are to be abundant in the church are bound up with God's ministers, who are to reveal the precious love of Christ. The stars of heaven are under his control. He fills them with light. He guides and directs their movements. If he did not do this, they would become fallen stars. So with his ministers. They are but instruments in his hands, and all the good they accomplish is done through his power. Through them his light is to shine forth. The Saviour is to be their efficiency. If they will look to him as he looked to his Father, they will do his work. As they make God their dependence, he will give them his brightness to reflect to the world. <RH, May 26, 1903 par. 3>

Christ walks in the midst of his churches through the length and breadth of the earth. He looks with intense interest to

see whether his people are in such a condition spiritually that they can advance his kingdom. He is present in every assembly of the church. He knows those whose hearts he can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ, representing in word and deed the character of God, fulfill the Lord's purpose for them, and Christ takes pleasure in them. <RH, May 26, 1903 par. 4>

"I know thy works, and thy labor, and thy patience." Christ is acquainted with the history and experience of every one who has accepted him. To his people he says, "I have graven thee upon the palms of my hands." He cherishes carefully every act of love and endurance performed by them. <RH, May 26, 1903 par. 5>

"And how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." While we should not find fault and accuse, we should never give encouragement to evil. There are those who are vain talkers. Their influence is misleading. Unless they repent, they will be weighed in the balances, and found wanting. Faithful reproof may save them. <RH, May 26, 1903 par. 6>

"Nevertheless I have somewhat against thee, because thou hast left thy first love." At the first, the experience of the church at Ephesus was marked by childlike fervor and simplicity. An ardent, heartfelt love for Christ controlled the believers. They rejoiced in the love of God because Christ was an abiding presence in their hearts. In sentiment and action they were united. Love for Christ was the golden chain that bound them together. They followed on to know the Lord more and still more perfectly, and brightness and comfort and peace came into their lives. They trusted in the Lord. They did not think of hoarding the precious treasures of the grace of Christ. Their highest aim was to win souls to the Saviour. They felt the importance of their calling; and weighted with the precious message of the gospel,--peace on earth and good will toward men,--they called upon all to come to Christ. <RH, May 26, 1903 par. 7>

Visiting the fatherless and the widow was part of their daily experience. They kept themselves unspotted from the world. They knew that a failure to do this would be a denial of the Redeemer. <RH, May 26, 1903 par. 8>

In every city the work was carried forward. Warm, inspired appeals were made, and sinners were brought to the cross. In their turn they felt that they must tell of the inexhaustible treasure they had found. They could not rest until the beams of light which had illumined their minds were shining into the minds of others. Multitudes of believers were made acquainted with the reason of the hope held by the Christians. Precious light was flashed into minds darkened by error. <RH, May 26, 1903 par. 9>

After a time coldness crept into the church. Differences unworthy of notice sprang up, and the eyes of the believers were taken from beholding Jesus as the author and finisher of their faith. Their love for one another began to wane. The multitudes that might have been convicted and converted by a faithful practice of the truth were left unwarned. <RH, May 26, 1903 par. 10>

How is it with the church of today, which has received such great light? God sees that its members have lost the love for souls which Christ revealed to them when first they saw his unspeakable mercy for the fallen race. Then they could not keep silent. They were filled with desire to give to others the blessings they had received. Thus it is with all who are truly converted. Those who love sinners with the love of God will work the works of God. <RH, May 26, 1903 par. 11>

Let the church arise and shine; for their light has come, and the glory of the Lord has risen upon them. Let them understand that Christ expects them to do the work that he did while on this earth. <RH, May 26, 1903 par. 12>

The leaven of truth needs to be introduced into society. The means of God's people should be used to carry forward his work in new fields. But many have selfishly grasped for themselves all the means they dared, and have coveted more. Grave evils have sapped the life and zeal and virtue of the church. Let us change quickly, or he who holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks, will say to us, as he said to the church of Ephesus, "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." The work that God desires to see done by Seventh-day Adventists is not done. Unless there is a decided change, the people will accept as truth that which is not truth. <RH, May 26, 1903 par. 13>

## **A Call to Activity and Zeal**

Nigh and afar off the laws of God's kingdom are to be proclaimed. Let the churches arouse. Let the ministers clothe themselves with zeal as with a garment. God says to them, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Anything less than active, earnest service for the Master gives the lie to our profession of Christianity. Only the Christianity that results in practical work will make an impression upon those who are dead in trespasses and sins. Praying, humble, believing Christians, who show by their actions that their greatest desire is to make known the saving truth that is to test all people, will gather a rich harvest of souls for the Master. <RH, May 26, 1903 par. 14>

We need to break up the monotony of our religious labor. We are doing a work in the world, but we are not showing enough activity and zeal. If we were more in earnest, men would be convinced of the truth of our message. The tameness and monotony of our service for God repels many who are looking to see in us a deep, earnest, sanctified zeal. Legal religion will not answer for this age. We may perform all the outward acts of service, and yet be as destitute of the quickening influence of the Holy Spirit as the hills of Gilboa were destitute of dew and rain. We need spiritual moisture; and we need also the bright beams of the Sun of Righteousness to soften and subdue our hearts. <RH, May 26, 1903 par. 15>

In times past there were those who fastened their minds upon one soul after another, saying, "Lord, help me to save this soul." But now such instances are very rare. How many act as if they realized the peril of sinners? How many take to God in prayer those they know to be in danger, pleading with him to save them? <RH, May 26, 1903 par. 16>

Remember that there are those who will perish unless we as God's instrumentalities work with a determination which will not fail or become discouraged. The Lord will provide ways and means for those who will seek him with all the heart. He has in readiness the most precious revelations of his grace to strengthen and encourage the sincere, humble worker. There is no excuse for the faith of our churches being so feeble. "Turn you to the stronghold, ye prisoners of hope." There is strength for us in Christ. He is our Advocate. He dispatches his messengers to every part of his dominion to communicate his will to his creatures. He walks in the midst of his churches. He desires to sanctify, elevate, and ennoble his followers. The influence of those who truly believe in him will be a savor of life in the world. Christ holds the stars in his right hand, and it is his purpose to let his light shine forth through them to the world. Thus he desires to prepare his people for higher service in the church above. He has given us a great work to do. Let us do it faithfully. Let us show forth in our lives what divine grace can do for humanity. <RH, May 26, 1903 par. 17>

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## **June 2, 1903 *Directions for Work***

### **Mrs. E. G. White**

Men and women are not to be spiritually dwarfed by a connection with the church, but strengthened, elevated, ennobled, prepared for the most sacred work ever committed to mortals. It is the Lord's purpose to have a well-trained army, ready to be called into action at a moment's notice. This army will be made up of well-disciplined men and women who have placed themselves under influences that have prepared them for service. <RH, June 2, 1903 par. 1>

God's workers are to watch for souls as they that must give an account, and they need the abiding presence of Christ in their hearts, in order that they may win sinners to him. They must themselves have surrendered all to God, that they may tell those for whom they labor the need and meaning of unreserved surrender. They must remember that they are laborers together with God, and must guard against dilatory uncertain movements. Satan watches untiringly for opportunities to gain control of those whom they are seeking to win to Christ. Only through ceaseless vigilance can the worker for Jesus beat back the enemy. Only in the strength of the Redeemer can he lead the tempted one to the cross. It is not learning nor eloquence that will accomplish this, but the presentation of the truth of God, spoken in simplicity and with the power of the Spirit. <RH, June 2, 1903 par. 2>

There is only one power that can turn the sinner from sin to holiness,—the power of Christ. Our Redeemer is the only one who can take away sin. He alone can forgive sin. He alone can make men steadfast, and keep them so. <RH, June 2, 1903 par. 3>

The truth is not merely to be spoken by those who work for Christ; it is to be *lived*. People are watching and weighing those who claim to believe the special truths for this time. They are watching to see wherein their life represents Christ. By humbly and earnestly engaging in the work of doing good to all, God's people will exert an influence that will tell on all with whom they are brought in contact. If those who know the truth will take hold of this work as opportunities are presented, day by day doing deeds of love and kindness in the neighborhood where they live, Christ will be revealed in their lives. Those with whom they associate will see that they have been with Jesus, and have learned of him. The gospel will be proclaimed with living power. It will be seen to be a reality, not the result of imagination or enthusiasm. The lives of such Christians will have more power to convict and convert sinners than sermons, professions, or creeds. <RH, June 2, 1903 par. 4>

Those who put their hand to the work of God must depend on the blessing and wisdom that come from above. It is the Holy Spirit that makes powerful the presentation of the truth, and changes the temper and habits of man. He who submits to its working is changed from a sinner into a child of God. "The Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more" <RH,

June 2, 1903 par. 5>

He who calls men to repentance must commune with God in prayer. He must cling to the Mighty One, saying, "I will not let thee go, except thou bless me." Give me power to win souls to Christ. There is not one tithe of the pleading with God that there will be when Christ breathes on us, and says, "Receive ye the Holy Ghost." Be assured, my brethren and sisters, that God's Spirit will plead for the conversion of souls, with groanings that can not be uttered. Be instant in season and out of season, warning the young, pleading with sinners, your heart filled with the love that led Christ to give his life for the life of the world. <RH, June 2, 1903 par. 6>

When there comes from the lips of the sinner the cry, "I fear that my sins are too grievous to be forgiven," point to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world." Lead him to look away from himself to the Saviour, and the victory is won. He sees for himself the Way, the Truth, and the Life. The Sun of Righteousness sheds his bright beams into his heart. The strong tide of redeeming love pours into the parched and thirsty soul, and the sinner is saved to Christ. <RH, June 2, 1903 par. 7>

Christ crucified--talk it, pray it, sing it, and it will break and win hearts. Set, formal phrases, the presentation of merely argumentative subjects, is productive of little good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor. Souls are thirsting for the water of life. Do not allow them to go from you empty. Reveal the love of Christ to them. Lead them to Jesus, and he will give them the bread of life and the water of salvation. <RH, June 2, 1903 par. 8>

In our work we have an ever-present Helper. If we feel our great need, and draw near to God, he will draw near to us, and will use us as channels through which to communicate the vital energy that will rouse souls from careless indifference, and lead them to seek God before it is too late. It is because of a lack of faith that God's people have no more of his power. Earnest, living faith is needed,--faith that will take firm hold of the promises made to the followers of Christ. <RH, June 2, 1903 par. 9>

How important it is that God's messengers walk worthy of the truth they present! When they do this, when they are men of prayer and faith, obedient to the Lord's commands, the Holy Spirit will work through them, and the people will be willing in the day of his power. <RH, June 2, 1903 par. 10>

Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard, Come, all ye thirsting souls; come and drink. You may take the water of life freely. "Let him that heareth say, Come. . . . And whosoever will, let him take the water of life freely." Let every soul, men as well as women, sound the message. Then the truth for this time will be carried to the waste places of the earth. The word will be fulfilled. "I will open rivers in high places, and fountains in the midst of the valleys;" and "with joy shall ye draw water out of the wells of salvation." <RH, June 2, 1903 par. 11>

## **June 2, 1903 A Call for Canvassers**

The canvassing work should no longer be neglected. Many times I have been shown that there should be a more general interest in our canvassing work. The circulation of our literature is one very important means of placing before men and women the light that the Lord has committed to his church to be given to the world. The books sold by our canvassers open to many minds the unsearchable riches of Christ. <RH, June 2, 1903 par. 1>

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 different 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. <RH, June 2, 1903 par. 2>

Why are we not more wide awake? Each worker may now understand his special work, and receive strength to take hold of it anew. Distinct and peculiar developments of the boundless glory of God will bring tributary offerings of varied kinds to the feet of Jesus. Every new disclosure of the Saviour's love turns the balance for some soul in one direction or the other. The end of all things is at hand. The men of the world are rushing on to their ruin. Their schemes, their confederacies, are many. New devices will continually be brought in to make of no effect the counsel of God. Men are heaping up treasures of gold and silver to be consumed by the fires of the last days. <RH, June 2, 1903 par. 3>

Canvasser-evangelists are needed, to hunt and fish for souls. The canvassing work should now be earnestly and decidedly taken up. The canvasser whose heart is meek and lowly can accomplish much good. Going out two and two,

canvassers can reach a class that can not be reached by our camp-meetings. From family to family they carry the message of truth. Thus they come into close touch with the people, and find many opportunities to speak of the Saviour. Let them sing and pray with those who become interested in the truths they have to give. Let them speak to families the words of Christ. They may expect success; for theirs is the promise, "Lo, I am with you always, even unto the end of the world." Canvassers who go forth in the spirit of the Master have the companionship of heavenly beings.

<RH, June 2, 1903 par. 4>

I beg those bearing responsibilities in God's cause to let no commercial enterprises interpose between them and the work of soul-saving. Let no business be allowed to absorb the time and talents of workers who ought to be engaged in preparing a people for the coming of the Lord. The truth is to go forth as a lamp that burneth. Time is short; the enemy will make every effort to magnify in our minds matters of lesser consequence, and to lead us to regard lightly the very work that most needs to be done.

<RH, June 2, 1903 par. 5>

The things of this world are soon to perish. This is not discerned by those who have not been divinely enlightened, who have not kept pace with the work of God. Consecrated men and women must go forth to sound the warning in the highways and the byways. 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. "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Christ says. Do not these words plainly outline the work of the canvasser? With Christ in his heart he is to go forth into the highways and byways of life, giving the invitation to the marriage supper. Men of wealth and influence will come, if they are invited. Some will refuse, but thank God, not all.

<RH, June 2, 1903 par. 6>

O that thousands more of our people had a realization of the time in which we are living, and of the work to be done in field service, in house-to-house labor. There are many, many who know not the truth. They need to hear the call to come to Jesus. The sorrowing are to be cheered, the weak strengthened, the mourners comforted. The poor are to have the gospel preached to them.

<RH, June 2, 1903 par. 7>

The Master knows and watches over his workers, in whatever part of his vineyard they are working. He calls upon his church to arouse and become acquainted with the situation. He calls upon those in our institutions to awake and set in operation influences that will advance his kingdom. Let them send forth laborers into the field, and then see that the interest of these laborers does not flag for lack of sympathy and of opportunities for development.

<RH, June 2, 1903 par. 8>

My brethren and sisters, 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. Do not allow anything to keep you from the work of soul-saving. The canvassing work is a most successful way of saving souls. Will you not try it?

<RH, June 2, 1903 par. 9>

Those in the darkness of error are the purchase of the blood of Christ. They are the fruit of his suffering, and they are to be labored for. Let our canvassers know that it is for the advancement of Christ's kingdom that they are laboring. He will teach them as they go forth to their God-appointed work, to warn the world of a soon-coming judgment. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, the evangelist's work will not, can not, be without fruit. Think of the interest that the Father and the Son have in this work. As the Father loves the Son, so the Son loves those that are his,--those who work as he worked to saved perishing souls. None need feel that they are powerless: for Christ declares, "All power is given unto me in heaven and in earth." He has promised that he will give this power to his workers. His power is to become their power. They are to link their souls with God. Christ desires all to enjoy the wealth of his grace, which is beyond all computation. It is limitless, exhaustless. It is ours by eternal covenant, if we will be workers together with God. It is ours if we will unite with him to bring many sons and daughters to God.

<RH, June 2, 1903 par. 10>

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 for 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 will be made heirs of God and joint heirs with Christ to an immortal inheritance.

Ellen G. White. <RH, June 2, 1903 par. 11>

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## June 2, 1903 "Christ's Object Lessons"

*How this Book should be Handled in the Future*

The use which should be made of the book, "Christ's Object Lessons," in the future, has been made clear to me, and I must write to my brethren in regard to it. Letters have been received from our canvassing agents, in which they say that they think it would be a good plan for "Christ's Object Lessons" to be handled as a regular subscription book, as soon as the Relief of the Schools campaign is finished. They believe that this book would have as ready a sale in the hands of the regular canvassers as any that could be produced. <RH, June 2, 1903 par. 1>

As my son read me one of these letters, the thought came to me, "Here is an opportunity for me to get out of debt. Is not this the right thing to do?" I told my son that I thought that perhaps it would be best to do as the letter had suggested. Then I sent to heaven the prayer, "Lord, teach me to speak right words." Quickly the answer came. In an instant the light given me at the first regarding "Christ's Object Lessons" flashed into my mind, and the instruction then given was repeated. I seemed to hear the words, "God signified that this book should be given to our schools, to be to them a continual blessing. Would you exchange his plan for one of human devising? This book is to be treated as a sacred offering made to God; and as his plan regarding it is unselfishly carried out, the result will be wholly satisfactory." <RH, June 2, 1903 par. 2>

I immediately told my son that I would not make any change regarding the handling of "Christ's Object Lessons" unless God gave me plain instruction that this should be done. As I told him this, I felt the blessing of God resting upon me. <RH, June 2, 1903 par. 3>

The plan for the circulation of "Christ's Object Lessons" is not of human devising, but is God's plan. He signified that this book should be a gift to the schools. Thus far it has done its work, and God has set his approval on the self-sacrificing efforts of his people. Shall we mar his plan?--No, no! Until the Lord shall come, and our present system of school work is ended by our entering the higher school, "Christ's Object Lessons" is to stand as a gift to our educational institutions. <RH, June 2, 1903 par. 4>

## The Result of Unselfish Service

In the work for the relief of our schools, the Lord has bestowed on us a gift of great value, and has marked out for us the pathway of blessing. He called upon me to give our schools the manuscript of the book. "Christ's Object Lessons." He called upon our publishing houses to make liberal gifts of labor in preparing the book for sale. In response to this call, they acted their part nobly. Our people gave generously of their means to raise a material fund, and then went forth willingly to sell the book for the help of the schools. <RH, June 2, 1903 par. 5>

As a result of this effort far more has been accomplished than at first we dared to expect. Angels of God co-operated with those who went out to circulate the book. Men, women, and children took part in the effort, and labored earnestly and unselfishly. The Lord gave them his approval, and with it his grace and joy and peace. Read in our papers the results of their work. Testimony after testimony has been borne witnessing to the blessing found in selling this book. How good these testimonies are! As we read them, refreshing streams of salvation seem to flow from the very throne of God into our hearts. <RH, June 2, 1903 par. 6>

I have been shown many praying to God for help as they have gone forth to sell "Christ's Object Lessons." They have asked the Lord to give them success. Then, as they have succeeded, they have felt that they have received evidence that the Lord has answered their prayers. Thus they have obtained a deeper experience in heavenly things; for they have felt that they were following in the footsteps of Christ. <RH, June 2, 1903 par. 7>

With many, to go out and sell "Christ's Object Lessons" meant to take up a heavy cross, but they have been rewarded by God's approval. The thought, "We are doing something for the Master," has filled their hearts with peace and gladness. Church-members who never before had courage to sell books, took hold of this work. Very timidly they began. But they did not turn back; and as they labored on, courage came, and success attended their efforts. Many gained an experience more valuable than gold or silver. <RH, June 2, 1903 par. 8>

The hearts of God's people have been made light and joyful in him as they have offered him the sweet incense of unselfish service. Many of our churches have been quickened and refreshed as some of their number have engaged in this work. <RH, June 2, 1903 par. 9>

Our brethren and sisters were just as surely in the service of the Lord when selling this book as they are when bearing testimony for him in a camp-meeting. They received the refreshing grace of God; for they were carrying out his purposes, and he has bestowed on them his commendation. Their minds have been freed from the malaria of selfishness and complaint and discouragement. <RH, June 2, 1903 par. 10>

By the effort to sell "Christ's Object Lessons" much has been accomplished to bring the precious light of present truth to those in darkness. Thus many have been saved from sin. For every spring of influence touched, for every train of thought set in motion with a sincere desire to glorify God, the Holy Spirit has worked on hearts, bringing wisdom,

courage, and strength. Those who have bought the book bear testimony to the blessing they have received in reading it. Many will shine in the kingdom of God whose conversion was the result of the efforts of our brethren and sisters to sell "Christ's Object Lessons." <RH, June 2, 1903 par. 11>

The men who have taken a leading part in this enterprise have done a good work. Their labors have brought about most excellent results. They are not to become discouraged, but are to look to God in faith, and go forward, walking humbly before him. Our brethren connected with the school at Berrien Springs should be encouraged to advance as the way may open before them. We are to help them all we can. Christ stands at the helm, and to him is to be ascribed the praise and glory for the work accomplished by "Christ's Object Lessons." This work bears the stamp of unselfishness, and it will produce good fruit.

Ellen G. White. <RH, June 2, 1903 par. 12>  
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## **June 9, 1903 *The Sin of Evil-Speaking***

### **Mrs. E. G. White**

It is not God's plan that reports regarding the work of his servants shall be passed from one to another. My brethren, when some one comes to you with an accusation against a fellow worker, say to him, Have you gone to the one you are accusing, in the way in which Christ told you to go? If you have not done this, I am not at liberty to listen to what you have to say about him. <RH, June 9, 1903 par. 1>

Hear what Christ has said regarding this matter: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." And he said again, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." <RH, June 9, 1903 par. 2>

O, how much time is worse than wasted by evil-speaking! Because of this sin, not half is accomplished that might be accomplished. Men and women become mischief-makers for Satan, and going to this one and that one, place in their minds the leaven of evil, prejudicing them against a brother or a sister, who, they say, has done wrong. The thoughts of those thus influenced are misdirected, their peace is disturbed, and their confidence in their brethren is weakened. Those who do this evil work are departing from Christ, to follow one who is teaching them to love and make a lie. Whatever their position in the service of God, they are dishonoring him. All their qualifications and capabilities, however commendable they may apparently be, will not supply the deficiency resulting from the lack of Christlike love. <RH, June 9, 1903 par. 3>

Those who think and speak evil of their fellow laborers, opening the mind to false reports, and taking up a reproach against their neighbor, grieve the Spirit of God, and put Christ to open shame. I feel so saddened, so discouraged, by the thought that God's servants are willing to listen to and circulate hearsay. I know that the Holy Spirit will not cooperate with those who, by their criticisms, their evil surmisings, and their hard-heartedness, are helping Satan. God says to them, "Thou hast left thy first love. . . . Repent, and do the first works; or else I will come unto thee quickly." I will not bear long with your perverse spirit, which leads you to cherish envy and evil surmising. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Do not these words, so plain and decided, call for serious thought and earnest study on the part of every one who claims to believe the Word of God? "Thou hast left thy first love." And the dryness and coldness of heart are revealed by a lack of that Christian courtesy, that kindness and tenderness, which is seen in the life of the true Christian. <RH, June 9, 1903 par. 4>

On one occasion, on his way from Bethany to Jerusalem, Christ passed a fig orchard. He was hungry, "and seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon." The tree presented an appearance of fruitfulness, but upon searching its branches, from the lowest bough to the topmost twig, Jesus found "nothing but leaves." It was a mass of pretentious foliage, nothing more. Today Christ comes to his people, hungering to find in them the fruits of righteousness. But many, many, have nothing but leaves to offer him. They have left their first love, and upon them has fallen spiritual blindness, hardness of heart, stubbornness of mind. They pray to God, and present Bible truth to the people; for they are in the habit of doing so; but they have lost that which would make their service acceptable. How blind they are! how defective their service! Boastingly they say, "I am rich, and increased with goods, and have need of nothing." But God says to them, "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." <RH, June 9, 1903 par. 5>

Will God's people accept this reproof? Let them beware of remaining in their present condition; for time is fast passing, and the work that ought to be done is not done. How unlike Christ we are in word and spirit, and in our attitude toward one another! His gentleness should make us "kindly affectioned one to another with brotherly love; in honor preferring one another." As a people who have had great light we stand before God under condemnation unless we fulfill the Saviour's purpose for us, holding fast to him, and allowing him to send through our religious experience a warm current of unselfish love. When we do this, our spiritual strength will show that we are living in close connection with the Life-giver. We shall impart grace for the grace that we receive. <RH, June 9, 1903 par. 6>

A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ come faith, and an unselfish interest in those around him. The selfish desire to be first is quenched. There is no hatred in his thoughts, because there is no hatred in his heart. He has the faith that works by love, and purifies the soul. The refining influence of the Saviour's life refreshes and invigorates his spiritual life. By his loyalty to his brethren he shows that he realizes the value of souls. He can pray with the spirit and with the understanding also. His zeal, his stanch adherence to principle, his devotion to all that is pure, honest, just, and of good report, make him companionable, and helpful to those with whom he associates. <RH, June 9, 1903 par. 7>

Such men are of value with God. If they continue to put their trust in him, they will grow more and more like him. One day they will see God, who declares, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." <RH, June 9, 1903 par. 8>

## **June 16, 1903 *God's Purpose for His People***

### **Mrs. E. G. White**

Paul writes of Christ: "And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." <RH, June 16, 1903 par. 1>

Paul could not speak to the Jewish converts as plainly as he desired regarding the mystery of godliness. Because of their spiritual weakness, their lack of perception, he could not utter the truth, which, could they have heard aright, with intelligent comprehension, would have been to them a savor of life unto life. <RH, June 16, 1903 par. 2>

The fault was not with their instructors, but with themselves. They were dull of understanding. Abundant advantages had been given them. They could have increased in understanding regarding Christ, his work, his power to save to the uttermost all who come to him. But they had not pressed onward and upward, improving their opportunity to learn more and still more of the Saviour. Because they had not received in faith the truths imparted to them, their memory was weak. They could not retain in their minds the truths essential to success in character-building. <RH, June 16, 1903 par. 3>

The apostle calls their attention to their fault in this respect, which had become their spiritual infirmity. Their misconceptions gave them an indistinct view of Christ's power to make his people a praise in the earth. <RH, June 16, 1903 par. 4>

How exactly their condition represents the condition of many of the people of God today, who have had every advantage, every privilege, and who, feeling the burden of God's work, ought to be saying with the whole heart, Here I am, Lord; send me. But in the place of being teachers, as they might be, they themselves can not bear the plain application of the Word of God. They do not discern the value of Bible truth. They are not a strength to the church. Had they thoroughly consecrated themselves to the Lord from their first reception of the truth, surrendering themselves unreservedly to him, and obeying the call, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," they would have walked in the companionship of Christ, learning his lessons, receiving his divine impress. They would have recognized the claims of Christ, and would not have been half Christians and half worldlings, but whole-hearted Christians, believing and practicing the word, enlightened continually, not dwelling on vague generalities, but proclaiming Christ as the Lamb of God, that taketh away the sin of the world. <RH, June 16, 1903 par. 5>

Many who should be far advanced in Christian experience give evidence that they have forgotten the first principles of Christlike service. They are but children in the things of God. Their greatest desire is to carry out their own plans,

while plans that the Lord lays before them they declare can not be followed. <RH, June 16, 1903 par. 6>

In the most definite terms the Lord through Moses set before his chosen people his purpose for them, and the conditions upon which they would be prospered. "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations: and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them."

<RH, June 16, 1903 par. 7>

God calls for men whose hearts are warmed by the love of Christ. He will choose workers from among those who are willing to hear his voice and obey his words. Their capabilities may be limited, but they are loyal; and loyalty is of far more value in God's sight than mere knowledge. <RH, June 16, 1903 par. 8>

God calls for earnest, high-principled men. He will use such men in his service. But he will separate from his work the lukewarm, worldly minded, self-exalted ones. Those who have buried their talents will be replaced by men who will put into wise circulation the means God has placed in their hands. Learning lessons of Christ, these workers will combine patience with diligence. Christ's work will be done. His servants will erect plants in every place in which they can find an opening. On the missionary ground next to our doors,--in the cities around us,--monuments to the truth will be established. By unselfish effort the work of God will be bound off. Humble, devoted laborers will find ways of reaching those who have not had an opportunity to hear the truth. <RH, June 16, 1903 par. 9>

God's Word outlines the work that we are to do. In all parts of the world the gospel is to be preached. God calls for volunteers to engage in his work. The canvassing field is in need of recruits. Those who engage in this work in the spirit of the Master will find entrance to the homes of those who need the truth. To these they can tell the simple story of the cross, and God will strengthen and bless them as they lead others to the light. The righteousness of Christ goes before them, and the glory of God is their rearward. <RH, June 16, 1903 par. 10>

My brother, my sister, it is not enough to fold your hands, and say "I am in the light." Are you walking in the light? Is the genuineness of your profession demonstrated by practical, earnest endeavor? He who works for Christ makes steady advancement. It is the doers of the Word who will be justified before God. "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." <RH, June 16, 1903 par. 11>

To walk in the light is to walk uprightly, perfecting holiness in the fear of the Lord. The path of obedience is the path to heaven. Following it, we follow on to know the Lord. He who walks uprightly walks surely. The law of God is in his heart, and his steps do not slide. He stands firm in Christ. <RH, June 16, 1903 par. 12>

There should be constant growth in spirituality, in righteousness, in sanctification. Every faculty of the being is to increase in usefulness. The mind is to be closely united with the mind of the Redeemer, that when Christ, who is our life, shall appear, we may appear with him in glory. <RH, June 16, 1903 par. 13>

The Christian pilgrim does not yield to the desire to rest. He moves steadily forward, saying, The day is far spent; the night is at hand. This is his motto: "Not as though I had already attained, either were already perfect: but I follow after. . . . I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." <RH, June 16, 1903 par. 14>

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## **June 16, 1903 *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 to 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. <RH, June 16, 1903 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. <RH, June 16, 1903 par. 2>

## **The Canvasser an Evangelist**

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. <RH, June 16, 1903 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.

Mrs. E. G. White. <RH, June 16, 1903 par. 4>  
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## **June 23, 1903 *Our Responsibility in the Present Crisis***

**Mrs. E. G. White**

On us is shining the accumulated light of God's dealings with his people. For our admonition a record has been kept of his reproofs of wrong-doing. We have a knowledge not only of that which he condemns, but of the faithful, commendable work of those who have put their trust in him. The light we may gain from these experiences of God's people in past ages, places upon us in the present crisis a great and solemn responsibility. <RH, June 23, 1903 par. 1>

In the providence of God, a voice has proclaimed his truth in every age. And in this age faithful workers are unitedly to proclaim with no uncertain voice to the world the special message of truth for this time. They are to proclaim this message in accordance with God's plans, not in accordance with human suggestions. <RH, June 23, 1903 par. 2>

God's people are to be of a ready mind, quick to see and to avail themselves of every opportunity to advance the Lord's cause. They have a message to bear. By pen and voice they are to sound the note of warning. Only a few will listen; only a few will have ears to hear. Satan has artfully devised many ways of keeping men and women under his influence. He leads them to weaken their organs by the gratification of perverted appetite and by indulgence in worldly pleasure. Intoxicating liquor, tobacco, the theater and the race-course,--these and many other evils are benumbing man's sensibilities, and causing multitudes to turn a deaf ear to God's merciful entreaties. <RH, June 23, 1903 par. 3>

The human family have become careless and presumptuous. In the place of serving God, they are serving idols. They do not profit by the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [intemperance in eating or in seeking for pleasure], and drunkenness, and cares of this life, and so that day come upon you unawares." God's sentinels are to stand constantly on the watch-tower, faithfully warning the church against the evils that, if allowed to enter, would weaken and injure the flock. <RH, June 23, 1903 par. 4>

Every one whose name is on the church books should clearly understand what union with the church means. It means that you have pledged yourself to serve God. It means that you have fully surrendered self to him, in order that Christ may reign where self once reigned. It means that you have given up the selfish ideas and plans that you cherished for so long, and have yielded your mind to the mind of Christ. It means that your fixed purpose is to be one with God, one with his people; that you will exercise self-denial and self-sacrifice to advance the interests of his kingdom; that you will strive to overcome everything that hinders growth in grace. <RH, June 23, 1903 par. 5>

The Lord leaves in darkness no one who has an ear to hear and a heart to understand. Let every one keep the eye single to God's glory. Be not led astray by the snares of the wicked one. "Let him that thinketh he standeth take heed lest he fall." Let the warnings that God has given in his Word be voiced by the watchmen on the walls of Zion, and heeded by every one in the Master's service. Every case will be tried, every soul proved. Let each one ask, "Am I an evil servant? Do I by precept and example lead other souls in false paths?" Remember that your influence is affecting others for good or for evil. <RH, June 23, 1903 par. 6>

I beseech the members of every church to seek now for the greatest blessing heaven can bestow -- the Holy Spirit. If in faith you seek for a greater measure of God's Spirit, you will be constantly taking it in and breathing it out. Daily you will receive a fresh supply, daily your experience will be enriched by the rich current of God's love. Before you there lie vast fields of truth, vast resources of power. Let your daily prayer be, "Take away, O Lord, what thou dost choose to

take, but withhold not from us thy Holy Spirit." <RH, June 23, 1903 par. 7>

## Preparation for Service

Every true child of God prepares himself for service. Jesus said, "If thou wilt enter into life, keep the commandments." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do, and thou shalt live." These words mean much. Service to God includes all there is of man. The affections must be centered on him alone. <RH, June 23, 1903 par. 8>

As were God's people anciently, so we should be prepared to advance when the cloud rises and moves forward, and to halt when the cloud stops. We must adjust our movements to the guidance of God's Spirit. In the place of following ways of our own devising, we are to co-operate with divinity. Thus we shall be enabled to keep pace with our Leader. <RH, June 23, 1903 par. 9>

In order to be a Christian, it is not necessary for a man to have great talents. The human agent may have no voice in legislative councils; he may not be permitted to deliberate in senates or vote in parliaments; yet he has access to God. The King of kings bends low to listen to the prayer coming from one who desires to do the Master's will. An earnest prayer offered from a sincere, contrite heart is of more value in God's sight than is eloquence of speech. God hears every prayer offered with the incense of faith. His weakest child may exert an influence in harmony with the councils of heaven. It is in answer to prayer that God revives his work. <RH, June 23, 1903 par. 10>

O that the workers at home and abroad could be aroused to stand in their allotted place in the crisis that has come! If all would realize that it is their privilege to be laborers together with God, with what earnestness and devotion they would labor to enlighten the world! They would seize every opportunity to bear the truth into new territory! <RH, June 23, 1903 par. 11>

God says, "Them that honor me I will honor." Let us honor him by joining the ranks of his workers. The Leader of the host of heaven is waiting for human agencies to enlist in his service. He will lead us forth, an exceeding great army, to the conquest of the world. With such a Leader we may gain victory in every conflict. <RH, June 23, 1903 par. 12>

We have no breath to waste in controversy. We are to watch, pray, work, believe, and wait. Let us proclaim the truth in its simplicity, uplifting the Man of Calvary higher and still higher. <RH, June 23, 1903 par. 13>

"The grace of God that bringeth salvation hath appeared to all men [not merely enjoining them by the force of command, but communicating divine knowledge], 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." <RH, June 23, 1903 par. 14>

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## June 23, 1903 Child Training

### Mrs. E. G. White

Fathers and mothers, ask in faith for wisdom to deal with your children in the fear of God. They are a part of your flesh and blood, and have inherited your temperament. When you see them acting as you would act were you not under the control of the Spirit of God, how patiently you should deal with them. Notwithstanding your mistakes and failures, Christ has dealt kindly and patiently with you. <RH, June 23, 1903 par. 1>

If you desire to learn what course to take with your children, make their peculiar temperaments your constant study. All children can not be managed alike. You may need to manage one child differently from the way in which you manage another. Go to God, telling him your perplexity. He will teach you how to deal with human minds. When you learn lessons from the Source of wisdom, when you manifest an earnest desire to save the souls of those who are of your own flesh and blood, when you show a determination not to let them go but to hold on to them, you will be able to bring them up in the fear of God. <RH, June 23, 1903 par. 2>

We have much to learn in regard to child training. When teaching the little ones to do things, we must not scold them. Never should we say, "Why did you not do this?" Say, "Children, help mother do this;" or, "Come, children, let us do this." Be their companion in doing these things. When they finish their work, praise them. <RH, June 23, 1903 par. 3>

Years ago the children in my home were learning how to knit. One of them asked me, "Mother, I should like to know whether I am helping you by trying to do this knitting work?" I knew that I should have to take out every stitch, but I replied, "Yes, my child, you are helping me." Why could I say that they were helping me?--Because they were learning. When they did not make the stitches as they should have made them, I took out every stitch afterward, but never did I

condemn them for their failure. Patiently I taught them until they knew how to knit properly. <RH, June 23, 1903 par. 4>

The mother is the queen of the home. She must not allow her children to treat her as a slave. Many a mother has gone down into the grave with a broken heart, because she made a slave of herself, doing things that she should have taught her children to do. Let every mother teach her children that they are members of the family firm, and must bear their share of the responsibilities of this firm. Every member of the family should bear these responsibilities as faithfully as church-members bear the responsibilities of church relationship. <RH, June 23, 1903 par. 5>

Let the children know that they are helping father and mother by doing little errands. Give them some work to do for you, and tell them that afterward they can have a time to play. <RH, June 23, 1903 par. 6>

Dress your children neatly in simple clothing, and allow them to spend much time out of doors. You can furnish them with cart-loads of sand in which to play. By playing in the sunshine and the fresh air, children will gain health and strength of mind and body. They will be benefited both spiritually and physically. The Lord recognizes every such effort. <RH, June 23, 1903 par. 7>

The spiritual education of the child begins in the home. The mother, as the first teacher, should teach her children how to pray, by having them repeat a simple prayer after her. The Saviour dwells in the homes of those who teach their children to pray for his blessing to rest upon them. The saving power of the grace of God will be given to such fathers and mothers. <RH, June 23, 1903 par. 8>

After the children have learned to write, encourage them to keep a record of the occurrences of the day, noting the points on which they have overcome through the grace of Christ, and also the points on which they have failed. During the evening hour of prayer have a blessed season of confession, and of praise and rejoicing. I am sorry that we do not have more praise services in our homes, sorry that we are so slow to learn to praise him from whom all blessings flow. <RH, June 23, 1903 par. 9>

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## **June 23, 1903 *Importance of Health and Temperance Publications***

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. <RH, June 23, 1903 par. 1>

### **Selling Health Literature**

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. <RH, June 23, 1903 par. 2>

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 treatment of diseases. Tell them this instruction, studied and practiced, 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 co-operate 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 practicing 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. <RH, June 23, 1903 par. 3>

### **Teaching Health Principles by Example**

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 practice 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 left. Let him explain the injurious effect of intoxicating drinks, and of tobacco, tea, and coffee, on the digestive organs and the brain. <RH, June 23, 1903 par. 4>

## **Ministering to the Sick**

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 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 will be his in the diligent performance of his work. <RH, June 23, 1903 par. 5>

## **A Sacred and Important Work**

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 in the truth. Overcome by the blood of the Lamb and the word of your testimony. Discharge faithfully your obligations, looking to God for strength. <RH, June 23, 1903 par. 6>

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 sound 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."

Mrs. E. G. White. <RH, June 23, 1903 par. 7>  
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## **June 30, 1903 Lay Members to Go Forth**

### **Mrs. E. G. White**

There is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God. The time has come when there should be devised every means that can aid in preparing a people to stand in the day of God. We must be wide awake, refusing to let precious opportunities pass unimproved. We must do all that we possibly can to win souls to love God and keep his commandments. Jesus requires this of those who know the truth. Is his demand unreasonable? Do we not have the life of Christ as our example? Do we not owe the Saviour a debt of love, of earnest, unselfish labor for the salvation of those for whom he gave his own life? <RH, June 30, 1903 par. 1>

Many of the members of our large churches are doing comparatively nothing. They might accomplish a good work, if, instead of crowding together, they would scatter into places that have not yet been entered by the truth. Trees that are planted too thickly do not flourish. They are transplanted by the gardener, that they may have room to grow, and not become dwarfed and sickly. The same rule would work well for our large churches. Many of the members are dying spiritually for want of this very work. They are becoming sickly and inefficient. Transplanted, they would have room to grow strong and vigorous. <RH, June 30, 1903 par. 2>

It is not the purpose of God that his people should colonize, or settle together in large communities. The disciples of Christ are his representatives upon the earth, and God designs that they shall be scattered all over the country, in the towns, cities, and villages, as lights amid the darkness of the world. They are to be missionaries for God, by their faith and works testifying to the near approach of the coming Saviour. <RH, June 30, 1903 par. 3>

The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantage; but where there is an opening to obtain a livelihood, let families that are well-grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden of labor for them, and should study how to bring them into the truth. They can distribute

our publications, hold meetings in their homes, become acquainted with their neighbors, and invite them to come to these meetings and Bible readings. Thus they can let their light shine in good works. <RH, June 30, 1903 par. 4>

Let the workers stand alone in God, weeping, praying, laboring for the salvation of their fellow men. Remember that you are running a race, striving for a crown of immortality. While so many love the praise of men more than the favor of God, let it be yours to labor in humility. Learn to exercise faith in presenting your neighbors before the throne of grace, and pleading with God to touch their hearts. In this way effectual missionary work may be done. Some may be reached who would not listen to a minister or a colporteur. And those who thus labor in new places will learn the best ways and means of approaching the people, and can prepare the way for other laborers. <RH, June 30, 1903 par. 5>

A precious experience may be gained by one who engages in this work. He has upon his heart the burden of the souls of his neighbors. He must have the help of Jesus. How careful he will be to walk circumspectly, that his prayers may not be hindered, that no cherished sin may separate him from God. While helping others, such a worker is himself obtaining spiritual strength and understanding, and in this humble school he may become qualified to enter a wider field. <RH, June 30, 1903 par. 6>

Christ declares, "Herein is my father glorified, that ye bear much fruit." God has endowed us with faculties, and has entrusted us with talents, in order that we may use them for him. To every man is given his work,--not merely work in his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Every stone in God's temple must be a living stone, a stone that shines, reflecting light to the world. Let the laymen do all that they can; and as they use the talents they already have, God will give them more grace and increased ability. Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are plainly opened before them. Let all who believe the truth begin to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz, do-nothings. <RH, June 30, 1903 par. 7>

We shall not be stinted for means if we will only go forward, trusting in God. The Lord is willing to do a great work for all who truly believe in him. If the lay members of the church will arouse to do the work that they can do, going a warfare at their own charges, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to stand under the banner of Christ. If our people will act upon the light that is given in these few words of instruction, showing that they sincerely believe the truth which they profess, we shall surely see of the salvation of God. Wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church. When we bring our hearts into unity with Christ, and our lives into harmony with his work, the Spirit that fell on the disciples on the day of Pentecost will fall on us. <RH, June 30, 1903 par. 8>

## **July 7, 1903 *Ye Are the Light of the World***

### **Mrs. E. G. White**

Once a race of slaves amid a nation of idolaters, the Israelites were delivered from bondage, and became a light in the desert. If God's people who lived in the Old Testament dispensation were to shine out brightly upon a world of idolaters, his people who live in this age, having so many more privileges and so much greater light, should shine forth still more brightly, diffusing light everywhere. <RH, July 7, 1903 par. 1>

Wherever you find a Christian, you find a shining light. In word and act he reveals the Light of life. His perceptions are not crusted with selfishness. Not having followed inclination, he does not stubbornly cling to his convictions. He perceives the truth, and is blessed by its sacred influence; he sees the verity of God's Word, and its infinite superiority to everything selfish; he sees the foolishness of following plans of human devising in the place of God's plans. His ability to see these things is from God, and qualifies him to be God's representative, to bear with authority the word of truth to others. He has been converted; he loves God supremely, and his neighbor as himself. <RH, July 7, 1903 par. 2>

### **Shedding Abroad the Light of Truth**

A truly converted man is one whose pen and purse and voice and influence are consecrated to Christ,--one whose affections are rich with tenderness and unselfishness,--one who desires to see the light of truth shed abroad, enlightening the whole world. <RH, July 7, 1903 par. 3>

My brethren and sisters, the precious light of Bible truth, like a lamp that burneth, is to beam forth from you in word and work. Strive to gain a knowledge of God's Word. Stand ready to improve every possible opportunity to do good in behalf of the souls still in the darkness of error. Act your part heartily as unto the Lord in leading the sinful to see the

sin-pardoning Saviour, and to lay their burden of sin at the foot of the cross. When you see them happy in the possession of a heart cleansed from sin and renewed by the Holy Spirit, your joy in the Lord will increase, and you will know that you have not lived in vain. <RH, July 7, 1903 par. 4>

Try it, brethren, try it. Put your whole heart into the Lord's work. As members of Christ's church on earth, consecrate yourselves to him, planning unselfishly to help those that are nigh, and especially those that are afar off. Place yourselves in the channel of light, in order that through you light may shine to souls in darkness. Of all who do this work Christ says, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <RH, July 7, 1903 par. 5>

## **A Broadening Work**

The light of truth is to shine to the ends of the world. Greater and still greater light is beaming with celestial brightness from our Redeemer's face upon his representatives, to be diffused throughout the darkness of a benighted world. As laborers together with him, we should pray for the sanctification of his Spirit, in order that we may shine more and more unto the perfect day. <RH, July 7, 1903 par. 6>

God has qualified his people to enlighten the world. He has entrusted men with faculties that adapt them to extend and accomplish a work that will encircle the whole world. Sanitariums, schools, printing offices, and kindred facilities are to be established in all parts of the earth. Our work has not been finished, neither at home nor abroad. In foreign countries many enterprises that require means must yet be begun and carried forward. The establishment of sanitariums for the care of the sick and suffering, is just as necessary in the "regions beyond" as in America. Let all do their best, making their boast in the Lord, and blessing others by their good works. <RH, July 7, 1903 par. 7>

## **The Result of Unselfish Service**

Christ co-operates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually. The weary will be refreshed, the sick will be restored to health, and the sin-burdened will be relieved. In far-off countries thanksgiving will be heard from the lips of those whose hearts have been turned from sin to righteousness. By their songs of grateful praise a testimony will be borne that will win other souls to the truth. <RH, July 7, 1903 par. 8>

## **A Great Work**

The conversion of souls to God is the greatest work, the highest work, in which human beings can take part. In this work, God's forbearance, his unbounded love, his holiness, his power, are revealed. Every true conversion glorifies him, and causes the angels to break forth into singing. Mercy and Truth have met together; Righteousness and Peace have kissed each other. <RH, July 7, 1903 par. 9>

Upon every truly converted soul--every one who believes in Christ as the world's Redeemer--God has laid the obligation of co-operating with him who gave his life for a perishing world. To every one who is in ease in Zion, he says, Arise, and put your shoulder to the wheel. Bear spiritual burdens. Clear the atmosphere of your soul, in order that the Sun of Righteousness may shine forth through you to the people of other tongues, revealing to them a living, testing truth. Let your light so shine that those who are perishing in their sins may learn of God's goodness, mercy, and love. <RH, July 7, 1903 par. 10>

The light of the truth for this time is now shining upon the cabinets of kings. The attention of statesmen is being called to the Bible,--the statute-book of the nations,--and they are comparing their national laws with its statutes. As representatives of Christ, we have no time to lose. Our efforts are not to be confined to a few places where the light has become so abundant that it is not appreciated. With unmistakable clearness the light of truth is to be revealed to many people and nations and tongues. The publications containing present truth are to be translated into many languages. <RH, July 7, 1903 par. 11>

## **Christ's Witnesses**

We are a spectacle to worlds unfallen, to angels, and to men. "Ye are my witnesses," Christ says. We should know individually and be able to tell others that every promise of God is true. It is by bearing a straightforward testimony in



word and work, that we are counted as true, faithful witnesses for Christ. <RH, July 7, 1903 par. 12>

My brethren and sisters, God now calls upon you to consecrate yourselves to him in willing obedience. He calls upon you to proclaim his law with fearlessness, with the intelligence with which those whose hearts are sanctified by the truth ever reveal this truth to others. The third angel's message is now to be proclaimed in every land. It is to be borne to English-speaking people, and to those of every other language. Let believers, as active recipients of God's blessing, diffuse the light of his truth to every nation, kindred, tongue, and people, in obedience to the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." We are not half awake to the importance of this commission. May God place the burden of the proclamation of the message upon his people now, just now, is my prayer. <RH, July 7, 1903 par. 13>

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## July 14, 1903 *Sowing Beside All Waters*

### Mrs. E. G. White

By invitation I attended the meeting held at Healdsburg in connection with the closing of the school year, May 29, 1903. I was glad to learn that teachers and students had united in dispensing with the wearisome and profitless exercises that usually attend the closing of a school, and that the energies of all, to the very close, were devoted to profitable study. <RH, July 14, 1903 par. 1>

On Friday morning the certificates were quietly handed to those who were entitled to them, and then students and teachers united in an experience meeting, in which many recounted the blessings that they had freely received from God during the year. <RH, July 14, 1903 par. 2>

On Sabbath morning I spoke to a large audience in the commodious meeting-house of the Healdsburg church. The students and teachers were seated in front, and I was blessed in presenting to them their responsibility as laborers together with God. The Saviour calls upon our teachers and students to render efficient service as fishers of men. <RH, July 14, 1903 par. 3>

In the evening a large audience assembled in the church to listen to a musical program rendered by Brother Beardslee and his pupils. Good singing is an important part of the worship of God. I am glad that Brother Beardslee is training the students, so that they can be singing evangelists. <RH, July 14, 1903 par. 4>

I was much pleased with what I saw of the school. During the past year it has made marked progress. Both teachers and students are reaching higher and still higher in the spiritual life. During the past year there have been remarkable conversions. Lost sheep have been found and brought back to the fold. <RH, July 14, 1903 par. 5>

For some months we have been planning to hold grove meetings near St. Helena, Calistoga, and other places in the Napa Valley. The first one was held on Sunday, June 7, in the Hot Springs Park, at Calistoga. The conference lent us some folding chairs. The members of the Calistoga church are anxious to carry the truth to those who have not heard it, and they made thoughtful preparation for the meeting. We were confident that open-air meetings would be the means of reaching some who would not attend a service held in a church. And thus they have proved. <RH, July 14, 1903 par. 6>

Although the day was oppressively warm, a goodly number were present at the meeting. The Lord gave me much freedom in speaking. The people seemed to enjoy the meeting very much, and an appointment was given out that meetings would be held in the same place the following Sabbath and Sunday. Our people gathered early Sunday morning, and spent the day together in the grove. A larger number were present on the second Sunday than on the first. <RH, July 14, 1903 par. 7>

We expect to continue these open-air meetings. I believe that by them much good will be accomplished. The next one is to be held near St. Helena, if a suitable place can be found. <RH, July 14, 1903 par. 8>

We desire to do all we can to warn those around us of the soon coming of the Saviour. My heart is drawn out to those who know not the truth for this time. <RH, July 14, 1903 par. 9>

I hope soon to speak in the Soldiers' Home at Yountville, a place about eleven miles from here. In this Home there are more than eight hundred veterans, who are cared for by the State. For several months a company of workers from the Sanitarium church has been going there every other Sabbath to hold a song service. At first only a few of the soldiers attended the service, but now there are from seventy-five to one hundred in attendance. <RH, July 14, 1903 par. 10>

Sometimes a thirty-minute talk on a Bible subject is given. At a meeting a few weeks ago the soldiers were asked if they would like to have a short Bible study after the song service. About a dozen said that they would; but when the time came to hold the study, more than fifty remained. <RH, July 14, 1903 par. 11>

Last Sabbath an intelligent-looking man in the Home said to one of the workers, "Before you came here to sing for

us, I spent nearly all my time in drinking and carousing with my companions. But since you have been coming, I have found a better way of spending my time. I have given up liquor drinking, and am reading "The Desire of Ages." <RH, July 14, 1903 par. 12>

A few weeks ago about twenty of the children from our church school here went to the Home to sing for the soldiers. They had been carefully trained by their teacher, and they sang well. The soldiers were greatly pleased, and asked that the children come again. <RH, July 14, 1903 par. 13>

Reading-matter is freely distributed to the soldiers. Many are interested, and those in charge of the Home recognize the good work that is being done. This work must be carried forward. The Lord looks with loving pity upon the aged men in such institutions. I fully believe that many who are now indifferent will be won to Christ. <RH, July 14, 1903 par. 14>

## Opportunities for Service

God expects those who claim to be his children to bring others to him. I wish that all our people could see the many doors that are opening before them. Beside all waters the seeds of truth are to be sown. To all the world -- to every nation and kindred and tongue and people -- the message is to be proclaimed. If those who have received the light of present truth would have 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 him, they will use every power of mind and body to his glory; and his work will make rapid advancement. <RH, July 14, 1903 par. 15>

The things that concern our eternal welfare are now to absorb our attention. We can not afford to give heavenly things the second place. Christ says, "Seek ye *first* the kingdom of God, and his righteousness; and all these things shall be added unto you." <RH, July 14, 1903 par. 16>

## A Closing Work

As I hear of the terrible calamities that from week to week are taking place in the world, I ask myself, What do these things mean? Are they permitted to come to arouse those who are transgressing the law of God? The most awful disasters, by fire and flood, are following one another in quick succession. The judgments of God are in the land. They speak in solemn warning, saying, "Be ye also ready; for in such an hour as ye think not the Son of man cometh." <RH, July 14, 1903 par. 17>

There are many, many in our churches who know little of the real meaning of the truth for this time. I appeal to them 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 sought their soul's salvation will soon make the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved"! <RH, July 14, 1903 par. 18>

We are living in the closing scenes of this earth's history. Prophecy is rapidly fulfilling. The hours of probation are fast passing. We have no time -- not a moment -- to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works, "My Lord delayeth his coming." Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent, and flee from the wrath to come. Let us arouse them to immediate preparation; for we little know what is before us. Let ministers and lay members go forth into the ripening fields. They will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth, and who will devote their lives to winning souls to Christ. <RH, July 14, 1903 par. 19>

## Homeward Bound

The Lord is soon to come, and we must be prepared to meet him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is coming soon, and we must be ready and waiting for his appearing. O how glorious it will be to see him, and be welcomed as his redeemed ones! Long have we waited, but our faith is not to become weak. If we can but see the King in his beauty, we shall be forever and forever blessed. I feel as if I must cry aloud, "Homeward bound." We are nearing the time when Christ will come with power and great glory, to take his ransomed ones to their eternal home. <RH, July 14, 1903 par. 20>

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### **Mrs. E. G. White**

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." <RH, July 21, 1903 par. 1>

"As I have loved you." The crowning act in the sacrifice of love was yet to come. Soon, in the scenes of the Saviour's betrayal, trial, and crucifixion the disciples were to see the measure of his love. They were to see him hanging on the cross in dying agony, bearing the sins of the world. In this, and in his resurrection and ascension, they were to see a love so broad and deep that all doubt as to the meaning of the new commandment would be swept away. The knowledge of the Saviour's matchless love for them was to bind them heart to heart, preparing the way for the Lord to anoint them with his Spirit. United by this love, they were to go forth to witness with convincing power to the divinity of their Leader. And their Christlike love for one another was to be the sign of their discipleship. <RH, July 21, 1903 par. 2>

How much of this love have we shown for one another? Might we not better begin without delay to love one another as Christ has loved us? Would we not then be a power for good in the world? "By this shall all men know that ye are my disciples, if ye have love one to another." <RH, July 21, 1903 par. 3>

"As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." <RH, July 21, 1903 par. 4>

### **Weakening the Influence of Truth**

I wish to speak of some things that have been represented to me as taking place in assemblies of God's people. Some have taken offense at things entirely unworthy of notice, and have dishonored God by giving way to the feelings of the unsubdued heart. They have misinterpreted the truth, and weakened its influence. They have strengthened Satan's kingdom; for church-members who speak words that stir up strife are doing Satan's work much more effectively than his own subjects. <RH, July 21, 1903 par. 5>

O my brethren, why are you so easily irritated? Why do you so readily separate from one another? Do you realize that your hasty words are written in the books of heaven, to receive the same punishment as the words of the profane man? The same spirit that led him to swear led you to speak words that stirred up strife in the assembly of God's people. Remember that by your words you shall be justified, and by your words you shall be condemned. <RH, July 21, 1903 par. 6>

O that those who are proclaiming the most solemn message ever given to the world would realize how greatly their influence is weakened when they are suspicious of their brethren, when they allow angry words to pass their lips! The displeasure of God rests upon every one who speaks harsh, unkind words. Nothing so dishonors the Lord Jesus as a readiness on the part of church-members to take offense when something occurs to displease them. The conversion of unbelievers depends on the distinctness with which Christ is revealed in the lives of believers. When our hearts are filled with love and compassion, when our conduct toward one another is marked by Christlike tenderness and courtesy, then our words will have power to convict souls. <RH, July 21, 1903 par. 7>

### **"That They All May Be One"**

The Holy Spirit is to rest upon God's children. This is the Lord's will and plan. But this can never be until they seek for unity, forgetting self in the desire to extend his kingdom. The Saviour's prayer for his followers is, "Sanctify them through thy truth: thy word is truth. As thou hast 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. 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." <RH, July 21, 1903 par. 8>

"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." <RH, July 21, 1903 par. 9>

It is the unity of Christ's followers that convinces the world that God has indeed sent his Son to die for sinners, to make them partakers of his perfection, changing the sinful heart, and forming the character after the divine likeness. Christ declares, "There shall be one fold, and one shepherd." He came to our world to live the life that was to be the pattern for all his children. He came to reveal the love that was to bind them heart to heart. And he made unity the badge of their discipleship. <RH, July 21, 1903 par. 10>

## Our Trust

God's people are to be united in the accomplishment of one great work. They are to make a combined effort of consecration. By a tender, respectful regard for one another, they are to cherish the influence that works for the recovery of sinners. As good soldiers of the cross they are to strive to win sinners to loyalty. Righteous principles gain more and more power over the life as their influence is allowed to soften and subdue the natural, untamed disposition. This is the mystery of godliness. <RH, July 21, 1903 par. 11>

We are living in the testing time. God is proving his people, to see who are worthy of admittance into his family. He desires his followers to carry out the instruction contained in the seventeenth chapter of John. The practice of this instruction is to begin in the home. God measures church-members by what they are in the home. When Christ's words are obeyed in the home, the influence extends to the church. Grieve not the Spirit of God from your home by an unchristlike course of action. Work the works of Christ in the home. Then your lamp, burning brightly and clearly, will give light to those in darkness. Have you accepted your trust? Does your light so shine before men that they, seeing your good works, glorify your Heavenly Father? <RH, July 21, 1903 par. 12>

Parents should make the Word of God their study. Their first work should be to interest their children in the holy, uplifting truths of this Word. Then in turn the children will become instruments in the Lord's hands for interesting and instructing others. Thus the truth works with power to win souls to Christ. <RH, July 21, 1903 par. 13>

## Enlarging God's Kingdom

Those who accept the truth are pledged by their baptismal vows to live the truth before the world. As soon as men and women come to a knowledge of the truth, they are to use their powers in shedding abroad the light of the glorious gospel of Christ. God wants his people to be light-bearers. As Christians multiply their talents by use, the church becomes the light of the world. <RH, July 21, 1903 par. 14>

A living church is a working church. It is the do-nothing position of those who profess to be converted that robs the church of its vitality. Souls are to be saved, and those who claim to know the truth, yet who do not make any effort to win sinners to Christ, will sooner or later be revealed as spiritual dwarfs. God calls for workers who will unite their varied gifts in laboring for him. His people must show missionary courtesy, missionary hospitality, missionary zeal. He has grace for every worker. <RH, July 21, 1903 par. 15>

God's servants are to make use of every resource for enlarging his kingdom. The apostle Paul, a faithful steward of the grace of God, declares that it is "good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications, prayers, intercessions, and giving of thanks, be made for all men." And James says, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Every member of the church is pledged to unite with his brethren in giving the invitation, "Come; for all things are now ready." Each is to encourage the other in doing a whole-souled work. Earnest invitations will come from a living church. Thirsty souls will be led to the water of life. <RH, July 21, 1903 par. 16>

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## July 28, 1903 *Our Work at the Nation's Capital*

"Elmshaven," Sanitarium, Cal., July 5, 1903.

My Dear Brethren and Sisters in America: For some time I have been strongly impressed that decided efforts should be put forth to proclaim the testing truths of the third angel's message in the city of Washington, the capital of the American nation. It is a sad thing that our record stands as it does, showing so little accomplished in this city. If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of this nation. Those who act a prominent part in framing laws for the nation should understand what is written in the law of God, which lies at the foundation of all right laws. <RH, July 28, 1903 par. 1>

There has been on the part of our people a great neglect of stewardship. God has looked with displeasure on the neglect that has been shown to this city. He has given us the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things

whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the word." <RH, July 28, 1903 par. 2>

O, how much we lose by failing to do as Christ has instructed us to do! In the first chapter of Acts are recorded special directions that Christ gave to his disciples in regard to proclaiming the gospel. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But 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. <RH, July 28, 1903 par. 3>

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." <RH, July 28, 1903 par. 4>

After this the disciples were filled with holy boldness; for had they not the assurance that Jesus would be with them always? They knew they had a Friend at court. <RH, July 28, 1903 par. 5>

"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." <RH, July 28, 1903 par. 6>

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. <RH, July 28, 1903 par. 7>

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven . . . Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." <RH, July 28, 1903 par. 8>

In the days of the apostles, Jerusalem was a great center of influence, and in this place light from heaven was to shine in its most powerful rays upon the Lord's witnesses who were to bear the gospel message. <RH, July 28, 1903 par. 9>

Read the whole of the second chapter of Acts, and see if you are not convinced that there has been a decided failure to understand that one of our first duties is to make at the nation's capital a special representation of the truth for this time. Why did we so long pass by Washington, neglecting to establish one signal memorial in this city? Let us determine that we will no longer be unfaithful stewards of this part of the Lord's vineyard. <RH, July 28, 1903 par. 10>

Our brethren in Washington have been favored in finding properties suitable to use in carrying on various lines of our work. This is a fulfillment of the light given me, that in different sections of the country we should be able to secure, at low prices, properties that could be utilized for our institutional work. In Washington a few months ago a meeting-house, in good condition, and admirably adapted to the needs of our work, was offered for sale at a price much below its first cost, and was purchased by our people there. I am glad that this church is so nearly paid for. <RH, July 28, 1903 par. 11>

Since medical missionary work, when carried on as God has appointed, is indeed the helping hand of the third angel's message, we should without delay take advantage of the favorable openings for beginning this work in the vicinity of Washington. If there is one place above another where a sanitarium should be established, and where gospel work should be done, it is in this city. We can not estimate how great an influence would have gone forth from Washington in favor of the truth had a sanitarium been established there twenty years ago. <RH, July 28, 1903 par. 12>

Our printing plant in Battle Creek is to be moved. In searching for a favorable place for this institution, let our brethren investigate the advantages that might be gained by a removal to Washington. Our publishing house should be situated where its influence will accomplish the most in the promulgation of truth. The Lord will guide us in the selection of a place for this institution. We will let him work out his purposes. <RH, July 28, 1903 par. 13>

Above all other places, the capital of our nation should now have an opportunity to hear the message for this time. Satan is working there against Jehovah with all his might. I present this to you as a matter that is stirring me mightily. One thing is certain, we shall not be clear unless we at once do something in Washington to represent our work. I shall not be able to rest until I see the truth going forth from this place as a lamp that burneth. We are many years behind in giving the message of warning in this city. Again and again the Lord has presented Washington to me as a place that has been strangely neglected. In looking through my diaries, I have found some things that I wrote more than twelve years ago in regard to the work in Washington, and the necessity of establishing there some memorial for God. The following was written March 12, 1891:-- <RH, July 28, 1903 par. 14>

"Nearly the entire day I have been entertaining visitors who desired counsel. Brother Robinson, superintendent of the New York and Washington district, came in company with Brother Wright to consult with me in regard to the advisability of building a church in Washington, D. C., combining a church, a mission home, and a reading-room in one building, to cost probably twenty-five thousand dollars. They proposed to invite our brethren all over the field to give one hundred dollars each toward this enterprise. <RH, July 28, 1903 par. 15>

"When we were in Washington during the week of prayer, I had made a similar suggestion to Elder Washburn, saying that as the situation appeared to me, important interests should be established in this city. I could see no better way of letting the light shine forth from the very seat of government, the capital of the nation. It seems strange that some memorial of present truth has not been established there before. I advised that a meeting-house be built. <RH, July 28, 1903 par. 16>

"The brethren of the Washington City church are poor, and while they will do all that they can, they are not able to carry the whole burden. The church must be located in a desirable part of the city. The purchase of a suitable lot and the erection of a plain but large, well-ventilated, and skillfully constructed building--something that will stand as an object lesson of neatness and thoroughness--will require a considerable sum. <RH, July 28, 1903 par. 17>

"Other visitors came in, and I closed this interview in regard to the work in Washington." <RH, July 28, 1903 par. 18>

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In my diary of 1889--fourteen years ago--I find precious matter in regard to entering new fields. I will quote a few paragraphs:-- <RH, July 28, 1903 par. 19>

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investment of large sums of money 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. . . . <RH, July 28, 1903 par. 20>

"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. <RH, July 28, 1903 par. 21>

"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? . . . <RH, July 28, 1903 par. 22>

"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.' <RH, July 28, 1903 par. 23>

"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. . . . <RH, July 28, 1903 par. 24>

"There is a great work to be done. All around us are souls perishing in sin. Are we doing what we can to save them? The commission given to the disciples is given to us, and to us also is promised the power promised to them,--the power that they received on the day of Pentecost, when, like a rushing, mighty wind, the Holy Spirit came down and filled the room in which they were sitting. Under the influence of this power, they went everywhere, preaching the word, and thousands were converted." <RH, July 28, 1903 par. 25>

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What a work might have been accomplished, if we had done our duty years ago! Can we stand clear in the sight of God, if we now fail of understanding our duty? The Lord calls on us to awake to a realization of the opportunities presented before us to let our light shine in the city of Washington, by establishing there memorials that will hasten forward the proclamation of the third angel's message to every nation, kindred, tongue, and people. <RH, July 28, 1903 par. 26>

Let us take hold of the arm of infinite power. Let us walk humbly before God, but let us be giants in meeting discouragement and difficulty. We must have increased faith. Let us praise God. He is our strength, our shield, and our defense, our front-guard and our rearward.

Ellen G. White. <RH, July 28, 1903 par. 27>

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**August 4, 1903 *Our Duty Toward the Lord's Institution***

## Mrs. E. G. White

I have a proposition to make to my brethren and sisters in regard to the stock that we have in the Review and Herald Publishing Company. The money that we invested in this institution was given to the work of the Lord. It was intelligently and wisely consecrated to a sacred work. Were it possible for me now to withdraw the offering that I made in former years to the Lord's instrumentality for the publication of the truth, would I do it?--Never, never, never! Instead, I will make additional investments as soon as the work is reorganized, so that its original purposes may be more perfectly fulfilled. <RH, August 4, 1903 par. 1>

Let the publishing work be moved from Battle Creek. The lawyers will make no trouble unless our own people stir them up to create difficulties. I appeal to our brethren who love the advent message and the institutions established to promulgate this message, to use their influence and means to sustain and help forward every movement being made to place the first and largest publishing house that we have, in such a position that it will be as a city set on a hill. <RH, August 4, 1903 par. 2>

Let us take our position firmly and loyally on the side of the men who are laboring to follow the light given from the Lord, and to work out the matter as proposed by the General Conference. Let us give no place to the selfish plans or selfish motives that may suggest themselves in connection with this work. <RH, August 4, 1903 par. 3>

Why should any one try to hinder the moving of our publishing work to one of the world's great centers of influence? Why should men demand the return of their investment in stock if this is done? If God had not first given us the money, we could not have purchased the stock. The money invested in the Review and Herald is God's money, and those who have placed it there should allow it to remain. Should any one plead necessity as a reason for withdrawing his stock, I could plead necessity also--and I might say that my necessity is real. But should I withdraw my gift from the altar, I could not expect the blessing of God to rest upon me. If it were possible to do so, I would not remove one dollar of the money that I invested in the office of publication. I placed the money there when the office needed it, and now, in view of the great loss that the institution has sustained, God forbid that I should, for selfish advantage, do anything that would cripple the work, or that would open the way for lawyers to make their power felt. <RH, August 4, 1903 par. 4>

When the publishing house is established away from Battle Creek, I shall do all in my power to build it up, and to encourage those connected with it to carry forward the work of the Lord, exalting the principles of right higher and still higher. <RH, August 4, 1903 par. 5>

The office will not be able to pay high wages to the workers; for to start the work in a new place will mean great expense. Let the workers maintain the simplicity of Christ. Let them practice self-denial, bearing the cross after Jesus. I call upon them to think of the loss that the publishing house has sustained, and to share in its affliction. If they do this, they will gain a precious experience. Let them do what they can to help. <RH, August 4, 1903 par. 6>

Let no one connect himself with the publishing house to gain advantage for himself. If those who enter the employ of this institution from this time forward do so with a determination to help rather than to be helped, the books of heaven will bear witness to their unselfish action. <RH, August 4, 1903 par. 7>

Let us do what we can to set the publishing house on its feet again. Let our people everywhere show a liberal spirit. In past years our brethren throughout the field have done a noble work by lending their means to our publishing institutions. Let this good work continue. The time to help in the work is when earnest efforts are being made to put the work on a right basis. <RH, August 4, 1903 par. 8>

For years the Review Office held my note for several thousand dollars invested in the issue of books. Since the fire I have made special efforts to pay the last of this, and I shall endeavor to place money on deposit in the institution. Brethren, this is a time to show who are the true friends of the publishing work. Let no one endeavor to withdraw his stock from the Review and Herald. It would not be right to do this. The money that we invested in stock was the Lord's gift to us, and our gift to the institution. Shall we not now do a work that bears the approval of God? Let us bring the principles of the gospel into practice. Let your religion speak, saying, The money in the office of publication is a gift that I made to the institution, and I do not feel at liberty, now that disaster has come to the institution, to withdraw my gift. Wrongs have been done in the institution, but it is not my place to mete out punishment. The Lord has taken this matter in his own hands. I must do all that I can to place the institution on vantage ground. <RH, August 4, 1903 par. 9>

God's love will be bestowed on his people if they will do as Jesus did, if they will deny self and lift the cross. Christ took our infirmities, and we are to bear one another's burdens. We read of Christ, "When he saw the multitudes, he was moved with compassion on them." These words are the key to his life-work. We are to reveal in our lives the compassion that he revealed. <RH, August 4, 1903 par. 10>

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## August 11, 1903 *An Open Letter*

Sanitarium, Cal., July 5, 1903.

My Dear Brethren: Our people far and near need to ask themselves how the Lord regards their neglect of important centers in America. There are many places in this country in which the truth has never been proclaimed. Many years ago there should have been a sanitarium in Washington, D. C. But men have chosen their way in many things, and the places to which the truth should have found entrance, by the establishment of medical missionary work, have been neglected. <RH, August 11, 1903 par. 1>

The Lord has opened this matter to me decidedly. The publishing work that has been carried on in Battle Creek should for the present be carried on near Washington. If after a time the Lord says, Move away from Washington, we are to move. We are pilgrims and strangers in this earth, seeking a better country, even a heavenly. When the Lord tells us to move, we are to obey, however inconvenient and inconsistent such a command may seem to us to be. <RH, August 11, 1903 par. 2>

How shall we answer to God, I ask, for failing to proclaim the truth for this time in the capital of our nation? A representation should have been made there of our truth that would favorably have impressed those who have so much to do with framing the nation's laws. <RH, August 11, 1903 par. 3>

Why have not those who have taken a leading part in medical missionary work been burdened to carry to Washington the message of temperance in eating, drinking, and dressing? There would have been less difficulty in giving the message in this place than in some other places. <RH, August 11, 1903 par. 4>

There are many places that need gospel medical missionary work. Plants should be made in these places. God designs that our sanitariums shall be a means of reaching high and low, rich and poor. They are to be so conducted that by their work attention will be called to the message that God has sent to the world. Many will not heed the call of mercy; nevertheless it is to be given to all, that whosoever will may come to the water of life and drink. <RH, August 11, 1903 par. 5>

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." <RH, August 11, 1903 par. 6>

The truth for this time is to be proclaimed in all parts of the world. If men and women fail to act their part, God will give voices to the stones, and they will proclaim the warning. <RH, August 11, 1903 par. 7>

May God help us to give the stirring message for this time. We have no time now to amuse ourselves with the enemy's sophistry, or to apologize for his work. My brethren, keep off Satan's ground. Do not tamper with what you ought to denounce firmly and boldly in words the meaning of which can not be mistaken. If you tempt Satan to tempt you, you will most assuredly be deceived by his reasoning. If you tamper with that which you ought to denounce, you will fall victims to your own ignorance and folly. <RH, August 11, 1903 par. 8>

God's Word portrays the fate of those who receive not his warnings. They receive not the love of the truth that they might be saved. "For this cause God shall send them strong delusion, that they should believe a lie." Retribution for past sins comes upon them. Their feet are so entangled in inconsistencies that they can not discern at what they stumble. <RH, August 11, 1903 par. 9>

The gospel of Christ Jesus is of heavenly force. The message for this time is a most decided one. I call upon those to whom God has entrusted his work not to link their arms in the arm of Satan. Do not allow him to make a confidant of you. Keep away from his specious devices. We have great and solemn truths to give to the world, and they are to be proclaimed in no hesitating, limping style. The trumpet is to give a certain sound. Some will come to hear the strange message out of curiosity; others, with a longing to receive true knowledge, asking the question, "What shall I do that I may inherit eternal life?" <RH, August 11, 1903 par. 10>

Thus men came to Christ. And mingling with his hearers were angels in the form of men, making their suggestions, criticizing, misapplying, and misinterpreting the Saviour's words. Christ presented the truth in the form of parables. This was the only way in which he could rebuke sin without causing personal offense. <RH, August 11, 1903 par. 11>

In this time evil angels in the form of men will talk with those who know the truth. They will misinterpret and misconstrue the statements of the messengers of God. <RH, August 11, 1903 par. 12>

The question is asked, Why is it that hearts are not moved by the proclamation of the gospel of Christ?--It is because Satan is linked up with the religionists of today. Good seed is sown in the hearts of the hearers, but the soil was not prepared, and the seed does not spring up to bear fruit. The enemy comes with his suggestions and insinuations, and the words of life that were spoken lose their force. <RH, August 11, 1903 par. 13>

Many will hear the message, but will refuse to heed; nevertheless the warning is to be given to all in clear, plain



tones. Not only is the truth to be presented in public assemblies; house-to-house work is to be done. Let this work go forward in the name of the Lord. Those who engage in it have the heavenly angels as their companions. They will resist the attacks made by the enemy on those who are co-operating with God. <RH, August 11, 1903 par. 14>

Christ has a message to give to the world through his messengers, which, if received, would change the character of society entirely. The wilderness of thorns and thistles would be changed into a garden of beautiful flowers and fruit-bearing trees. <RH, August 11, 1903 par. 15>

Christ has laid down the conditions of acceptable service. "He that loveth his life shall lose it," he says; "and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." <RH, August 11, 1903 par. 16>

It is Christ's method of serving that is of value in God's sight. The service of those who serve in the world's way is worthless; for it is all for self. The selfishness of human nature takes control. They do not serve as Christ has given them example. <RH, August 11, 1903 par. 17>

Let us study the life and death of Christ. Let us do all in our power to work out the plan of God. What tongue can tell, what pen unfold, the mighty results of looking to Jesus and living his life! How few of those claiming to be Christians have any real right to that sacred name! <RH, August 11, 1903 par. 18>

Satan watches eagerly to find Christians off their guard. O that the followers of Christ would remember that eternal vigilance is the price of eternal life! Many have a slumbering faith. Unless they are invigorated, revived, quickened into action, their souls will be lost. <RH, August 11, 1903 par. 19>

Self must die, and Christ must be enthroned in the heart as all and in all. The thoughts must be stayed on him. Then the life will be an honor to his name. The soul will receive power from on high to resist Satan's specious devisings. <RH, August 11, 1903 par. 20>

Have Seventh-day Adventists forgotten the warning given in the sixth chapter of Ephesians? We are engaged in a warfare against the hosts of darkness. Unless we follow our Leader closely, Satan will obtain the victory over us. <RH, August 11, 1903 par. 21>

"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. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Ellen G. White. <RH, August 11, 1903 par. 22>

## **August 11, 1903 Words of Counsel**

Healdsburg, Cal., July 6, 1903.

My Dear Brethren and Sisters: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?" <RH, August 11, 1903 par. 1>

"But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God?" <RH, August 11, 1903 par. 2>

Will not the brethren and sisters of the Battle Creek church, and of the churches in every other place, remember that they are working as for eternity? Will not they obey the injunctions of God's Word, the teachings of which are to be brought into the life-practice as spiritual food? <RH, August 11, 1903 par. 3>

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Ellen G. White. <RH, August 11, 1903 par. 4>

## August 20, 1903 A Worldwide Message

**Mrs. E. G. White**

God has a controversy with those of His people who have means bound up in homes and in land or in speculation. He calls upon them to put this means into circulation in His cause, that it may do its work of preparing the way for the coming of Christ. How heavy the weight of guilt resting on those who fail to do all in their power to extend the kingdom of God in our world! <RH, August 20, 1903 par. 1>

We are living in the last days of this earth's history, and to all who claim to believe the truth comes the call, "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." <RH, August 20, 1903 par. 2>

Believers are not to colonize in any place. It is a sin in the sight of God for those who know the truth to settle down as has been done in Battle Creek, and then refuse to see that the time has come to change the base of operations, because there are other parts of the vineyard in need of help. <RH, August 20, 1903 par. 3>

As the Lord has presented these things before me, I have presented them to those for whom they were given. The stand that has been taken against God's plain warning may make it very hard to move away from Battle Creek. But I give the warning that just as surely as men stand in the way of God's providence, so surely will the rod of His providence fall again in Battle Creek. <RH, August 20, 1903 par. 4>

Money is tied up in Battle Creek that is greatly needed in the Southern field and in other needy places. Many years have passed since the word of the Lord came to us, "Go ye therefore, and teach all nations." Why is there such a determined refusal to obey this word? Clearly and distinctly are the directions given. "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." <RH, August 20, 1903 par. 5>

The principles of truth were given by Christ, not to bless a few places only, as those who have lost their first love seem to think, but to bless every place. The world is to hear the message, and every year's delay makes the work more intricate and dangerous. <RH, August 20, 1903 par. 6>

The Lord will put new, vital force into His work as human agencies obey the command to go forth and proclaim the truth. A class will be reached whose senses are not blinded, and they will discern the signs of the times. They will be alarmed at the failure to obey the word of the Lord, and will establish the truth in many places. A work now left undone will be carried forward. He who declared that His truth would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound. The truth will be criticized, and scorned, and derided; but the closer it is examined and tested, the brighter it will shine. <RH, August 20, 1903 par. 7>

### A Revival of the Old Truths

The old truths, given us at the beginning, are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. But the Lord will raise up men of keen perception, who with clear vision will discern the intrigues of Satan, and will give these truths their proper place in the plan of God. <RH, August 20, 1903 par. 8>

Christ came to implant in the minds of men the great truths of which few knew the value. The Jewish nation had discarded truth for tradition. Christ declared to them, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men." <RH, August 20, 1903 par. 9>

He spoke as one having authority, and not as the scribes, in a hesitating, uncertain manner. With calmness and power He proclaimed the living principles of truth, making them more forcible by His manner of presenting them. He could read and understand the policy of Satan,--his desire to cover truth with the rubbish of superstition and tradition. He rescued truth, and gave it to the world, clothed with more than its original glory and luster. <RH, August 20, 1903 par. 10>

At this time there is need of men of sharp spiritual eyesight, who can discern truth from error. The first, second, and third angels' messages are to be proclaimed with no faltering hesitancy, but with power from on high. We know in whom we have believed. We know that as we obey His word to us, He will give to our words power that will convict and convert souls. <RH, August 20, 1903 par. 11>

**To Every Man His Work**

Each one has been given his work. Let no one be anxious to investigate the work of another. To such ones Christ says, as He said to Peter, "What is that to thee? follow thou Me." <RH, August 20, 1903 par. 12>

"Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He said, When He ascended up on high, He led captivity captive, and gave gifts unto men. . . . And 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." <RH, August 20, 1903 par. 13>

God's servants are to labor in perfect harmony. Contention brings alienation and strife and discord. I am instructed that our churches have no need to spend their time in strife. When a spirit of contention struggles for the supremacy, call a halt, and make things right, else Christ will come quickly, and will remove your candlestick out of its place. Let an earnest work of repentance be done. Let the Spirit of God search through mind and heart, and cleanse away all that hinders the needed reformation. Until this is done, God can not bestow on us His power and grace. And while we are without His power and grace, men will stumble and fall, and will not know at what they stumble. <RH, August 20, 1903 par. 14>

The love of Christ is the bond that is to unite believers heart to heart and mind to mind. <RH, August 20, 1903 par. 15>

## What Choice Shall We Make?

The blood of Christ has been shed for the whole human family. None need be lost. Those who are lost will perish because they chose to forfeit an eternity of bliss for the satisfaction of having their own way. This was Satan's choice, and today his work and his kingdom testify to the character of his choice. The crime and misery that fill our world, the horrible murders that are of daily occurrence, are the fruit of man's submission to Satan's principles. <RH, August 20, 1903 par. 16>

My brethren, read the book of Revelation from beginning to end, and ask yourselves whether you might not better spend less time in strife and contention, and begin to think of how fast we are approaching the last great crisis. Those who seek to make it appear that there is no special meaning attached to the judgments that the Lord is now sending upon the earth will soon be forced to understand that which now they do not choose to understand. <RH, August 20, 1903 par. 17>

The time before Christ's coming is short. We know not the exact measure of it, but God knows the hour of Christ's coming. Soon the consequences of transgression will become to wrong-doers a living reality; for God's judgments will fall upon a disobedient world. Before the minds of sinners will be brought vividly the realization that sin is the transgression of the law of God. <RH, August 20, 1903 par. 18>

The powers from beneath are working with intensity of effort. Soon will come the time when God will discern between him that serveth God and him that serveth Him not. Soon will come the time of which John writes: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." <RH, August 20, 1903 par. 19>

Day by day we are deciding whether the future will bring to us eternal life or eternal death. Only by a union with Christ, whose property we are by creation and by redemption, can we win eternal life. He gave His life as a propitiation for man's sin, but His sacrifice avails only for those who accept Him as their Saviour. Only to those who become one with Him can the words be applied, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy." <RH, August 20, 1903 par. 20>

In the message to the church at Sardis two parties are presented--those who have a name to live, but are dead; and those who are striving to overcome. Study this message, found in the third chapter of Revelation. "These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." Who are meant by those that are ready to die? and what has made them thus? The explanation is given, "I have not found thy works perfect before God." "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."

<RH, August 20, 1903 par. 21>

To the church of the present day this message is sent. I call upon our church members to read the whole of the third chapter of Revelation, and to make an application of it. The message to the church of the Laodiceans applies especially to the people of God today. It is a message to professing Christians who have become so much like the world that no difference can be seen. <RH, August 20, 1903 par. 22>

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are 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." <RH, August 20, 1903 par. 23>

Christ came to this world as the great medical missionary. When His example is followed, medical missionary work will be carried forward on a much higher plane than it is at the present time. God calls for a reconversion among gospel teachers, and especially among physicians and other medical missionary workers, that Christ may not be misrepresented and put to shame. The cleansing must begin in the heart and mind, and flow forth in the actions. The characters of our medical missionary workers need to be refined and ennobled. This result can be brought about only as these workers are made partakers of the divine image, escaping the corruption that is in the world through lust. <RH, August 20, 1903 par. 24>

My brethren and sisters, study your Bibles. Eat the flesh and drink the blood of the Son of God. Receive into your hearts the words of life, that they may refine and purify and ennoble the whole being. Do not stop with half-way measures. It is too late in the day for this. You can not serve God and mammon. <RH, August 20, 1903 par. 25>

## **August 27, 1903 *"Follow Me, and I Will Make You Fishers of Men"***

*\*[Sermon delivered in the church at Healdsburg, Cal., At the close of the Healdsburg College school year, May 30, 1903.]*

### **Mrs. E. G. White**

"And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. <RH, August 27, 1903 par. 1>

"Now when he had left speaking, he said unto Simon, launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." <RH, August 27, 1903 par. 2>

Prostrating himself, and clinging to the Saviour's knees, Peter begged Jesus to depart from him. He acknowledged that he was a sinful man. With great force there came to his mind the conviction that he was in the presence of the long-looked-for Messiah; and although he said to Christ, "Depart from me," he did not really desire him to go away; he still clung to the Saviour's knees, as if he could not be parted from him. "And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." <RH, August 27, 1903 par. 3>

When they had brought their ships to land, Peter and his companions forsook all, and followed Jesus. Thus were these humble fishermen called by the God of heaven to their life-work. <RH, August 27, 1903 par. 4>

## **The Secret of Successful Ministry**

Every one who in living faith follows Jesus, with an eye single to his glory, will see of the salvation of God just as surely as these discouraged fishermen saw their boats filled by the miraculous draught. It was because Christ was in the ship that they were successful in their efforts to catch fish. The indwelling presence of the Saviour is equally necessary in the work of winning souls. <RH, August 27, 1903 par. 5>

In order to save the fallen race, Christ, the Majesty of heaven, the King of glory, laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to this earth as our Redeemer. Here he lived as a man among men,

meeting the temptations that we must meet, and overcoming through strength from above. By his sinless life he demonstrated that through the power of God it is possible for man to withstand Satan's temptations. <RH, August 27, 1903 par. 6>

We may endeavor to resist temptation in our own strength, doing our best to overcome; but we shall meet with disappointment after disappointment. And thus it is in our efforts to win men and women to the Saviour. Dependence on our own wisdom will result in repeated failure, causing us much anxiety and sorrow. This was the condition of mind in which Christ found the fishermen on the shore of the sea of Galilee, after their night of unrewarded labor. <RH, August 27, 1903 par. 7>

Long had the fishermen toiled that night; often had they been disappointed, as time and again the net was drawn up empty. But now, at the bidding of the divine One, they launched out into the deep, and once more cast their net into the sea. And what an abundance of fish they gathered! The sight of the miraculous draught swept away their unbelief, and they were ready to respond to Christ's invitation to follow him, and learn to be fishers of men. <RH, August 27, 1903 par. 8>

The breaking net, the sinking ship, the surprise and gratitude of Peter and his companions, their willingness to follow the Saviour and to do his bidding--all these are object lessons for us in the work of soul saving. However long and faithfully we may toil in our human strength, we can hope for no results for good; but as soon as we welcome Christ into the heart, he works with and through us, for the salvation of souls. <RH, August 27, 1903 par. 9>

God has promised to co-operate with those who choose to labor in harmony with his purpose. We are to do our utmost to act our part faithfully, in order that he may demonstrate to the world what he can do through us. By baptism, we declared that, being dead to the world, we would henceforth remember that our life is "hid with Christ in God," and that we have taken our position on the exalted platform of truth, there to work in unison with the hand that never fails. <RH, August 27, 1903 par. 10>

"We are laborers together with God." It is God that gives success to human endeavor. Without his presence with us, our efforts would amount to nothing. We are simply channels through which his blessings flow to our fellow beings. From every one in whose heart Christ is an abiding presence, will go forth a power that will influence others to accept the Saviour as their Redeemer. <RH, August 27, 1903 par. 11>

## The Training of Missionaries

Parents, train your children to become workers with you in the church. Educate them to take delight in the thought of being workers together with God. Impress upon their minds the fact that as they grow older, their opportunities for service will enlarge, and their power and ability will proportionately increase. Let them understand that those who give themselves to God will become channels of blessing to others who know him not. Teach them how to have power to prevail with God. If this were done faithfully by every parent, we should see consecrated workers everywhere. <RH, August 27, 1903 par. 12>

I hope that many of those who are receiving an education in our schools, will go forth as missionaries accepted of God. I have faith to believe that he will work upon the hearts of teachers and students, and that they will be clothed with the robe of Christ's righteousness. <RH, August 27, 1903 par. 13>

## Opportunities for Service

To us is given the commission, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Are we preparing ourselves to engage in evangelistic house-to-house, work? <RH, August 27, 1903 par. 14>

When school closes, there will be opportunity for many to go out into the field as evangelistic canvassers. The faithful colporteur finds his way into many homes, where he leaves precious reading-matter containing the truth for this time. <RH, August 27, 1903 par. 15>

## The Distribution of Literature

We should treat as a sacred treasure every line of printed matter containing present truth. Even the fragments of a pamphlet or of a periodical should be regarded as of value. Who can estimate the influence that a torn page containing the truths of the third angel's message may have upon the heart of some seeker after truth? Let us remember that somebody would be glad to read all the books and papers we can spare. Every page is a ray of light from heaven, to shine into the highways and the hedges, shedding light upon the pathway of truth. <RH, August 27, 1903 par. 16>

In the miracle of feeding the multitude with a few loaves and fishes, the food was increased as it passed from Christ to those who accepted it. Thus it will be in the distribution of our publications. God's truth, as it is passed out, will

multiply greatly. And as the disciples by Christ's direction gathered up the fragments which remained, that nothing should be lost, so we should treasure every fragment of literature containing the truth for this time. <RH, August 27, 1903 par. 17>

## The Ministry of Song

I am glad that a musical element has been brought into the Healdsburg school. In every school, instruction in singing is greatly needed. There should be much more interest in voice culture than is now generally manifested. Students who have learned to sing sweet gospel songs with melody and distinctness, can do much good as singing evangelists. They will find many opportunities to use the talent that God has given them, carrying melody and sunshine into many lonely places darkened by sin and sorrow and affliction, singing to those who seldom have church privileges. <RH, August 27, 1903 par. 18>

Students, go out into the highways and the hedges. Endeavor to reach the higher as well as the lower classes. Enter the homes of the rich and the poor, and as you have opportunity, ask, "Would you be pleased to have us sing? We should be glad to hold a song service with you." Then as hearts are softened, the way may open for you to offer a few words of prayer for the blessing of God. Not many will refuse. <RH, August 27, 1903 par. 19>

Such ministry is genuine missionary work. God desires every one of us to be converted, and to learn to engage in missionary effort in earnest. He will bless us in this service for others, and we shall see of his salvation. <RH, August 27, 1903 par. 20>

## Our High Calling

Students, educate yourselves to speak in the language of Canaan, the language spoken in the heavenly school by the members of the royal family. Sternly determine to put away all foolish talking and jesting, all selfish amusements. By faith grasp God's promises, and determine that you will be Christians here below, while preparing for translation. <RH, August 27, 1903 par. 21>

If you strip yourselves of every hindrance to progress in the Christian life, your minds will be worked by the Holy Spirit, and you will become indeed "fishers of men." The salvation of God will go forth from you as a lamp that burneth. If your own hearts are filled with light from above, you have the privilege, wherever you may be, of shedding light upon those who are in darkness. Continuing steadfast in God's service unto the end, you will be granted an abundant entrance through the pearly gates into the heavenly city, where you will be greeted with the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." <RH, August 27, 1903 par. 22>

## September 3, 1903 *Divine Sonship*

\*[Sermon at the open air service held at Calistoga, Cal., June 7, 1903.]

### Mrs. E. G. White

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." <RH, September 3, 1903 par. 1>

In this scripture are portrayed Christian privileges that are comprehended by but comparatively few. Every one should become familiar with the blessings that God has offered us in his Word. He has given us many assurances as to what he will do for us. And all that he has promised is made possible by Christ's sacrifice in our behalf. <RH, September 3, 1903 par. 2>

John the Baptist bore witness of the One through whom we may become sons and daughters of God. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." <RH, September 3, 1903 par. 3>

Divine sonship is not something that we may gain of ourselves. Only to those who receive Christ as their Saviour is given the power to become sons and daughters of God. The sinner can not, by any power of his own, rid himself of sin. For the accomplishment of this result, he must look to a higher Power. John exclaimed, "Behold the Lamb of God,

which taketh away the sin of the world." Christ alone has power to cleanse the heart. He who is seeking for forgiveness and acceptance can say only,--

"Nothing in my hand I bring;  
Simply to thy cross I cling." <RH, September 3, 1903 par. 4>

But the promise of sonship is made to *all* who "believe on his name." Every one who comes to Jesus in faith will receive pardon. As soon as the penitent one looks to the Saviour for help to turn from sin, the Holy Spirit begins his transforming work upon the heart. "As many as received him, to them gave he power to become the sons of God." What an incentive to greater effort this should be to all who are trying to set the hope of the gospel before those who are still in the darkness of error. <RH, September 3, 1903 par. 5>

## Our Hope in the Gospel

How thankful we should be for the blessings offered us; for the hope we have in the gospel; for the sacrifice which Christ made in order that we might have these blessings! He, the Majesty of heaven, the King of glory, laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to this earth to stand at the head of humanity. After his crucifixion and resurrection, he ascended to heaven, but he went as our elder brother, to intercede in our behalf. By a life of self-sacrifice and a death of shame, he redeemed us, and he now stands before the Father as our Advocate, the propitiation for the sins of every repentant one who receives him and believes on his name. With his human arm he encircles the fallen race, while with his divine arm he grasps the throne of the Infinite. No matter how weak the sinner may be; no matter how many or how great may have been his transgressions, the Saviour will accept him. Christ loves every member of the human race; for he has bought them all with a price;--and what a price! <RH, September 3, 1903 par. 6>

Christ would have given his life, even if he had known that only the little company before whom I am standing today would be saved at last. Yes; if there had been but one member of our little company that could have been saved, he would have given his life as a ransom for that one. How incomprehensible is his infinite love! <RH, September 3, 1903 par. 7>

## Tempted in all Points Like as we Are

Our Saviour passed over the same ground on which Adam fell. He was tempted in all points like as we are, yet without sin. He never yielded to temptation; and yet, in withstanding the assaults of the enemy, he exercised no power that is not granted us. He might have come to this earth accompanied by a vast retinue of angels; but he came unattended, to dwell with the poor and the lowly. Throughout his life he was sorely tried. On every hand he was beset with temptation. He endured every affliction that we are called to endure. "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." <RH, September 3, 1903 par. 8>

Dear friends, did Christ come to this earth in order that you might receive and enjoy the riches of the world?--No, no. He came that you might have life eternal in the kingdom of God. He came that you might live the life that measures with the life of God; that in the courts of heaven, where there is neither sorrow nor death, you might dwell forever with Christ and the angels. <RH, September 3, 1903 par. 9>

With these thoughts in mind, can we not appreciate a little more fully the words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." <RH, September 3, 1903 par. 10>

## Partakers of the Divine Nature

God's purpose for us is that we shall be partakers of the divine nature. Only thus can we overcome the evils that beset us. It is by beholding Christ that we are made partakers of his nature. Keeping him ever in view, we are changed into his likeness. Thus we gain strength to overcome as he overcame. God does not ask us to fight the battle against sin in our own strength. He has given Christ to be our helper in every time of need. The Saviour knows all about our trials

and difficulties. Let us lay them at his feet, and trust him to lead us aright. <RH, September 3, 1903 par. 11>

Let every professed Christian search his heart diligently, and put away from him everything that is unlike Christ. Let him remember that he has been bought with a price, even the blood of the Son of God, and that in thought, word, and deed he is to honor his Redeemer. Remembering this, he will guard against pride and self-indulgence. Constantly he will endeavor so to live that he can meet the Saviour in peace. He will resist every suggestion of the enemy to do that which would grieve the heart of Christ. If he is faithful in this life, he will be ready to welcome the Saviour when he comes in the clouds of heaven. With joy he will say, "Lo, this is our God; we have waited for him, and he will save us." <RH, September 3, 1903 par. 12>

## The Promise of Christ's Return

"Let not your heart be troubled," Christ said to his disciples just before his crucifixion; "ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." <RH, September 3, 1903 par. 13>

Long have we waited for our Saviour's return. But none the less sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God, and will explain to us the dark providences through which he led us in order to perfect our characters. There we shall see on every hand the beautiful trees of Paradise, in the midst of them the tree of life. There we shall behold with undimmed vision the beauties of Eden restored. There we shall cast at the feet of our Redeemer the crowns that he has placed on our heads, and, touching our golden harps, we shall offer praise and thanksgiving to him that sitteth on the throne. <RH, September 3, 1903 par. 14>

Dear friends, I have talked to you this afternoon in regard to some of the simple truths of the gospel. If you will receive these truths into your hearts, I shall feel that my words have not been in vain. May the blessing of God rest upon you and your children. May you all be among those who shall enter through the gates of pearl into the city of our God. May you, as unbroken families, dwell forever in that haven of rest. To this end may God help you now to strive for the crown of life. <RH, September 3, 1903 par. 15>

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## September 10, 1903 *The Work Before Us*

### Mrs. E. G. White

The people of God are now to pray, and humble their hearts before him. Then they will see all things clearly. It is a heart humiliation that is needed by the people who have in trust so great and important a truth,--a truth that if received and believed, will cleanse the life from all defilement. God's people need to draw near to him, and love as brethren. If Satan can keep at variance those whose hearts should ever be full of kindness and love, on whose lips there should ever be the law of kindness, how pleased he is! <RH, September 10, 1903 par. 1>

O that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry! But many of those who should be proclaiming the truth are accusing and condemning their brethren. When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to criticize and tear down. They will not stand in a position that hinders the light from shining to the world. Their criticism, their accusing, will cease. <RH, September 10, 1903 par. 2>

The powers of the enemy are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. "Say ye not, A confederacy, . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." <RH, September 10, 1903 par. 3>

The world is a theater. The actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,--Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret



societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect. <RH, September 10, 1903 par. 4>

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise. <RH, September 10, 1903 par. 5>

John writes: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." <RH, September 10, 1903 par. 6>

Are we as a people asleep? O if the young men and young women in our institutions who are now unready for the Lord's appearing, unfitted to become members of the Lord's family, could only discern the signs of the times, what a change would be seen in them! The Lord Jesus is calling for self-denying, self-sacrificing workers to follow in his footsteps, to walk and work for him, to lift the cross, and follow where he leads the way. <RH, September 10, 1903 par. 7>

Many are readily satisfied with offering the Lord trifling acts of service. Their Christianity is feeble. Christ gave himself for sinners. With what anxiety for the salvation of souls we should be filled as we see human beings perishing in sin! These souls have been bought at an infinite price. The death of the Son of God on Calvary's cross is the measure of their value. Day by day they are deciding a question of life and death, deciding whether they will have eternal life or eternal death. And yet men and women professing to serve the Lord are content to occupy their time and attention with matters of little importance. They are content to be at variance with one another. If they were consecrated to the work of the Master, they would not be striving and contending like a family of unruly children. Every hand would be engaged in service. Every one would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ. The Spirit of the Redeemer would abide in the hearts of the laborers, and works of righteousness would be wrought. The workers would carry with them into their service the prayers and sympathies of an awakened church. They would receive their directions from Christ, and would find no time for contention or strife. <RH, September 10, 1903 par. 8>

Messages would come from lips touched by a live coal from the divine altar. Earnest, purified words would be spoken. Humble, heart-broken intercessions would ascend to heaven. With one hand the workers would take hold of Christ, while with the other they would grasp sinners and draw them to the Saviour. <RH, September 10, 1903 par. 9>

Work is what the churches need. They need an unreserved consecration to service. Jesus wept over the obduracy of Jerusalem. Whose hearts break today because of the peril of those in darkness? Who among those that have received such great light and such rich gifts mingle their tears with the tears of their Redeemer? <RH, September 10, 1903 par. 10>

Never can the church reach the position that God desires it to reach until it is bound up in sympathy with its missionary workers. Never can the unity for which Christ prayed exist until spirituality is brought into missionary service, and until the church becomes an agency for the support of missions. The efforts of the missionaries will not accomplish what they should until the church-members in the home field show, not only in word, but in deed, that they realize the obligation resting on them to give these missionaries their hearty support. <RH, September 10, 1903 par. 11>

God calls for workers. Personal activity is needed. But conversion comes first; seeking for the salvation of others, next. <RH, September 10, 1903 par. 12>

Spiritual despotism is to lose its hold on souls. Each one is to awake to the necessity of having personal holiness and a personal, living faith. Then will God's work be done. Then will reformations take place. Souls will be rescued from the grasp of selfishness, and in love, patience, and Christian forbearance, will help one another to work for those perishing out of Christ. <RH, September 10, 1903 par. 13>

## **September 17, 1903 *Carrying Forward the Work of the Lord***

**Mrs. E. G. White**

As we see the strife and confusion that fill the world, we ask, What will be the end of all these things? We are given courage to press on in the work of the Lord by the waving of the banner of victory, on which are inscribed the words, "The commandments of God, and the faith of Jesus." The kingdom of Christ is to be enlarged. The workers are to grow in power and efficiency. This they will do if they will believe as the disciples believed. The Lord will act his part. But when human beings refuse to be the Lord's helping hand, they break the link that connects them with heaven. <RH, September 17, 1903 par. 1>

To us as a people God has given great light, and he calls upon us to let it shine forth to those in darkness. By us the

light, the power, of a living truth is to be given to the world. From us there is to shine forth to those in darkness a clear, steady light, kept alive by the power of God. We are charged to use the light given us to create other lights, that our fellow men may rejoice in the truth. Let us not disregard the charge. Suppose that the sun should refuse to shine, what terrible darkness and confusion would result! For us to refuse to let our light shine to those in darkness is to contract guilt, the magnitude of which can not be computed. <RH, September 17, 1903 par. 2>

Christ's commission to us is, "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." <RH, September 17, 1903 par. 3>

We have before us a great work. False teachers will preach false theories. They do not desire the truth. They are afraid to have the truth presented to the people. They do not want the facts to appear as they are given in the Word of God. Let all who believe the third angel's message take up the work that God has committed to them. Let them seek to realize its greatness and importance. Let believers do all in their power to arouse an interest in present truth in the neighborhood in which they live. Let all act an earnest, disinterested part. Some will labor in one way, and some in another; but all should do something. The books containing the reasons of our faith must be translated into all languages. This work must make more rapid progress than it has made. <RH, September 17, 1903 par. 4>

When we act our part with faithfulness, Christ will work with power upon minds. We are to be God's helping hand. We have no time to devote to self-pleasing. With freshness and power the truth for this time is to be presented to the people of the world. Christian workers are greatly needed. <RH, September 17, 1903 par. 5>

## God's Plan for Proclaiming the Gospel Message

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." <RH, September 17, 1903 par. 6>

These words outline God's plan for the promulgation of the gospel. His instrumentalities, divine and human, are to unite in an effort to save the lost. These souls are to be rescued from the bondage of sin. God calls upon those who have taken his name to obey his orders. All are called to take some part in his work. <RH, September 17, 1903 par. 7>

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. I have united divinity and humanity, and my office invests me with all power in heaven and in earth. I have ordained that angels and men shall be employed in my work. Divine and human instrumentalities are to unite. I have given the churches instruction regarding what they are to do. My work is to be carried forward until I shall arise and proclaim with a loud voice, It is finished. I have opened a fountain of living waters for a perishing world. Agencies from the heavenly courts unite in urging the members of the church on earth to give the invitation to come to the water of life. Each one, feeble though he may deem himself, is to repeat my words and perform some part of my work. Let all take up the work entrusted to them. Do your best. Proclaim the gospel invitation. Unite with those who are already at work. I testify that if any one shall alter the words of the prophecy of this book, causing unbelief, and turning aside my words from the practical application which I thus fully and authoritatively give them, I will visit him with signal marks of my displeasure." <RH, September 17, 1903 par. 8>

## The Power of the Truth to Convict and Convert Souls

It is through the transforming influence of divine grace on human hearts that the power of the word of truth is revealed. The message, proclaimed in regions where it has not yet been heard, makes an impression on hearts. It seems to have greater power in transforming character than when presented to those who are familiar with its office work. Truth has little power on the hearts of those who walk contrary to it for advantage to themselves--those who follow a course opposed to its principles. Such ones profess to believe the Word of God, but they give no evidence that they are sanctified by it. <RH, September 17, 1903 par. 9>

The truth is to take possession of the will of those who have never before heard it. They will see the sinfulness of sin, and their repentance will be thorough and sincere. The Lord will work upon hearts that in the past have not been appealed to, hearts that heretofore have not seen the enormity of sin. <RH, September 17, 1903 par. 10>

Christ is the only successful antagonist that sin has ever encountered. Let the full light of his life stream into the souls of those who are in darkness. Under the direct power of the gospel thousands have been converted in a day. <RH, September 17, 1903 par. 11>

When a sinner becomes sensible of the fact that only through Christ can he gain eternal life; when he realizes that obedience to God's Word is the condition of entrance into the kingdom of God; when he sees Christ as the propitiation

for sin, he comes to the Saviour in humility and contrition, confessing his sins and seeking forgiveness. His soul is impressed with a sense of the majesty and glory of God. The blessedness of an eternal life of peace and joy and purity is felt so deeply that an entire surrender is made. <RH, September 17, 1903 par. 12>

I am instructed to say that some who outwardly appear the most fully given to sin will, when light flashes into the soul, make most successful workers in places where there are just such sinners as they themselves once were. <RH, September 17, 1903 par. 13>

I write this because those engaged in canvassing work and in house-to-house labor often meet men and women who are coarse and forbidding in outward appearance, but who, if won to the truth, will be among its most loyal and staunch adherents. The spirit of truth is indeed of value in any church. Those whom the Lord uses may not always have outward polish, but if they have integrity of character, the Lord accounts them precious. <RH, September 17, 1903 par. 14>

## Power from Above

As the end draws near, the work of God is to increase in full strength and purity and holiness. The workers are to be filled with love for God and for one another. They are to cherish principles of the strictest integrity. When the true keynote is struck, God will reveal himself as a God of mercy and love. Angels of heaven will draw near to the members of the church on earth to aid them in their necessity. Let us ever remember that we are laborers together with God. In this heavenly union we shall carry forward his work with completeness, with singing and rejoicing. In every soul will be kindled the fire of holy zeal. Company after company will leave the dark standard of the foe to come up to the help of the Lord, to the help of the Lord against the mighty. <RH, September 17, 1903 par. 15>

God's workers must gain a far deeper experience. If they will surrender all to him, he will work mightily for them. They will plant the standard of truth upon fortresses till then held by Satan, and with shouts of victory take possession of them. They bear the scars of battle, but there comes to them the comforting message that the Lord will lead them on, conquering and to conquer. <RH, September 17, 1903 par. 16>

When God's servants with consecrated zeal co-operate with divine instrumentalities, the state of things that exists in this world will be changed, and soon the earth will with joy receive her King. Then "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." <RH, September 17, 1903 par. 17>

## September 24, 1903 *Be Ye Therefore Perfect*

### Mrs. E. G. White

The Lord estimates as of supreme importance the holiness of his people; and he permits reverses to come upon individuals, upon families, and upon churches, that his people may see their danger, and humble their hearts before him in repentance. He chastens his children in the hope of saving their souls. Those who return to him, he receives with tenderness and love. He speaks pardon to them, and clothes them with the garments of Christ's righteousness. <RH, September 24, 1903 par. 1>

In this, the great day of atonement, it is our duty to confess our sins, and acknowledge God's mercy and love in pardoning our transgressions. Let us thank him for the warnings he has given to save us from our perverse ways. Let us bear witness to his goodness by revealing a change in our lives. If those to whom the Lord has sent reproof, warning them that they are not walking in his way, will repent, and with humility and contrition make confession, the Lord will surely receive them once more into favor. If they will honor God by obeying his commandments, they will be exalted by him. He will give them strength and victory. <RH, September 24, 1903 par. 2>

The defections among God's people are keenly felt by him who died to ransom them from Satan's power. The church is burdened and saddened. A cloud hangs over her. Let every soul seek God, inquiring, Lord, is it I who have brought this discouragement upon thy people? Is it because of my perversity that Zion is burdened? Have I given occasion for our enemies to triumph? If so, Lord, have mercy upon thy sinful child, and save me for thy mercy's sake. <RH, September 24, 1903 par. 3>

Let there be a close examination of self. Do not seek to hide yourselves under your citizen's dress, saying that you are doing as others do, and therefore you can not be far out of the way. Yes; you may do as others have done. But is the experience of those who have left the Lord something that you wish to gain? And if, with their experience before you, you walk contrary to the way of the Lord, and are punished, whom have you to blame but yourselves? <RH, September 24, 1903 par. 4>

O that deep realization of the importance of these things may come to the people of God! O that all departure from the narrow path of obedience and holiness may be seen as it is! O that men and women may seek the Lord as they have

never done before! <RH, September 24, 1903 par. 5>

There are those professing to be children of God whose course of action the Lord does not justify. Faithful work is to be done in giving reproof, as well as in giving encouragement. The cross is not to be shunned. No unchristianlike course of action is to be justified. <RH, September 24, 1903 par. 6>

Will the people of God now humble their hearts before him, confessing and forsaking their sins, that they may receive the forgiveness and favor of God, and be brought into complete harmony with him? It is not because of a lack of evidence that human beings perish, but because of their unwillingness to use the means whereby God designs they shall learn his will. <RH, September 24, 1903 par. 7>

A season of great trial is before us. It becomes us now to use all our capabilities in advancing the work of God. The powers that the Lord has given us are to be used to build up, not to tear down. <RH, September 24, 1903 par. 8>

Those who are ignorantly deceived are not to remain in this condition. The Lord says to his messengers, Go to them, and declare unto them what I have said, whether they will hear, or whether they will forbear. "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." <RH, September 24, 1903 par. 9>

Let us never relax our efforts to save those ready to perish, for whose ransom the Prince of heaven offered his precious life. When one means fails, try another way. So long as life is spared, let us work for God. The time is right upon us when persecution will come to those who proclaim the truth. In all ages, God's appointed messengers have exposed themselves to reproach and persecution for the truth's sake. But whatever trial or reproach may come upon us, we may know that Christ will be with us, to strengthen and bless us, filling our hearts with peace and joy. <RH, September 24, 1903 par. 10>

Soon there is to be trouble all over the world. It becomes every one to seek to know God. We have no time to delay. With earnestness and fervor the message must be given: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, . . . buy wine and milk without money and without price." "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off." <RH, September 24, 1903 par. 11>

God's love for his church is infinite. His care over his heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify the church even as he purified the temple at the beginning and the close of his ministry on earth. All that he brings upon the church in trial comes that his people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world. He has a work for all to do. There must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving constantly onward and upward, established, strengthened, and settled. <RH, September 24, 1903 par. 12>

"By their fruits ye shall know them." The inward adorning of a meek and quiet spirit is priceless. In the righteousness of the members shall the church be established. God's people are to show a faith steadfast and immovable. The Bible is their standard. In all its power the truth is to be proclaimed. Those who faithfully do this work, keeping the commandments of God in deed and in truth, will be acknowledged as laborers together with God. <RH, September 24, 1903 par. 13>

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." From the beginning to the end of the history of the church, Christ will be to his people all that these words express, if they will heed the invitation to come to him. He is to his people life and strength, efficiency and power, wisdom and holiness. When we realize this as we should, we shall be strong in his strength. "The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation. . . . The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and seeketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." <RH, September 24, 1903 par. 14>

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## October 1, 1903 *An Open Letter*

Elmshaven, Sanitarium, Cal., Sept. 8, 1903.

### *To My Brethren in Positions of Responsibility in the Cause of God:*

What is our work?--The same as that given to John the Baptist, of whom we read, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." <RH, October 1, 1903 par. 1>

All who are truly engaged in the work of the Lord for these last days will have a decided message to bear. Read the first few verses of the fortieth chapter of Isaiah:-- <RH, October 1, 1903 par. 2>

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. And the voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." <RH, October 1, 1903 par. 3>

This chapter is filled with instruction appropriate for us at this time. The word of the Lord to us is, "Repent ye; prepare the way for a revival of my work." <RH, October 1, 1903 par. 4>

The removal to Washington of work hitherto carried on in Battle Creek is a step in the right direction. We are to continue to press into the regions beyond, where the people are in spiritual darkness. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." Every obstacle to the redemption of God's people is to be removed by the opening of his Word, and the presentation of a plain "Thus saith the Lord." The true light is to shine forth; for darkness covers the earth, and gross darkness the people. The truth of the living God is to appear in contrast with error. Proclaim the glad tidings: We have a Saviour who has given his life that those who believe in him should not perish, but have everlasting life. <RH, October 1, 1903 par. 5>

Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in his way. His power is absolute, and it is the pledge of the sure fulfilment of his promises to his people. He can remove all obstructions to the advancement of his work. He has means for the removal of every difficulty, that those who serve him and respect the means he employs, shall be delivered. His goodness and love are infinite, and his covenant is unalterable. <RH, October 1, 1903 par. 6>

The plans of the enemies of his work may seem to be firm and well established, but he can overthrow the strongest of these plans, and in his own time and way he will do this, when he sees that our faith has been sufficiently tested, and that we are drawing near to him and making him our counselor. <RH, October 1, 1903 par. 7>

In the darkest days, when appearances seem so forbidding, fear not. Have faith in God. He is working out his will, doing all things well in behalf of his people. The strength of those who love and serve him will be renewed day by day. His understanding will be placed at their service, that they may not err in the carrying out of his purposes. <RH, October 1, 1903 par. 8>

There is to be no despondency in God's service. Our faith is to endure the pressure brought to bear upon it. God is able and willing to bestow upon his servants all the strength they need. He will more than fulfil the highest expectations of those who put their trust in him. He will give them the wisdom which their varied necessities demand. <RH, October 1, 1903 par. 9>

Said the tried apostle Paul: "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." <RH, October 1, 1903 par. 10>

O my brethren, hold the beginning of your confidence firm unto the end. The light of God's truth is not to be dimmed. It is to shine amid the darkness of error that enshrouds our world. The Word of God is to be opened to those in the high places of the earth, as well as to the more lowly. <RH, October 1, 1903 par. 11>

The church of Christ is God's agency for the proclamation of truth; she is empowered by him to do a special work;

and if she is loyal to God, obedient to all his commandments, there will dwell within her the excellence of divine power. If she will honor the Lord God of Israel, there is no power that can stand against her. If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind. <RH, October 1, 1903 par. 12>

There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all alliance with the world. <RH, October 1, 1903 par. 13>

The members of the church need now to confess their backslidings, and press together. My brethren, allow nothing to come in that will separate you from one another or from God. Talk not of differences of opinion, but unite in the love of the truth as it is in Jesus. Come before God, and plead the shed blood of the Saviour as a reason why you should receive help in the warfare against evil. You will not plead in vain. As you draw near to God, with heartfelt contrition, and in full assurance of faith, the enemy who seeks to destroy you will be overcome. <RH, October 1, 1903 par. 14>

Turn to the Lord, ye prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in his power and his willingness to save. From Christ is flowing the living stream of salvation. He is the fountain of life and the source of all power. When in faith we take hold of his strength, he will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of his own name. <RH, October 1, 1903 par. 15>

God calls upon his faithful ones, who believe in him, to talk courage to those who are unbelieving and hopeless. May the Lord help us to help one another, and to prove him by living faith. <RH, October 1, 1903 par. 16>

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"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery." <RH, October 1, 1903 par. 17>

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands." <RH, October 1, 1903 par. 18>

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker." <RH, October 1, 1903 par. 19>

"O sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: he is to be feared above all gods." <RH, October 1, 1903 par. 20>

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

Mrs. E. G. White. <RH, October 1, 1903 par. 21>  
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## **October 8, 1903 "Go Forward"**

### **Mrs. E. G. White**

There is a lesson of the greatest importance for us in the experience of the children of Israel as they left Egypt. <RH, October 8, 1903 par. 1>

More than a million people had been led, out of the right course many of them thought, into a valley hemmed in by mountains. Before them lay the Red Sea, and behind them, following fast after in pursuit, was Pharaoh's army. <RH, October 8, 1903 par. 2>

As the people were encamped beside the Red Sea, they saw in the distance the flashing armor and moving chariots of Pharaoh's host. Terror filled their hearts. Some cried to the Lord, but by far the greater part hastened to Moses with their complaints. "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." <RH, October 8, 1903 par. 3>

Moses was greatly troubled that his people should manifest so little faith in God, notwithstanding they had repeatedly

witnessed the manifestation of his power in their behalf. How could they charge upon him the dangers and difficulties of their situation, when he had followed the express command of God? True, there was no possibility of deliverance unless God himself should interpose for their release; but having been brought into this position in obedience to the divine direction, Moses felt no fear of the consequences. His calm and assuring reply to the people was, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." <RH, October 8, 1903 par. 4>

It was not an easy thing to hold the hosts of Israel in waiting before the Lord. Lacking discipline and self-control, they became violent and unreasonable. They expected speedily to fall into the hands of their oppressors, and their wailings and lamentations were loud and deep. The wonderful pillar of cloud had been followed as the signal of God to go forward; but now they questioned if it might not foreshadow some great calamity; for had it not led them on the wrong side of the mountain, into an impassable way? Thus the angel of the Lord appeared to their deluded minds as the harbinger of disaster. <RH, October 8, 1903 par. 5>

But now, as the Egyptian host approached them, expecting to make them an easy prey, the cloudy column rose majestically, passed over the Israelites, and descended between them and the armies of Pharaoh. A wall of darkness interposed between the pursued and their pursuers. The Egyptians could no longer discern the camp of the Hebrews, and were forced to halt. But as the darkness of night deepened, the wall of cloud became a great light to the Hebrews, flooding the entire encampment with the radiance of day. <RH, October 8, 1903 par. 6>

Hope returned to the hearts of Israel. And Moses lifted up his voice unto the Lord. "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the waters." <RH, October 8, 1903 par. 7>

## Obedience to the Command

As Moses stretched out his rod, the waters parted, and Israel went down into the midst of the sea upon dry ground, while the waters stood like a wall on each side. "Go forward" was the word given by Moses, and it was echoed by the captains of the different divisions. In obedience, the host of Israel stepped into the path so strangely and so wonderfully prepared for them. The light from the pillar of fire shone upon the foam-capped billows, and lighted up the road that was cut like a mighty furrow through the waters of the sea. <RH, October 8, 1903 par. 8>

As the cloud moved slowly on, the Egyptian sentinels discovered that the Israelites had moved their encampment, and at once the mighty army was set in readiness for motion. They heard the sound of the marching of the Hebrews, but they could see nothing; for the cloud that gave light to Israel was to the Egyptians a wall of darkness. Guided by the sound, they followed on, but they moved slowly; for their chariots drove heavily. Yet still they moved on, expecting soon to break through the cloud, and overtake the fugitives. <RH, October 8, 1903 par. 9>

At last the shadows of night passed away, the morning dawned, and the pursuing army was almost within reach of the fleeing Hebrews. <RH, October 8, 1903 par. 10>

## A Manifestation of God's Power

"And it came to pass, that in the morning watch the Lord looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." Before their astonished eyes the mysterious cloud changed to a pillar of fire reaching from earth to heaven. The thunders pealed, and the lightnings flashed. "The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook." <RH, October 8, 1903 par. 11>

The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps, and to flee to the shore they had quitted. But Moses stretched out his rod, and the piled-up waters, hissing, roaring, eager for their prey, rushed together, and swallowed the Egyptians in their black depths. <RH, October 8, 1903 par. 12>

As morning broke, it revealed to the multitudes of Israel all that remained of their mighty foes--the mail-clad bodies cast upon the shore. From the most terrible peril one night had brought complete deliverance. That vast, helpless throng--bondmen unused to battle, women, children, and cattle, with the sea before them, and the mighty armies of Egypt pressing behind--had seen their path opened through the waters, and their enemies overwhelmed in the moment of expected triumph. Jehovah alone had brought them deliverance, and to him their hearts were turned in gratitude and

faith. Their emotion found utterance in songs of praise. The Spirit of God rested upon Moses, and he led the people in a triumphant anthem of thanksgiving: --

"I will sing unto Jehovah; for he hath triumphed gloriously;  
The horse and his rider hath he thrown into the sea.  
The Lord is my strength and song, And he is become my salvation:  
He is my God, and I will prepare him an habitation;  
My father's God, and I will exalt him. . . .  
Who is like unto thee, O Lord, among the gods?  
Who is like thee, glorious in holiness,  
Fearful in praises, doing wonders? . . .  
Thou in thy mercy hast led forth the people which thou hast redeemed;  
Thou hast guided them in thy strength unto thy holy habitation." [<RH, October 8, 1903 par. 13>](#)

God in his providence brought the Hebrews into the mountain fastnesses before the sea, that he might manifest his power in their deliverance, and signally humble the pride of their oppressors. He might have saved them in any other way, but he chose this method in order to test their faith and strengthen their trust in him. The people were weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. It was "by faith" that "they passed through the Red Sea as by dry land." In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the Mighty One of Israel divided the sea to make a path for their feet. [<RH, October 8, 1903 par. 14>](#)

## God's Word to Us

"Go forward" is the word of the Lord to us. You may not see the end from the beginning; nevertheless, pray, believe, and move forward, not in self-sufficiency and self-exaltation, yet filled with hope and courage, assured that the Lord is your helper and protector. Angels of heaven are guarding his faithful ones. If his people will keep the way of the Lord, they will receive all needed help. Let God be praised and magnified. Let men walk in humility before him. [<RH, October 8, 1903 par. 15>](#)

Until the end of time; the church will have to strive with difficulties, that God's work may stand out pure and clean, untainted by fraud or intrigue. Let his people believe in him, and walk in his counsel. They may be permitted to struggle with difficulty, but in answer to humble prayer, the Lord will reveal himself as a God who can deliver in every emergency. The great work to be carried forward in these last days seems to move slowly, but the Lord is preparing the way before those who are seeking wisdom from above, those who are willing to walk in his way. [<RH, October 8, 1903 par. 16>](#)

## An Unchangeable Promise

God's promise to his church will stand fast forever. He will make her an eternal excellence, a joy of many generations. There is no limit to his power. Our covenant-keeping Saviour unites with the omnipotence of the King of kings the tender care of a faithful shepherd. He who has chosen Christ has joined himself to a power that no array of human wisdom or strength can overthrow. "Fear thou not; for I am with thee," he declares; "be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." [<RH, October 8, 1903 par. 17>](#)

## October 15, 1903 *The Work of Our Training Schools*

**Mrs. E. G. White**

The work of our colleges and training schools should be strengthened year by year. [<RH, October 15, 1903 par. 1>](#)



## No Time for Delay

Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the byways are yet unworked. Urgent inducements should be held out to those who ought now to be engaged in missionary work for the Master. <RH, October 15, 1903 par. 2>

The signs which show that Christ's coming is near are fast fulfilling. The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth. He speaks to our young men, saying, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Those who will go forth to the work under God's direction will be wonderfully blessed. Those who in this life do their best will obtain a fitness for the future, immortal life. <RH, October 15, 1903 par. 3>

The Lord calls for volunteers who will take their stand firmly on his side, and will pledge themselves to unite with Jesus of Nazareth in doing the very work that needs to be done now, just now. <RH, October 15, 1903 par. 4>

There are among us many young men and women who, if inducements are held out, would naturally be inclined to take several years' course of study at Battle Creek. But will it pay? The talents of God's people are to be employed in giving the last message of mercy to the world. The Lord calls upon those connected with our sanitariums, publishing houses, and other institutions to teach the youth to do evangelistic work. Our time and money must not be so largely employed in establishing sanitariums, food factories, food stores, and restaurants, that other lines of work shall be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work, should not be bound down to mechanical employment. <RH, October 15, 1903 par. 5>

The youth are to be encouraged to attend our schools, which should become more and more like the schools of the prophets. Our schools have been established by the Lord; and if they are conducted in harmony with his purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers. <RH, October 15, 1903 par. 6>

The Lord has plainly instructed me that our young people should not be encouraged to devote so much of their time and strength to medical missionary work as it has been carried forward of late. The instruction they receive regarding Bible doctrines is not such as to fit them to perform properly the work that God has entrusted to his people. <RH, October 15, 1903 par. 7>

Satan is earnestly striving to lead souls away from right principles. Multitudes who profess to belong to God's true church are falling under the enemy's deceptions. They are being led to swerve from their allegiance to the blessed and only Potentate. <RH, October 15, 1903 par. 8>

## A Present Duty

All our denominational colleges and training schools should make provision to give their students the education essential for evangelists and for Christian business men. The youth and those more advanced in years who feel it their duty to fit themselves for work requiring the passing of certain legal tests should be able to secure at our union conference training schools all that is essential, without having to go to Battle Creek for their preparatory education. <RH, October 15, 1903 par. 9>

Prayer will accomplish wonders for those who give themselves to prayer, watching thereunto. God desires us all to be in a waiting, hopeful position. What he has promised, he will do; and if there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education. The Lord has signified his displeasure that so many of our people are drifting into Battle Creek; and since he does not want so many to go there, we should understand that he wants our schools in other places to have efficient teachers, and to do well the work that must be done. They should arrange to carry their students to the point of literary and scientific training that is necessary. Many of these requirements have been made because so much of the preparatory work done in ordinary schools is superficial. Let all our work be thorough, faithful, and true. <RH, October 15, 1903 par. 10>

In our training schools, the Bible is to be made the basis of all education. And in the required studies, it is not necessary for our teachers to bring in the objectionable books that the Lord has instructed us not to use in our schools. From the light that the Lord has given me, I know that our training schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State laws regarding medical students. To this end the very best teaching talent should be secured, that our schools may be brought up to the

required standard. <RH, October 15, 1903 par. 11>

But let not the young men and young women in our churches be advised to go to Battle Creek in order to obtain a preparatory education. There is a congested state of things at Battle Creek that makes it an unfavorable place for the proper education of Christian workers. Because the warnings in regard to the work in that congested center have not been heeded, the Lord permitted two of our institutions to be consumed by fire. Even after this revealing of his signal displeasure, his warnings were not heeded. The Sanitarium is still there. If it had been divided into several plants, and its work and influence given to several different places, how much more God would have been glorified! But now that the Sanitarium has been rebuilt, we must do our very best to help those who are there struggling with many difficulties. <RH, October 15, 1903 par. 12>

Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our union conference training schools should make ample provision in facilities for preparatory education. Thus the youth of each union conference can be trained nearer home, and be spared the special temptations that attend the work in Battle Creek. <RH, October 15, 1903 par. 13>

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## **October 22, 1903 *Teach the Word***

### **Mrs. E. G. White**

I have some things to say to our teachers in reference to the new book, "The Living Temple." Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord represents matters to me, these sentiments do not bear the indorsement of God. They are a snare that the enemy has prepared for these last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, when taken from their connection, and interpreted according to the mind of the writer of "The Living Temple," would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in "The Living Temple" are in harmony with my writings. But God forbid that this opinion should prevail. <RH, October 22, 1903 par. 1>

We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error. <RH, October 22, 1903 par. 2>

In regard to the faith to be cherished and preserved in these last days, very little light is given in "The Living Temple," and this light is so uncertain that it would not help God's people at this stage of their work. <RH, October 22, 1903 par. 3>

In the visions of the night this matter was clearly presented to me, before a large number. One of authority was speaking, and he said, "If the suppositions and statements found in this book were essential, if these statements were pure provender, thoroughly winnowed from the chaff, there would be some decided mention of them in the revelation given by Christ to John to give to the churches. To John the Lord Jesus opened the subjects that he saw would be needed by his people in the last days. The instruction that he gave is found in the book of Revelation. Those who would be co-workers with our Lord and Saviour Jesus Christ will show a deep interest in the truths found in the book of Revelation. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal." <RH, October 22, 1903 par. 4>

The first chapter of the book of Revelation was then read, with great solemnity. <RH, October 22, 1903 par. 5>

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. 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." <RH, October 22, 1903 par. 6>

Our Instructor presented the solemn messages that have been given in their order in Revelation, and that are to occupy the first place in the minds of God's people. <RH, October 22, 1903 par. 7>

All through the book, "The Living Temple," passages of Scripture are used, but in many instances these passages are used in such a way that the right interpretation is not given to them. The message for this time is not, "The temple of

the Lord, the temple of the Lord, the temple of the Lord are we." Whom does the Lord receive as vessels unto honor?-- Those who co-operate with Christ; those who believe the truth, who live the truth, who proclaim the truth in all its bearings. <RH, October 22, 1903 par. 8>

There are those whose minds will be taken up with smooth words and fair speeches that they can not understand or interpret. Precious time is rapidly passing, and many will be robbed of the time that should be given to the proclamation of the messages that God has sent to a fallen world. Satan is pleased to see the diversion of minds that should be engaged in the study of the truths that have to do with eternal realities. <RH, October 22, 1903 par. 9>

The testimony of Christ, a testimony of the most solemn character, is to be borne to the world. All through the book of Revelation there are the most precious, elevating promises, and there are also warnings of most fearfully solemn import. Will not those who profess to have a knowledge of the truth read the testimony given to John by Christ? Here is no guesswork, no scientific deception. Here are the truths that concern our present and future welfare. What is the chaff to the wheat? <RH, October 22, 1903 par. 10>

Our Instructor passed on to the third chapter of Revelation, and read the following:-- <RH, October 22, 1903 par. 11>

"Unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." <RH, October 22, 1903 par. 12>

These words were spoken with such strength and force that those present seemed to be afraid, and hid their faces in their hands, as if they were arraigned before the Judge of all the earth. Some seemed about to faint. <RH, October 22, 1903 par. 13>

Then the subject changed. The Speaker read:-- <RH, October 22, 1903 par. 14>

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches." <RH, October 22, 1903 par. 15>

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches." <RH, October 22, 1903 par. 16>

In these words there is no soothsaying. <RH, October 22, 1903 par. 17>

The Speaker held up "The Living Temple," saying, "In this book there are statements that the writer himself does not comprehend. Many things are stated in a vague, undefined way. Statements are made in such a way that nothing is sure. And this is not the only production of the kind that will be urged upon the people. Fanciful views will be presented by many minds. What we need to know at this time is, 'What is the truth that will enable us to win the salvation of our souls?'" <RH, October 22, 1903 par. 18>

The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truths that it is essential for the people to receive, and whose study it is to divert minds from the great truths relating to what is soon coming upon the world. Let our teachers beware lest they echo the soothsaying of the enemy of God and man. <RH, October 22, 1903 par. 19>

Pointing to some present, our Instructor said, "You are making a mistake. The word, the word revealed by God,--this is to be the foundation of your faith. Study the commandments of God, and the testimony that Jesus has borne to the truth. He is the faithful and true Witness." <RH, October 22, 1903 par. 20>

Then was repeated the message to the Laodicean church. The whole of the third chapter of Revelation, from first to last, was read. <RH, October 22, 1903 par. 21>

"Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth. 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. <RH, October 22, 1903 par. 22>

"As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." <RH, October 22, 1903 par. 23>

The Lord is soon coming. The watchmen on the walls of Zion are called upon to awake to their God-given responsibility. Many of them are in the stupor of insensibility. God calls for watchmen who in the power of the Spirit will give to the world a warning message,—watchmen who will proclaim the time of night. He calls for watchmen who will arouse men and women from their lethargy, lest they sleep the sleep of death. <RH, October 22, 1903 par. 24>

## **October 29, 1903 In the Master's Service**

### **Mrs. E. G. White**

Let men who are truly converted offer themselves to the service of the Lord; for verily, he has need of them. Emptied of selfishness, they will be vessels unto honor. Partakers of the divine nature, they will be light-bearers in a world of darkness. Their influence will be a savor of life unto life. <RH, October 29, 1903 par. 1>

God has appointed us to be laborers together with him, and we are to work zealously for the Redeemer's glory by bringing sheaves to the Master. Every soul saved will swell the triumphant anthem of praise that the redeemed will sing. Christ came to the world to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The world is full of men and women who carry a heavy burden of sorrow and suffering and sin. God sends his children to reveal to them him who will take away the burden, and give them rest. It is the mission of Christ's servants to help, to bless, to heal. <RH, October 29, 1903 par. 2>

My brethren and sisters, do we realize the importance of this subject? Why are we so listless and indifferent? why satisfied to remain so poorly fitted to work for the uplifting of humanity? The heavenly universe looks with amazement upon our Christless work. Neglect is seen in our borders. Slipshod work is tolerated and passed by. How long shall this continue? Shall we not arouse, and with determined effort redeem our neglect? Much is expected of us. <RH, October 29, 1903 par. 3>

What are our young men doing? God calls for you, young men. He calls for armies of young men who are large-hearted and large-minded, and who have a deep love for Christ, and for those for whom he died. If you will place yourselves under the influence of the truth, if you will receive the truth into the heart, you will have confidence and power to present it to others. Christ will be made unto you wisdom and righteousness and sanctification. You will be laborers together with God, following Christ's guidance. Such laborers are as sharp sickles in the harvest field. They do not use their God-given powers in arguing and debating. Pointing to Calvary, they cry, "Behold the Lamb of God, which taketh away the sin of the world." Like Moses, they endure the seeing of him who is invisible. Through their efforts, souls are won to Christ; for God is with them. <RH, October 29, 1903 par. 4>

Young men, Jesus is saying to you, "Follow me." Bear burdens in the Master's service. Our older ministering brethren must drop many of their burdens, or they will be crushed beneath them. The aged standard-bearers may act as counselors, but their younger, stronger brethren should bear the heavy burdens. John says, "I have written unto you, young men, because ye are strong, . . . and ye have overcome the wicked one." You whose eyes are not dimmed, who are not worn by long and constant taxation, should plan and execute, treating the aged workers with tenderness, and looking up to them as counselors. <RH, October 29, 1903 par. 5>

## **Looking to Christ**

I call upon the young men who are entering the ministry to search the Scriptures for themselves. Know for yourselves what is truth. Do not accept any man's theories as authority. This has been done by ministers to the injury of their experience, and it has left them ignorant and strengthless, when they should be wise in the Scriptures and strong in the strength of God. Take your Bibles, and weep and pray and fast before the Lord. <RH, October 29, 1903 par. 6>

Do not fix your attention on some favorite minister, speaking his words and imitating his gestures, in short, becoming his shadow. Allow no man to put his mold upon you. Let the hand of God mold and fashion you after the divine

similitude. <RH, October 29, 1903 par. 7>

Do not seek wisdom from men. Those to whom you go may be bewildered by the temptations of Satan, and may plant in your minds the seeds of doubt. Go to Jesus, who "giveth to all men liberally, and upbraideth not." He is unchangeable, the same yesterday, today, and forever; and he can not err. Has not his invitation reached your ears, and touched your heart? He says, "Come unto me, . . . and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Go to the Lord with the simplicity and confidence of a little child. Tell him your needs and your troubles, withholding nothing. Ask him to teach you how to use your entrusted talents for him. <RH, October 29, 1903 par. 8>

## Long Sermons

I beg of you not to think that the preaching of long sermons is an unmistakable evidence of ministerial ability. Let your discourses be short. Long sermons will wear out both you and those who hear. Often if sermons were only half as long, it would be well. And remember that to be a true minister for God means much more than merely to preach. A minister is one who ministers. Put forth personal effort for the people. Visit them in their homes, pray with them, search the Scriptures with them, and you will bring them the blessing of heaven. <RH, October 29, 1903 par. 9>

## Carefulness in Speech

As you go forth to labor for Christ, keep strict watch over yourselves. Be careful of your words. Do not waste precious moments in foolish conversation. Live so near to Christ that you will always be ready to speak a word in season to him that is weary. Put away all pride, all selfishness, all lightness and trifling. Jestings and joking are an offense to God, and a denial of your faith. They unfit the mind for solid thought and earnest labor, making men superficial and inefficient. Be circumspect, and at the same time cheerful and happy, showing forth the praises of him who has called you out of darkness into his marvelous light. <RH, October 29, 1903 par. 10>

## How to Gain Success

In order to be successful in your work, you must feel the need of learning every day in the school of Christ. Learn of the great Teacher, and then go forth in the strength of him who has said, "Lo, I am with you alway, even unto the end of the world." Put your whole soul into your efforts, and never leave a work half done. Bind off your work thoroughly. Leave no dropped stitches for some one else to pick up. <RH, October 29, 1903 par. 11>

Do not disappoint Christ. Resolve that you will succeed. Ask for divine grace and efficiency. You will not be left to labor alone. Christ will be with you, and you will receive precious souls for your hire. <RH, October 29, 1903 par. 12>

Christ died that we might enter into possession of the eternal riches. With hearts filled with gratitude, let us improve the opportunities for service placed within our reach, that we may be prepared for the mansions that Christ has gone to prepare for those who love him. Heaven is a holy place; into it there can enter nothing that defiles. But those who have washed their robes of character, and made them white in the blood of the Lamb, will receive an abundant entrance into the heavenly courts. <RH, October 29, 1903 par. 13>

At the last great day, Christ will say to those who have been true and faithful, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." They will understand the meaning of his words; for they will have done the work that Christ gave them to do. They have cooperated with him in the saving of those for whom he died, and they are prepared to share in his joy. <RH, October 29, 1903 par. 14>

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## October 29, 1903 *The Twelve Spies*

Eleven days after leaving Mount Horeb, the Hebrew host encamped at Kadesh, in the wilderness of Paran, which was not far from the borders of the promised land. Here it was proposed by the people that spies be sent up to survey the country. The matter was presented before the Lord by Moses, and permission was granted, with the direction that one of the rulers of each tribe should be selected for this purpose. The men were chosen as had been directed, and Moses bade them go and see the country, what it was, its situation and natural advantages; and the people that dwelt therein, whether they were strong or weak, few or many; also to observe the nature of the soil and its productiveness, and to

bring of the fruit of the land. <RH, October 29, 1903 par. 1>

They went, and surveyed the whole land, entering at the southern border, and proceeding to the northern extremity. They returned after an absence of forty days. The people of Israel were cherishing high hopes, and were waiting in eager expectancy. The news of the spies' return was carried from tribe to tribe, and was hailed with rejoicing. The people rushed out to meet the messengers, who had safely escaped the dangers of their perilous undertaking. The spies brought specimens of the fruit, showing the fertility of the soil. It was in the time of ripe grapes, and they brought a cluster of grapes so large that it was carried between two men. They also brought of the figs and pomegranates which grew there in abundance. <RH, October 29, 1903 par. 2>

The people rejoiced that they were to come into possession of so goodly a land, and they listened intently as the report was brought to Moses, that not a word should escape them. "We came unto the land whither thou sentest us," the spies began, "and surely it floweth with milk and honey; and this is the fruit of it." The people were enthusiastic; they would eagerly obey the voice of the Lord, and go up at once to possess the land. But after describing the beauty and fertility of the land, all but two of the spies enlarged upon the difficulties and dangers that lay before the Israelites should they undertake the conquest of Canaan. They enumerated the powerful nations located in various parts of the country, and said that the cities were walled and very great, and the people who dwelt therein were strong, and it would be impossible to conquer them. They also stated that they had seen giants, the sons of Anak, there, and it was useless to think of possessing the land. <RH, October 29, 1903 par. 3>

Now the scene changed. Hope and courage gave place to cowardly despair, as the spies uttered the sentiments of their unbelieving hearts, which were filled with discouragement prompted by Satan; their unbelief cast a gloomy shadow over the congregation, and the mighty power of God, so often manifested in behalf of the chosen nation, was forgotten. The people did not wait to reflect; they did not reason that He who had brought them thus far would certainly give them the land; they did not call to mind how wonderfully God had delivered them from their oppressors, cutting a path through the sea, and destroying the pursuing hosts of Pharaoh. They left God out of the question, and acted as though they must depend solely on the power of arms. <RH, October 29, 1903 par. 4>

In their unbelief they limited the power of God, and distrusted the hand that had hitherto safely guided them. And they repeated their former error of murmuring against Moses and Aaron. "This, then, is the end of all our high hopes," they said. "This is the land we have traveled all the way from Egypt to possess." They accused their leaders of deceiving the people and bringing trouble upon Israel. <RH, October 29, 1903 par. 5>

The people were desperate in their disappointment and despair. A wail of agony arose, and mingled with the confused murmurs of voices. Caleb comprehended the situation, and bold to stand in defense of the Word of God, he did all in his power to counteract the evil influence of his unfaithful associates. For an instant the people were stilled to listen to his words of hope and courage respecting the goodly land. He did not contradict what had already been said; the walls were high, and the Canaanites strong. But God had promised the land to Israel. "Let us go up at once, and possess it," urged Caleb; "for we are well able to overcome it." <RH, October 29, 1903 par. 6>

But the ten, interrupting him, pictured the obstacles in darker colors than at first. "We be not able to go up against the people," they declared; "for they are stronger than we. . . . All the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." <RH, October 29, 1903 par. 7>

These men, having entered upon a wrong course, stubbornly set themselves against Caleb and Joshua, against Moses, and against God. Every advance step rendered them the more determined. They were resolved to discourage all effort to gain possession of Canaan. They distorted the truth in order to sustain their baleful influence. "It is a land that eateth up the inhabitants thereof," they said. This was not only an evil report, but it was also a lying one. It was inconsistent with itself. The spies had declared the country to be fruitful and prosperous, and the people of giant stature, all of which would be impossible if the climate were so unhealthful that the land could be said to "eat up the inhabitants." But when men yield their hearts to unbelief, they place themselves under the control of Satan, and none can tell to what lengths he will lead them. <RH, October 29, 1903 par. 8>

"And all the congregation lifted up their voice, and cried; and the people wept that night." Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason. They cursed Moses and Aaron, forgetting that God hearkened to their wicked speeches, and that, enshrouded in the cloudy pillar, the Angel of his presence was witnessing their terrible outburst of wrath. In bitterness they cried out, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" Then their feelings rose against God: "Wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." Thus they accused not only Moses, but God himself, of deception, in promising them a land which they were not able

to possess. And they went so far as to appoint a captain to lead them back to the land of their suffering and bondage, from which they had been delivered by the strong arm of Omnipotence. <RH, October 29, 1903 par. 9>

In humiliation and distress, "Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel," not knowing what to do to turn them from their rash and passionate purpose. Caleb and Joshua attempted to quiet the tumult. With their garments rent in token of grief and indignation, they rushed in among the people, and their ringing voices were heard above the tempest of lamentation and rebellious grief: "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey; only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not." <RH, October 29, 1903 par. 10>

The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His protection being removed, they would be an easy prey. By the covenant of God, the land was insured to Israel. But the false report of the unfaithful spies was accepted, and through it the whole congregation were deluded. The traitors had done their work. If only the two men had brought the evil report, and all the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief. But there were only two advocating the right, while ten were on the side of rebellion. <RH, October 29, 1903 par. 11>

The unfaithful spies were loud in denunciation of Caleb and Joshua, and the cry was raised to stone them. The insane mob seized missiles with which to slay these faithful men. They rushed forward with yells of madness, when suddenly the stones dropped from their hands, a hush fell upon them, and they shook with fear. God had interposed to check their murderous design. The glory of his presence, like a flaming light, illuminated the tabernacle. All the people beheld the signal of the Lord. A mightier one than they had revealed himself, and none dared continue their resistance. The spies who brought the evil report, crouched, terror-stricken, and with bated breath sought their tents. <RH, October 29, 1903 par. 12>

Moses now arose, and entered the tabernacle. The Lord declared to him, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation." But again Moses pleaded for his people. He could not consent to have them destroyed, and himself made a mightier nation. Appealing to the mercy of God, he said: "I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." <RH, October 29, 1903 par. 13>

The Lord promised to spare Israel from immediate destruction; but because of their unbelief and cowardice he could not manifest his power to subdue their enemies. Therefore in his mercy he bade them, as the only safe course, to turn back toward the Red Sea.--"*Patriarchs and Prophets*," pages 387-391. <RH, October 29, 1903 par. 14>

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## **November 5, 1903 *The Workers Needed Now***

**Mrs. E. G. White**

God chooses as his workmen men of different gifts and varied abilities. It is his purpose that these workers shall unite with one another in their labor. All selfishness is to be cast out of their hearts. If it is allowed to developed, it will spring up in a root of bitterness, whereby many shall be defiled. <RH, November 5, 1903 par. 1>

When a crisis comes, there is need of men of deep experience in the things of God, men who can carry the work forward with tact and forethought and skill. Those who allow themselves to be leavened by influences that endanger their spirituality are unfitting themselves to be used by God as men of opportunity. God calls for men who are prepared to meet emergencies, men who in a crisis will not be found standing on the wrong side, warring against God, full of wrath and bitterness. Great weakness is brought to his cause by men who, at the very time when they should be quick to discern the specious devising of Satan, are helping him to carry on his work by giving up to the power of his delusions, closing their eyes to light and truth. <RH, November 5, 1903 par. 2>

We are not to conceal the truth for this time. It is to stand forth in its power and purity. The trumpet is to give a certain sound; for there are those who, though they have long known the truth, need to be awakened. They have closed their eyes to the result of walking contrary to the light that God has given. <RH, November 5, 1903 par. 3>

We are living in the last days of this earth's history, and God calls upon those who have an understanding of the truth for this time to pray, to believe, to stand fast in the faith, proclaiming the message of mercy to be given to the world. My brethren, I pray most earnestly "that ye might be filled with the knowledge of his will in all wisdom and spiritual

understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." <RH, November 5, 1903 par. 4>

There are those who today are standing in perilous places, giving heed to seducing spirits and doctrines of devils. From this time on, Satan will bring in deceptive influences of every kind. True, stanch, whole-hearted believers are needed; men who are not fashioned after a worldly mold, but who see and realize that it is at this time that Satan's power will be exercised through believers who have not kept the beginning of their confidence firm unto the end. <RH, November 5, 1903 par. 5>

Workers are needed who understand that the warnings given in the Word of God are appropriate for this time. Shall we not pray and watch unto prayer, and see that we need to be re-converted? God's purpose for us is that we shall be constantly "increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." <RH, November 5, 1903 par. 6>

At this time we need men who are as true as steel to principle. We need the help of every one who has had an experience in the giving of the first and second angels' messages. <RH, November 5, 1903 par. 7>

There are those who have so linked themselves with the world that they have lost the knowledge of God, and are departing from the faith. How glad we should be to say to all such ones, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." <RH, November 5, 1903 par. 8>

Paul wrote these words to the Colossians, and he continues:-- <RH, November 5, 1903 par. 9>

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." <RH, November 5, 1903 par. 10>

There is now need of unity; and there will be unity. Those who have greatly hindered the cause of God, and have caused heavy burdens to rest upon their fellow laborers, because they have lost their bearings, will either humble their proud hearts, and be converted, or they will be moved out of the way! The warning comes:-- <RH, November 5, 1903 par. 11>

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." <RH, November 5, 1903 par. 12>

Amid the temptations that abound in these last days, some will depart from the faith. Those who have been trying to quench their thirst at broken cisterns, which can hold no water, will have a misleading message to proclaim. They will speak smooth things. It is now, just now, that genuine gospel medical missionary work is to be done by men who acknowledge Christ as their Master; who realize, as did Elijah and Jeremiah, that they hold their commission from God, and that they are accountable to God for the use made of the talents entrusted to them. God's workers are to acknowledge no earthly master. One higher than men, even he who is the way, the truth, and the life, is their Master. <RH, November 5, 1903 par. 13>

Men are needed who can speak intelligently of the sacredness and the importance of the truth; men who can point their fellow men to the needs of the present hour; men who have an inspiring message to bear against perverted principle; who watch for souls as they that must give an account, pointing souls to God's standard of righteousness. <RH, November 5, 1903 par. 14>

Many who have known the truth, but who have not cherished its principles in their hearts, will become leavened with evil. This evil they do not discern. In word and act they say, "Speak unto us smooth things, prophesy deceits." We are now to call things by their right names. No longer are we to look upon unrighteousness as righteousness. Let every one now be prepared to lift up the standard of truth. We are to have no fellowship with the worldly practises that have perverted the faith of some who have enjoyed great privileges, and who should now be standing on vantage-ground. <RH, November 5, 1903 par. 15>

We are to respond to God's call to take a decided stand for truth and righteousness. No longer are we to bind up with worldly elements. The leaders in God's work are not to be men who do not know God, who have no experimental knowledge of God. They are to be men who love and fear God and Christ; otherwise, they must be relieved of their responsibilities. <RH, November 5, 1903 par. 16>



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## November 5, 1903 *The Twelve Spies*

*(Concluded)*

In their rebellion the people had exclaimed, "Would God we had died in this wilderness!" Now this prayer was to be granted. The Lord declared: "As ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward. . . . But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." And of Caleb he said, "My servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." As the spies had spent forty days in their journey, so the hosts of Israel were to wander in the wilderness forty years. <RH, November 5, 1903 par. 1>

When Moses made known to the people the divine decision, their rage was changed to mourning. They knew that their punishment was just. The ten unfaithful spies, divinely smitten by the plague, perished before the eyes of all Israel; and in their fate the people read their own doom. <RH, November 5, 1903 par. 2>

Now they seemed sincerely to repent of their sinful conduct; but they sorrowed because of the result of their evil course, rather than from a sense of their ingratitude and disobedience. When they found that the Lord did not relent in his decree, their self-will again arose, and they declared that they would not return into the wilderness. In commanding them to retire from the land of their enemies, God tested their apparent submission, and proved that it was not real. They knew that they had deeply sinned in allowing their rash feelings to control them, and in seeking to slay the spies who had urged them to obey God; but they were only terrified to find that they had made a fearful mistake, the consequences of which would prove disastrous to themselves. Their hearts were unchanged, and they only needed an excuse to occasion a similar outbreak. This presented itself when Moses, by the authority of God, commanded them to go back into the wilderness. <RH, November 5, 1903 par. 3>

The decree that Israel was not to enter Canaan for forty years was a bitter disappointment to Moses and Aaron, Caleb and Joshua; yet without a murmur they accepted the divine decision. But those who had been complaining of God's dealings with them, and declaring that they would return to Egypt, wept and mourned greatly when the blessings which they had despised were taken from them. They had complained at nothing, and now God gave them cause to weep. Had they mourned for their sin when it was faithfully laid before them, this sentence would not have been pronounced; but they mourned for the judgment; their sorrow was not repentance, and could not secure a reversing of their sentence. <RH, November 5, 1903 par. 4>

The night was spent in lamentation; but with the morning came a hope. They resolved to redeem their cowardice. When God had bidden them go up and take the land, they had refused; and now when he directed them to retreat, they were equally rebellious. They determined to seize upon the land and possess it; it might be that God would accept their work and change his purpose toward them. <RH, November 5, 1903 par. 5>

God had made it their privilege and their duty to enter the land at the time of his appointment; but through their willful neglect that permission had been withdrawn. Satan had gained his object in preventing them from entering Canaan; and now he urged them on to do the very thing, in the face of the divine prohibition, which they had refused to do when God required it. Thus the great deceiver gained the victory by leading them to rebellion the second time. They had distrusted the power of God to work with their efforts in gaining possession of Canaan: yet now they presumed upon their own strength to accomplish the work independent of divine aid. "We have sinned against the Lord," they cried; "we will go up and fight, according to all that the Lord our God commanded us." So terribly blinded had they become by transgression. The Lord had never commanded them to "go up and fight." It was not his purpose that they should gain the land by warfare, but by strict obedience to his commands. <RH, November 5, 1903 par. 6>

Though their hearts were unchanged, the people had been brought to confess the sinfulness and folly of their rebellion at the report of the spies. They now saw the value of the blessing which they had so rashly cast away. They confessed that it was their own unbelief which had shut them out from Canaan. "We have sinned," they said, acknowledging that the fault was in themselves, and not in God, whom they had so wickedly charged with failing to fulfill his promises to them. Though their confession did not spring from true repentance, it served to vindicate the justice of God in his dealings with them. <RH, November 5, 1903 par. 7>

The Lord still works in a similar manner to glorify his name by bringing men to acknowledge his justice. When those who profess to love him complain of his providence, despise his promises, and, yielding to temptation, unite with evil angels to defeat the purposes of God, the Lord often so overrules circumstances as to bring these persons where, though they may have no real repentance, they will be convinced of their sin, and will be constrained to acknowledge the

wickedness of their course, and the justice and goodness of God in his dealings with them. It is thus that God sets counter-agencies at work to make manifest the works of darkness. And though the spirit which prompted to the evil course is not radically changed, confessions are made that vindicate the honor of God, and justify his faithful reprovers, who have been opposed and misrepresented. Thus it will be when the wrath of God shall be finally poured out. When "the Lord cometh with ten thousands of his saints to execute judgment upon all," he will also "convince all that are ungodly among them of all their ungodly deeds." Every sinner will be brought to see and acknowledge the justice of his condemnation. <RH, November 5, 1903 par. 8>

Regardless of the divine sentence, the Israelites prepared to undertake the conquest of Canaan. Equipped with armor and weapons of war, they were, in their own estimation, fully prepared for conflict; but they were sadly deficient in the sight of God and his sorrowful servants. When, nearly forty years later, the Lord directed Israel to go up and take Jericho, he promised to go with them. The ark containing his law was borne before their armies. His appointed leaders were to direct their movements, under the divine supervision. With such guidance, no harm could come to them. But now, contrary to the command of God and the solemn prohibition of their leaders, without the ark, and without Moses, they went out to meet the armies of the enemy. <RH, November 5, 1903 par. 9>

The trumpet sounded an alarm, and Moses hastened after them with the warning, "Wherefore now do ye transgress the commandment of the Lord? But it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword." <RH, November 5, 1903 par. 10>

The Canaanites had heard of the mysterious power that seemed to be guarding this people, and of the wonders wrought in their behalf; and they now summoned a strong force to repel the invaders. The attacking army had no leader. No prayer was offered that God would give them the victory. They set forth with the desperate purpose to reverse their fate or to die in battle. Though untrained in war, they were a vast multitude of armed men, and they hoped by a sudden and fierce assault to bear down all opposition. They presumptuously challenged the foe that had not dared to attack them. <RH, November 5, 1903 par. 11>

The Canaanites had stationed themselves upon a rocky tableland reached only by difficult passes and a steep and dangerous ascent. The immense numbers of the Hebrews could only render their defeat more terrible. They slowly threaded the mountain paths, exposed to the deadly missiles of their enemies above. Massive rocks came thundering down, marking their path with the blood of the slain. Those who reached the summit, exhausted with their ascent, were fiercely repulsed, and driven back with great loss. The field of carnage was strewn with the bodies of the dead. The army of Israel was utterly defeated. Destruction and death was the result of that rebellious experiment. <RH, November 5, 1903 par. 12>

Forced to submission at last, the survivors "returned, and wept before the Lord;" but "the Lord would not hearken to their voice." By their signal victory, the enemies of Israel, who had before awaited with trembling the approach of that mighty host, were inspired with confidence to resist them. All the reports they had heard concerning the marvelous things that God had wrought for his people, they now regarded as false, and they felt that there was no cause for fear. That first defeat of Israel, by inspiring the Canaanites with courage and resolution, had greatly increased the difficulties of the conquest. Nothing remained for Israel but to fall back from the face of their victorious foes, into the wilderness, knowing that here must be the grave of a whole generation.--"*Patriarchs and Prophets*," pages 391-394. <RH, November 5, 1903 par. 13>

## **November 12, 1903 A Personal Appeal to Every Believer**

**\*[In view of the missionary convention to be held by all our churches on Sabbath and Sunday, November 21 and 22, we regard this appeal as especially timely.--Ed.]**

### **Mrs. E. G. White**

There are times when a distinct view is presented before me of the condition of the remnant church,--a condition of appalling indifference to the needs of a world perishing for lack of knowledge of the truth for this time. Then I have hours, and sometimes days, of intense anguish. Many to whom have been committed the saving truths of the third angel's message fail of realizing that the salvation of souls is dependent upon the consecration and activity of God's church. As grateful recipients of Heaven's blessings, believers are to diffuse the light of truth to every nation, kindred, tongue, and people. But many are using these blessings in the service of self. Their influence is no better than the influence of worldlings. O how my heart aches because Christ is put to shame by their unchristlike behavior! But after the agony is past, I feel like working harder than ever to arouse them to put forth unselfish effort for the saving of their fellow men. <RH, November 12, 1903 par. 1>

God has made his people stewards of his grace and truth, and how does he regard their neglect to impart these blessings to their fellow men? Let us suppose that a distant colony belonging to Great Britain is in great distress because of famine and threatened war. Multitudes are dying of starvation, and a powerful enemy is gathering on the frontier, threatening to hasten the work of death. The government at home opens its stores; public charity pours forth; relief flows through many channels. A fleet is freighted with the precious means of life, and is sent to the scene of suffering, accompanied by the prayers of those whose hearts are stirred to help. And for a time the fleet sails directly for its destination. But having lost sight of land, the ardor of those entrusted with the work of carrying food to the starving sufferers, abates. Though engaged in a work that makes them co-laborers with the angels, they lose the good impressions with which they started forth. Through evil counselors temptation enters. <RH, November 12, 1903 par. 2>

A group of islands lies in their course, and though far short of their destination, they decide to call. The temptation that has already entered grows stronger. The selfish spirit of gain takes possession of their minds. Mercantile advantages present themselves. Those in charge of the fleet are prevailed on to remain on the islands. Their original purpose of mercy fades from their sight. They forget the starving people to whom they were sent. The stores entrusted to them are used for their own benefit. The means of benevolence is diverted into channels of selfishness. They barter the means of life for selfish gain, and leave their fellow beings to die. The cries of the perishing ascend to heaven, and the Lord writes in his record the tale of robbery. <RH, November 12, 1903 par. 3>

Think of the horror of human beings dying because those placed in charge of the means of relief proved unfaithful to their trust! It is difficult for us to realize that man could be guilty of so terrible a sin. Yet I am instructed to say to you, my brother, my sister, that Christians are daily repeating this sin. <RH, November 12, 1903 par. 4>

In Eden, man fell from his high estate, and through transgression became subject to death. It was seen in heaven that human beings were perishing, and the compassion of God was stirred. At infinite cost he devised a means of relief. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There was no hope for the transgressor except through Christ. God saw that "there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him." <RH, November 12, 1903 par. 5>

The Lord chose a people, and made them the depositaries of his truth. It was his purpose that by the revelation of his character through Israel men should be drawn unto him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto him should live. <RH, November 12, 1903 par. 6>

But Israel did not fulfil God's purpose. They forgot God, and lost sight of their high privilege as his representatives. The blessings they had received brought no blessing to the world. All their advantages were appropriated for their own glorification. They robbed God of the service he required of them, and they robbed their fellow men of religious guidance and a holy example. <RH, November 12, 1903 par. 7>

God finally sent his Son to reveal to men the character of the Unseen. Christ came and lived on this earth a life of obedience to God's law. He gave his precious life to save the world, and made his servants his stewards in trust. With the gift of Christ all the treasures of heaven were given to man. The church was freighted with the food of heaven for starving souls. This was the treasure that the people of God were commissioned to carry to the world. They were faithfully to perform their duty, continuing their work until the message of mercy had encircled the world. <RH, November 12, 1903 par. 8>

Christ ascended to heaven, and sent his Holy Spirit to give power to the work of his disciples. Thousands were converted in a day. In a single generation the gospel was carried to every nation under heaven. But little by little a change came. The church lost her first love. She became selfish and ease-loving. The spirit of worldliness was cherished. The enemy cast his spell upon those to whom God had given light for a world in darkness,--light which should have shone forth in good works. The world was robbed of the blessings that God desired men to receive. <RH, November 12, 1903 par. 9>

Is not the same thing repeated in this generation? Many in our day are keeping back that which the Lord has entrusted to them for the salvation of a world unwarned, unsaved. In the Word of God an angel is represented as flying in the midst of heaven, "having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." <RH, November 12, 1903 par. 10>

The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days. Millions of human beings are perishing in ignorance and iniquity. But many of those to whom God has committed the stores of life look upon these souls with indifference. Many forget that to them has been entrusted the bread of life for those starving for salvation. <RH, November 12, 1903 par. 11>

O for consecrated Christians, for Christlike consistency, for the faith that works by love and purifies the soul! May God help us to repent, and change our sluggish movements into consecrated activity. May he help us to show by our words and works that we make the burden of perishing souls our own. [<RH, November 12, 1903 par. 12>](#)

Let us be thankful every moment for God's forbearance with our tardy, unbelieving movements. Instead of flattering ourselves with the thought of what we have done, after doing just a little, we are to labor still more earnestly. We are not to cease our efforts or relax our vigilance. Never is our zeal to grow less. Our spiritual life must be daily revived by the stream that makes glad the city of our God. We must be always on the watch for opportunities to use for God the talents that he has given us. [<RH, November 12, 1903 par. 13>](#)

I appeal to our church-members to use for God the powers that he has given them. Wherever there is true conversion, there is a reformation, a consecration to God. Every one who with genuine faith believes in Christ enters into his service. Our faith must now be a faith that is constantly increasing. God's people are no longer to sit at their ease, waiting for an opening, when it is their duty to make an opening and then, go to work. [<RH, November 12, 1903 par. 14>](#)

Let every believer ask himself, "What can I do to proclaim the third angel's message?" Christ came to this world to give this message to his servant to give to the churches. It is to be proclaimed to every nation and kindred and tongue and people. How are we to give it? The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time. We need colporteurs, who will go forth to circulate our publications everywhere. [<RH, November 12, 1903 par. 15>](#)

Those who labor for souls need to remember that they are pledged to co-operate with Christ, to obey his directions, to follow his guidance. Every hour they are to ask for and receive power from on high. They are to cherish a constant sense of the Saviour's love, of his efficiency, his watchfulness, his tenderness. They are to look to him as the Shepherd and Bishop of their souls. Then they will have the sympathy and support of the heavenly angels. Christ will be their joy and crown of rejoicing. Their hearts will be controlled by the Holy Spirit, and they will go forth clothed with holy zeal. Their efforts will be accompanied with a power proportionate to the importance of the message they proclaim. [<RH, November 12, 1903 par. 16>](#)

## **November 12, 1903 *The Rebellion of Korah***

The Judgments visited upon the Israelites served for a time to restrain their murmuring and insubordination, but the spirit of rebellion was still in the heart, and eventually brought forth the bitterest fruits. The former rebellions had been mere popular tumults, arising from the sudden impulse of the excited multitude; but now a deep-laid conspiracy was formed, the result of a determined purpose to overthrow the authority of the leaders appointed by God himself. [<RH, November 12, 1903 par. 1>](#)

Korah, the leading spirit in this movement, was a Levite, of the family of Kohath, and a cousin of Moses; he was a man of ability and influence. Though appointed to the service of the tabernacle, he had become dissatisfied with his position, and aspired to the dignity of the priesthood. The bestowal upon Aaron and his house of the priestly office, which had formerly devolved upon the first-born son of every family, had given rise to jealousy and dissatisfaction, and for some time Korah had been secretly opposing the authority of Moses and Aaron, though he had not ventured upon any open act of rebellion. He finally conceived the bold design of overthrowing both the civil and the religious authority. He did not fail to find sympathizers. Close to the tents of Korah and the Kohathites, on the south side of the tabernacle, was the encampment of the tribe of Reuben, the tents of Dathan and Abiram, two princes of this tribe, being near that of Korah. These princes readily joined in his ambitious schemes. Being descendants from the eldest son of Jacob, they claimed that the civil authority belonged to them, and they determined to divide with Korah the honors of the priesthood. [<RH, November 12, 1903 par. 2>](#)

The state of feeling among the people favored the designs of Korah. In the bitterness of their disappointment, their former doubts, jealousy, and hatred had returned, and again their complaints were directed against their patient leader. The Israelites were continually losing sight of the fact that they were under divine guidance. They forgot that the Angel of the covenant was their invisible leader, that, veiled by the cloudy pillar, the presence of Christ went before them, and that from him Moses received all his directions. [<RH, November 12, 1903 par. 3>](#)

They were unwilling to submit to the terrible sentence that they must all die in the wilderness, and hence they were ready to seize upon every pretext for believing that it was not God but Moses who was leading them, and who had pronounced their doom. The best efforts of the meekest man upon the earth could not quell the insubordination of this people; and although the marks of God's displeasure at their former perverseness were still before them in their broken ranks and missing numbers, they did not take the lesson to heart. Again they were overcome by temptation. [<RH, November 12, 1903 par. 4>](#)

The humble shepherd's life of Moses had been far more peaceful and happy than his present position as leader of that vast assembly of turbulent spirits. Yet Moses dared not choose. In place of a shepherd's crook a rod of power had been given him, which he could not lay down until God should release him. <RH, November 12, 1903 par. 5>

He who reads the secrets of all hearts had marked the purposes of Korah and his companions, and had given his people such warning and instruction as might have enabled them to escape the deception of these designing men. They had seen the judgment of God fall upon Miriam because of her jealousy and complaints against Moses. The Lord had declared that Moses was greater than a prophet. "With him will I speak mouth to mouth." "Wherefore, then," he added, "were ye not afraid to speak against my servant Moses?" These instructions were not intended for Aaron and Miriam alone, but for all Israel. <RH, November 12, 1903 par. 6>

Korah and his fellow conspirators were men who had been favored with special manifestations of God's power and greatness. They were of the number who went up with Moses into the mount and beheld the divine glory. But since that time a change had come. A temptation, slight at first, had been harbored, and had strengthened as it was encouraged, until their minds were controlled by Satan, and they ventured upon their work of disaffection. Professing great interest in the prosperity of the people, they first whispered their discontent to one another, and then to leading men of Israel. Their insinuations were so readily received that they ventured still further, and at last they really believed themselves to be actuated by zeal for God. <RH, November 12, 1903 par. 7>

They were successful in alienating two hundred and fifty princes, men of renown in the congregation. With these strong and influential supporters they felt confident of making a radical change in the government, and greatly improving upon the administration of Moses and Aaron. <RH, November 12, 1903 par. 8>

Jealousy had given rise to envy, and envy to rebellion. They had discussed the question of the right of Moses to so great authority and honor, until they had come to regard him as occupying a very enviable position, which any of them could fill as well as he. And they deceived themselves and one another into thinking that Moses and Aaron had themselves assumed the positions they held. The discontented ones said that these leaders had exalted themselves above the congregation of the Lord, in taking upon them the priesthood and government, but their house was not entitled to distinction above others in Israel; they were no more holy than the people, and it should be enough for them to be on a level with their brethren, who were equally favored with God's special presence and protection. <RH, November 12, 1903 par. 9>

The next work of the conspirators was with the people. To those who are in the wrong, and deserving of reproof, there is nothing more pleasing than to receive sympathy and praise. And thus Korah and his associates gained the attention and enlisted the support of the congregation. The charge that the murmurings of the people had brought upon them the wrath of God, was declared to be a mistake. They said that the congregation were not at fault, since they desired nothing more than their rights; but that Moses was an overbearing ruler; that he had reproofed the people as sinners, when they were a holy people, and the Lord was among them. <RH, November 12, 1903 par. 10>

Korah reviewed the history of their travels through the wilderness, where they have been brought into strait places, and many had perished because of their murmuring and disobedience. His hearers thought they saw clearly that their troubles might have been prevented if Moses had pursued a different course. They decided that all their disasters were chargeable to him, and that their exclusion from Canaan was in consequence of the mismanagement of Moses and Aaron; that if Korah would be their leader, and would encourage them by dwelling upon their good deeds instead of reproofing their sins, they would have a very peaceful, prosperous journey; instead of wandering to and fro in the wilderness, they would proceed directly to the promised land. <RH, November 12, 1903 par. 11>

In this work of disaffection there was greater union and harmony among the discordant elements of the congregation than had ever before existed. Korah's success with the people increased his confidence, and confirmed him in his belief that the usurpation of authority by Moses, if unchecked, would be fatal to the liberties of Israel; he also claimed that God had opened the matter to him, and had authorized him to make a change in the government before it should be too late. But many were not ready to accept Korah's accusations against Moses. The memory of his patient, self-sacrificing labors came up before them, and conscience was disturbed. It was therefore necessary to assign some selfish motive for his deep interest for Israel; and the old charge was reiterated, that he had led them out to perish in the wilderness, that he might seize upon their possessions. <RH, November 12, 1903 par. 12>

For a time this work was carried on secretly. As soon, however, as the movement had gained sufficient strength to warrant an open rupture, Korah appeared at the head of the faction, and publicly accused Moses and Aaron of usurping authority which Korah and his associates were equally entitled to share. It was charged, further, that the people had been deprived of their liberty and independence. "Ye take too much upon you," said the conspirators, "seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" <RH, November 12, 1903 par. 13>

Moses had not suspected this deep-laid plot, and when its terrible significance burst upon him, he fell upon his face in

silent appeal to God. He arose sorrowful indeed, but calm and strong. Divine guidance had been granted him. "Even tomorrow," he said, "the Lord will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him." The test was to be deferred until the morrow, that all might have time for reflection. Then those who aspired to the priesthood were to come each with a censer, and offer incense at the tabernacle in the presence of the congregation. The law was very explicit that only those who had been ordained to the sacred office should minister in the sanctuary. And even the priests, Nadab and Abihu, had been destroyed for venturing to offer "strange fire," in disregard of a divine command. Yet Moses challenged his accusers, if they dared enter upon so perilous an appeal, to refer the matter to God. <RH, November 12, 1903 par. 14>

Singling out Korah and his fellow Levites, Moses said, "Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? for which cause both thou and all thy company are gathered together against the Lord. And what is Aaron, that ye murmur against him?" <RH, November 12, 1903 par. 15>

Dathan and Abiram had not taken so bold a stand as had Korah; and Moses, hoping that they might have been drawn into the conspiracy without having become wholly corrupted, summoned them to appear before him, that he might hear their charges against him. But they would not come, and they insolently refused to acknowledge his authority. Their reply, uttered in the hearing of the congregation, was, "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards; wilt thou put out the eyes of these men? We will not come up." <RH, November 12, 1903 par. 16>

Thus they applied to the scene of their bondage the very language in which the Lord had described the promised inheritance. They accused Moses of pretending to act under divine guidance, as a means of establishing his authority; and they declared that they would no longer submit to be led about like blind men, now toward Canaan, and now toward the wilderness, as best suited his ambitious designs. Thus he who had been as a tender father, a patient shepherd, was represented in the blackest character of a tyrant and usurper. The exclusion from Canaan, in punishment of their own sins, was charged upon him. <RH, November 12, 1903 par. 17>

It was evident that the sympathies of the people were with the disaffected party; but Moses made no effort at self-vindication. He solemnly appealed to God, in the presence of the congregation, as a witness to the purity of his motives and the uprightness of his conduct, and implored him to be his judge. <RH, November 12, 1903 par. 18>

On the morrow, the two hundred and fifty princes, with Korah at their head, presented themselves, with their censers. They were brought into the court of the tabernacle, while the people gathered without, to await the result. It was not Moses who assembled the congregation to behold the defeat of Korah and his company, but the rebels, in their blind presumption, had called them together to witness their victory. A large part of the congregation openly sided with Korah, whose hopes were high of carrying his point against Aaron. <RH, November 12, 1903 par. 19>

As they were thus assembled before God, "the glory of the Lord appeared unto all the congregation." The divine warning was communicated to Moses and Aaron, "Separate yourselves from among this congregation, that I may consume them in a moment." But they fell upon their faces, with the prayer, "O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" <RH, November 12, 1903 par. 20>

Korah had withdrawn from the assembly, to join Dathan and Abiram, when Moses, accompanied by the seventy elders, went down with a last warning to the men who had refused to come to him. The multitudes followed, and before delivering his message, Moses, by divine direction, bade the people, "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." The warning was obeyed, for an apprehension of impending judgment rested upon all. The chief rebels saw themselves abandoned by those whom they had deceived, but their hardihood was unshaken. They stood with their families in the door of their tents, as if in defiance of the divine warning. <RH, November 12, 1903 par. 21>

In the name of the God of Israel, Moses now declared, in the hearing of the congregation: "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertaineth unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord." <RH, November 12, 1903 par. 22>

The eyes of all Israel were fixed upon Moses, as they stood, in terror and expectation, awaiting the event. As he ceased speaking, the solid earth parted, and the rebels went down alive into the pit, with all that pertained to them, and "they perished from among the congregation." The people fled, self-condemned as partakers in the sin. <RH, November 12, 1903 par. 23>

But the judgments were not ended. Fire flashing from the cloud consumed the two hundred and fifty princes who had offered incense. These men, not being the first in rebellion, were not destroyed with the chief conspirators. They were permitted to see their end, and to have an opportunity for repentance; but their sympathies were with the rebels, and they shared their fate. <RH, November 12, 1903 par. 24>

When Moses was entreating Israel to flee from the coming destruction, the divine judgment might even then have been stayed, if Korah and his company had repented and sought forgiveness. But their stubborn persistence sealed their doom. The entire congregation were sharers in their guilt, for all had, to a greater or less degree, sympathized with them. Yet God in his great mercy made a distinction between the leaders in rebellion and those whom they had led. The people who had permitted themselves to be deceived were still granted space for repentance. Overwhelming evidence had been given that they were wrong, and that Moses was right. The signal manifestation of God's power had removed all uncertainty. <RH, November 12, 1903 par. 25>

Jesus, the Angel who went before the Hebrews, sought to save them from destruction. Forgiveness was lingering for them. The judgment of God had come very near, and appealed to them to repent. A special, irresistible interference from heaven had arrested their rebellion. Now, if they would respond to the interposition of God's providence, they might be saved. But while they fled from the judgments, through fear of destruction, their rebellion was not cured. They returned to their tents that night terrified, but not repentant. <RH, November 12, 1903 par. 26>

They had been flattered by Korah and his company until they really believed themselves to be a very good people, and that they had been wronged and abused by Moses. Should they admit that Korah and his company were wrong, and Moses right, then they would be compelled to receive as the word of God the sentence that they must die in the wilderness. They were not willing to submit to this, and they tried to believe that Moses had deceived them. They had fondly cherished the hope that a new order of things was about to be established, in which praise would be substituted for reproof, and ease for anxiety and conflict. The men who had perished had spoken flattering words, and had professed great interest and love for them, and the people concluded that Korah and his companions must have been good men, and that Moses had by some means been the cause of their destruction. <RH, November 12, 1903 par. 27>

It is hardly possible for men to offer greater insult to God than to despise and reject the instrumentalities he would use for their salvation. The Israelites had not only done this, but had purposed to put both Moses and Aaron to death. Yet they did not realize the necessity of seeking pardon of God for their grievous sin. The night of probation was not passed in repentance and confession, but in devising some way to resist the evidences which showed them to be the greatest of sinners. They still cherished hatred of the men of God's appointment, and braced themselves to resist their authority. Satan was at hand to pervert their judgment, and lead them blindfold to destruction. <RH, November 12, 1903 par. 28>

All Israel had fled in alarm at the cry of the doomed sinners who went down into the pit, for they said, "Lest the earth swallow us up also." "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." And they were about to proceed to violence against their faithful, self-sacrificing leaders. <RH, November 12, 1903 par. 29>

A manifestation of the divine glory was seen in the cloud above the tabernacle, and a voice from the cloud spoke to Moses and Aaron, "Get you up from among this congregation, that I may consume them as in a moment." <RH, November 12, 1903 par. 30>

The guilt of sin did not rest upon Moses, and hence he did not fear, and did not hasten away and leave the congregation to perish. Moses lingered, in this fearful crisis manifesting the true shepherd's interest for the flock of his care, He pleaded that the wrath of God might not utterly destroy the people of his choice. By his intercession he stayed the arm of vengeance, that a full end might not be made of disobedient, rebellious Israel. <RH, November 12, 1903 par. 31>

But the minister of wrath had gone forth; the plague was doing its work of death. By his brother's direction, Aaron took a censer, and hastened into the midst of the congregation to "make an atonement for them." "And he stood between the dead and the living." As the smoke of the incense ascended, the prayers of Moses in the tabernacle went up to God; and the plague was stayed; but not until fourteen thousand of Israel lay dead, an evidence of the guilt of murmuring and rebellion. <RH, November 12, 1903 par. 32>

But further evidence was given that the priesthood had been established in the family of Aaron. By divine direction each tribe prepared a rod, and wrote upon it the name of the tribe. The name of Aaron was upon that of Levi. The rods were laid up in the tabernacle, "before the testimony." The blossoming of any rod was to be a token that the Lord had chosen that tribe for the priesthood. On the morrow, "behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms and yielded almonds." It was shown to the people, and afterward laid up in the tabernacle as a witness to succeeding generations. This miracle effectually settled the question of the priesthood. <RH, November 12, 1903 par. 33>

It was now fully established that Moses and Aaron had spoken by divine authority; and the people were compelled to believe the unwelcome truth that they were to die in the wilderness. "Behold," they exclaimed, "we die, we perish, we

all perish." They confessed that they had sinned in rebelling against their leaders, and that Korah and his company had suffered from the just judgment of God. <RH, November 12, 1903 par. 34>

In the rebellion of Korah is seen the working out, upon a narrower stage, of the same spirit that led to the rebellion of Satan in heaven. It was pride and ambition that prompted Lucifer to complain of the government of God, and to seek the overthrow of the order which had been established in heaven. Since his fall it has been his object to infuse the same spirit of envy and discontent, the same ambition for position and honor, into the minds of men. He thus worked upon the minds of Korah, Dathan, and Abiram, to arouse the desire for self-exaltation, and excite envy, distrust, and rebellion. Satan caused them to reject God as their leader, by rejecting the men of God's appointment. Yet while in their murmuring against Moses and Aaron they blasphemed God, they were so deluded as to think themselves righteous, and to regard those who had faithfully reprov'd their sins as actuated by Satan. <RH, November 12, 1903 par. 35>

Do not the same evils still exist that lay at the foundation of Korah's ruin? Pride and ambition are wide-spread; and when these are cherished, they open the door to envy, and a striving for supremacy; the soul is alienated from God, and unconsciously drawn into the ranks of Satan. Like Korah and his companions, many, even of the professed followers of Christ, are thinking, planning, and working so eagerly for self-exaltation, that in order to gain the sympathy and support of the people, they are ready to pervert the truth, falsifying and misrepresenting the Lord's servants, and even charging them with the base and selfish motives that inspire their own hearts. By persistently reiterating falsehood, and that against all evidence, they at last come to believe it to be truth. While endeavoring to destroy the confidence of the people in the men of God's appointment, they really believe that they are engaged in a good work, verily doing God service. <RH, November 12, 1903 par. 36>

The Hebrews were not willing to submit to the directions and restrictions of the Lord. They were restless under restraint, and unwilling to receive reproof. This was the secret of their murmuring against Moses. Had they been left free to do as they pleased, there would have been fewer complaints against their leader. All through the history of the church, God's servants have had the same spirit to meet. <RH, November 12, 1903 par. 37>

It is by sinful indulgence that men give Satan access to their minds, and they go from one stage of wickedness to another. The rejection of light darkens the mind and hardens the heart, so that it is easier for them to take the next step in sin, and to reject still clearer light, until at last their habits of wrongdoing become fixed. Sin ceases to appear sinful to them. He who faithfully preaches God's word, thereby condemning their sins, too often incurs their hatred. Unwilling to endure the pain and sacrifice necessary to reform, they turn upon the Lord's servant, and denounce his reproofs as uncalled for and severe. Like Korah, they declare that the people are not at fault; it is the reprover that causes all the trouble. And soothing their consciences with this deception, the jealous and disaffected combine to sow discord in the church, and weaken the hands of those who would build it up. <RH, November 12, 1903 par. 38>

Every advance made by those whom God has called to lead in his work, has excited suspicion; every act has been misrepresented by the jealous and fault-finding. Thus it was in the time of Luther, of the Wesleys and other reformers. Thus it is today. <RH, November 12, 1903 par. 39>

Korah would not have taken the course he did had he *known* that all the directions and reproofs communicated to Israel were from God. But he might have known this. God had given overwhelming evidence that he was leading Israel. But Korah and his companions rejected light until they became so blinded that the most striking manifestations of his power were not sufficient to convince them; they attributed them all to human or satanic agency. The same thing was done by the people, who the day after the destruction of Korah and his company came to Moses and Aaron, saying, "Ye have killed the people of the Lord." Notwithstanding they had had the most convincing evidence of God's displeasure at their course, in the destruction of the men who had deceived them, they dared to attribute his judgments to Satan, declaring that through the power of the evil one, Moses and Aaron had caused the death of good and holy men. It was this act that sealed their doom. They had committed the sin against the Holy Spirit, a sin by which man's heart is effectually hardened against the influence of divine grace. "Whosoever speaketh a word against the Son of man," said Christ, "it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him." These words were spoken by our Saviour when the gracious works which he had performed through the power of God were attributed by the Jews to Beelzebub. It is through the agency of the Holy Spirit that God communicated with man; and those who deliberately reject this agency as satanic, have cut off the channel of communication between the soul and Heaven. <RH, November 12, 1903 par. 40>

God works by the manifestation of his Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God; and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. "Let him alone," is the divine command. Then "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the



## November 19, 1903 *The Workers Needed Now - No. 2*

### Mrs. E. G. White

God never leaves the world without men who can discern between good and evil, righteousness and unrighteousness. God has men whom he has appointed to stand in the forefront of the battle in times of emergency. In a crisis, he will raise up men as he did in ancient times. Young men will be bidden to link up with the aged standard-bearers, that they may be strengthened and taught by the experience of these faithful ones, who have passed through so many conflicts, and to whom, through the testimonies of his Spirit, God has so often spoken, pointing out the right way and condemning the wrong way. When perils arise, which try the faith of God's people, these pioneer workers are to recount the experiences of the past, when just such crises came, when the truth was questioned, when strange sentiments, proceeding not from God, were brought in. <RH, November 19, 1903 par. 1>

The experience of those aged workers is needed now; for Satan is watching every opportunity to make of no account the old waymarks,--the monuments that have been raised up along the way. We need the experience of the men who through evil report as well as through good report have been steadfast to the truth; men who have not built their house upon the sand, but upon the solid rock. <RH, November 19, 1903 par. 2>

In the gospel medical missionary work there are noble men who bear aloft the banner upon which is inscribed, "The Commandments of God, and the faith of Jesus." Consideration should be given to these faithful missionaries. They are not to be left to the caprice of men who are neither cold nor hot, and who because of their lukewarm condition are an offense to God. <RH, November 19, 1903 par. 3>

The Lord has self-denying men in the ministry who have been abundant in labor and in self-sacrifice. Let justice be done to those who have borne the burden in the heart of the day. They have grown old in the service of God. They are his men of opportunity, men who will deal justly, love mercy, and who will help where help is needed. <RH, November 19, 1903 par. 4>

These men are to be appreciated. They led out in the first of the conflict, when the truth was yet to be established. They carried burdens when there were few to share the burdens. Under all circumstances they were faithful to principle. For the sake of the truth they practised constant self-denial, and their brethren should deal with them considerately, kindly, generously. The truth for which they have sacrificed everything will bear away the victory. They have labored earnestly for the advancement of the kingdom which is righteousness and peace and joy in the Holy Spirit; and they are now to be encouraged and sustained. <RH, November 19, 1903 par. 5>

### Plans for Medical Missionary Work

Young men who have a practical knowledge of how to treat the sick, are now to be sent out to do gospel medical missionary work, in connection with more experienced gospel workers. If these young men will give themselves to the study of the Word, they will become successful evangelists. The ministers with whom these young men labor are to give them the same opportunity to learn that Elijah gave Elisha. They are to show them how to teach the truth to others. Where it is possible, these young men should visit the hospitals, and in some cases they may connect with them for a while, laboring disinterestedly. <RH, November 19, 1903 par. 6>

The purest example of unselfishness is now to be shown by our medical missionary workers. With the knowledge and experience gained by practical work, they are to go out to give treatment to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise would never have heard the gospel message. <RH, November 19, 1903 par. 7>

Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians. Many, working under the direction of such ones, can do acceptable work without spending so long a time in study as it has been thought necessary to spend in the past. <RH, November 19, 1903 par. 8>

Many will go out to labor for the Master who have not been able to take a regular course of study in school. God will help these workers. They will obtain knowledge from the *higher* school, and will be fitted to take their position in the rank and file of workers as nurses. The great Medical Missionary sees every effort that is made to find access to souls by presenting the principles of health reform. <RH, November 19, 1903 par. 9>

Decided changes are taking place in our world. The Lord has declared that he will turn and overturn. Humble men, who hitherto have been in obscurity, must now be given opportunity to become workers. <RH, November 19, 1903 par. 10>

To those who go out to do medical missionary work, I would say, Serve the Lord Jesus Christ with sanctified understanding, in connection with the ministers of the gospel and the Great Teacher. He who has given you your commission will give you skill and understanding as you consecrate yourselves to his service, engaging diligently in labor and study, doing your best to bring relief to the sick and suffering. <RH, November 19, 1903 par. 11>

To those who are tired of a life of sinfulness, but who know not where to turn to obtain relief, present the compassionate Saviour, full of love and tenderness, longing to receive those who come to him with broken hearts and contrite spirits. Take them by the hand, lift them up, speak to them words of hope and courage. Help them to grasp the hand of him who has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." <RH, November 19, 1903 par. 12>

"Behold," Christ declares, "I come quickly; and my reward is with me, to give every man according as his work shall be." God calls upon us to voice the words, "Even so, come, Lord Jesus." God will do much more for his people if they will have faith in him. Infidelity is stalking abroad through the land. Satan has laid his plans to undermine our faith in the history of the cause and work of God. I am deeply in earnest as I write this. Satan is working with men in prominent positions to sweep away the foundations of our faith. Shall we allow this to be done, brethren? <RH, November 19, 1903 par. 13>

My soul is stirred within me. I shall trust in God with heart and soul. I shall proclaim the messages that he has given us to proclaim. <RH, November 19, 1903 par. 14>

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## **November 26, 1903 A View of the Conflict**

### **Mrs. E. G. White**

In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe; and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standards of Emmanuel into many hands, while a mighty general cried with a loud voice, "Come into line. Let those who loyal to the commandments of God and the testimony of Christ, now take their position. 'Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.' Let all who will, come up to the help of the Lord, to the help of the Lord against the mighty." <RH, November 26, 1903 par. 1>

The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, "as when a standard-bearer fainteth." But their apparent retreat was but an effort to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted his banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to his soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as he led them on step by step, conquering and to conquer. <RH, November 26, 1903 par. 2>

At last the victory was gained. The army following the banner with the inscription, "The commandments of God, and the faith of Jesus," were gloriously triumphant. The soldiers of Christ were close beside the gates of the city of God, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established. God's will was done on earth, as it is done in heaven. <RH, November 26, 1903 par. 3>

Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming when the battle will have been fought, the victory won. The will of God is to be done on earth as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving,--the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, "There shall be no more sin, neither shall there be any more death." <RH, November 26, 1903 par. 4>

This is the scene that is presented to me. But the church must still fight against seen and unseen foes. Satanic agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy seat, and shall put on the garments of

vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be the weaklings. We can not afford to be off our guard for one moment. <RH, November 26, 1903 par. 5>

"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. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 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. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the enemy. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." <RH, November 26, 1903 par. 6>

"This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." <RH, November 26, 1903 par. 7>

Let your conversation be as it becometh the gospel of Christ: . . . stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake." <RH, November 26, 1903 par. 8>

There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to his church. What sustained the Son of God in his betrayal and trial? He saw of the travail of his soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who through his humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon him, and with his stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb. <RH, November 26, 1903 par. 9>

We must have a vision of the future on the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have co-operated with Christ, regarding it as a privilege and an honor to suffer for his sake. As they unite with the angels, they cast their crowns at the feet of the Redeemer, exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." <RH, November 26, 1903 par. 10>

There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. Songs of victory fill all heaven as the redeemed stand around the throne of God. All take up the joyful strain, "Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror." <RH, November 26, 1903 par. 11>

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." <RH, November 26, 1903 par. 12>

"These are they which came out of great tribulation, and have washed their robes, and made them White in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." <RH, November 26, 1903 par. 13>

Will you catch the inspiration of the vision? Will you let your mind dwell upon the picture? Will you not be truly converted, and then go forth to labor in a spirit entirely different from the spirit in which you have labored in the past, displacing the enemy, breaking down every barrier to the advancement of the gospel, filling hearts with the light and peace and joy of the Lord? Shall not this miserable spirit of fault-finding and murmuring be buried, never to have a resurrection? Shall not the incense of praise and thanksgiving ascend from hearts purified and sanctified and glorified by the presence of Christ? Shall we not in faith lay hold of sinners, and bring them to the cross? <RH, November 26, 1903 par. 14>

Who will this day consecrate themselves to the service of the Lord? Who will now pledge themselves not to affiliate with the world, but to come out from the world, and be separate, refusing to pollute the soul with the worldly schemes and worldly practises under the enemy's influence? <RH, November 26, 1903 par. 15>

We are in this world to lift the cross of Calvary. As we lift this cross, we shall find that it lifts us. Let every Christian stand in his lot and place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero, who can endure the seeing of him that is invisible. Our faith is to have a resurrection. The soldiers of the cross are to exert a positive influence for good. Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Indifference in the Christian life is a manifest denial of Christ. <RH, November 26, 1903 par. 16>

Should we not see in the world today medical missionaries who in all the features of their work are worthy of the name they bear, who aspire to the doing of deeds worthy of valiant soldiers of Christ? We are living near the close of the great conflict, when many souls are to be rescued from the slavery of sin. We are living in a time when to Christ's followers the promise specially belongs, "Lo, I am with you always, even unto the end of the world." He who commanded the light to shine out of darkness, he who has called us out of darkness into his marvelous light, bids us let our light shine brightly before men, that they may see our good works, and glorify our Father who is in heaven. In such rich measure has light been given to God's people that Christ is justified in telling them that they are to be the light of the world. <RH, November 26, 1903 par. 17>

To our physicians and ministers I send the message, Lay hold of the Lord's work as if you believed the truth for this time. Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties. Their work is to be done with freshness and power. Throughout our churches there is to be a reconversion, and a reconsecration to service. Shall we not, in our work in the future, and in the gatherings that we hold, be of *one accord*? Shall we not wrestle with God in prayer, asking for the Holy Spirit to come into every heart? The presence of Christ, manifest among us, would cure the leprosy of unbelief that has made our service so weak and inefficient. We need the breath of the divine life breathed into us. We are to be channels through which the Lord can send light and grace to the world. Backsliders are to be reclaimed. We are to put away our sins, by confession and repentance, humbling our proud hearts before God. Floods of spiritual power are now to poured forth upon those prepared to receive it. <RH, November 26, 1903 par. 18>

Let us now consecrate ourselves to the proclamation of the message, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Divine and human instrumentalities are to unite for the accomplishment of one great object. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." <RH, November 26, 1903 par. 19>

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." <RH, November 26, 1903 par. 20>

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## **December 3, 1903 *The Battle Creek College Debt***

### **Mrs. E. G. White**

When human agencies, as stewards of God, will unitedly take of the Lord's own substance, and use it to lift the burdens resting on his institutions, the Lord will co-operate with them. <RH, December 3, 1903 par. 1>

The Missionary Acre plan of raising means for the payment of the Battle Creek College debt, is a wise and good one. Let us be thankful for this plan, and make it a success. Let all who can, heartily enter into it, thus lifting their part of the burden. Let the labor rest upon many, instead of upon a few. By cultivating land and devoting the profits to the Missionary Acre Fund, we may not only help a worthy cause, but receive a blessing ourselves because of our prayerful, hopeful effort. <RH, December 3, 1903 par. 2>

Brethren Magan and Sutherland and their associates have wrestled with many difficulties in connection with the educational work at Battle Creek and Berrien Springs. But few have understood how heavy have been the financial burdens, and how great have been the perplexities connected with the removal of the school from Battle Creek to Berrien Springs. Much was involved in the transfer, and in the constant effort to build up an educational institution in accordance with the exalted principles underlying Christian education. <RH, December 3, 1903 par. 3>

In harmony with the instruction given by the Lord, our brethren devoted themselves energetically to the task of rebuilding the work in a new place, and of introducing only those books and methods that would help the students to form symmetrical characters, and to become useful workers in the cause. They desired that their school should be approved of by God for the excellence of its work, and for the exalted standard that it maintained. Many of their efforts are largely experimental. They sought to make their work an answer to the question, How shall our training schools for Christian workers be established in the country, and in all features of essential education made acceptable and worthy of approval? <RH, December 3, 1903 par. 4>

In this pioneer effort our brethren advanced, not inch by inch, but in sweeping strides, in the right direction. Some advised delay in the work; some criticised and condemned; many gave a hearty support, and God blessed the efforts of the united band of workers. <RH, December 3, 1903 par. 5>

One of the most perplexing and discouraging matters connected with the effort to establish the work at Berrien Springs, was the question of finances. A heavy debt rested on the old Battle Creek College property. Those in charge of the institution at the time the school work was removed to Berrien Springs, were not responsible for incurring this debt. The buildings and grounds were worth considerable more than the debts, and if the property could have been sold for its full value, there would have remained, after the payment of all debts, a good sum to be used in providing the necessary facilities at Berrien Springs. <RH, December 3, 1903 par. 6>

Those who had conducted the affairs of the College in past years, and who were to some extent responsible for the debts on the institution, should at this time have come forward, and said, We are largely responsible for these debts; and we will take upon ourselves a part of the burden of raising means with which to pay them. We will use our influence to encourage others to take hold of this matter. We will not leave this burden resting altogether upon those who are struggling amid difficulties to establish the school in a place where the surroundings will be more favorable for training our young people. <RH, December 3, 1903 par. 7>

By an effort to share the burden of these heavy obligations, those who were largely responsible in creating them will be acting in harmony with the first four as well as the last six commandments. <RH, December 3, 1903 par. 8>

When the book, "Christ's Object Lessons," was given for the relief of the schools, those who were connected with Battle Creek College worked very earnestly to carry out the plan for reducing the indebtedness on our educational institutions. They hoped that they might be able so to lessen the debt on their own school that they could feel free to leave Battle Creek, and to reopen the College in some place where they could more fully follow out the Lord's instruction in regard to Christian education. <RH, December 3, 1903 par. 9>

About the time of the General Conference in 1901, the way opened for the sale of the Battle Creek College property; and the understanding was that the buildings and grounds would be used for the American Medical Missionary College, and that our people everywhere should be asked to contribute for the clearing of the debt. In the councils of our brethren, it was arranged that this be raised from the proceeds of the Missionary Acre Fund. It was thought that our people throughout America who had land, could set apart a small portion of it for the Lord, and send the proceeds to the general treasury, to be applied in the payment of the College debts, and the clearing of the property for the use of the American Medical Missionary College. It was suggested that those who had no land to use, might give of their earnings, and that in various other ways persons disposed to help could contribute of their substance. Our brethren felt sure that if our people everywhere would give liberally of the fruit of their toil, a large sum could soon be raised, and the debt quickly canceled. <RH, December 3, 1903 par. 10>

Recently some have questioned the propriety of sending in means for the Missionary Acre Fund, and consequently scarcely anything is now being received for the payment of the College debt. This is not as it should be. Let all our brethren and sisters understand that the purchase of the Battle Creek College property, for the use of the Medical Missionary College, was approved of by the conference, and that the Missionary Acre Fund plan of raising means for this purchase, is a good enterprise. <RH, December 3, 1903 par. 11>

The Lord will bless those who will now do their utmost to wipe out this long-standing debt, which has been such a burden. We call upon the members of our churches to do something, and do it now. Do not allow the burden of this debt to rest upon those in charge of the Berrien Springs school; for it does not belong to them. It was not incurred by them. <RH, December 3, 1903 par. 12>

These brethren need our sympathy and assistance, that the school may be placed where it should be. They should not be left where each one must do the work of three, and where even then they are unable to see the work advancing as they desire it to advance. <RH, December 3, 1903 par. 13>

My brethren and sisters, will you not enter heartily into the carrying out of the plan that has been laid to raise means for the payment of the College debt? The Lord will greatly bless you as you do this. When this debt is paid, those in charge of the Berrien Springs school will be free to carry forward their work as the Lord designs it to be carried forward. Buildings are needed there that ought to have been erected a year ago. These buildings should go up at once, in order that the students may be made comfortable for the winter. Those at this school have been and are working at great disadvantage, because of a lack of facilities. <RH, December 3, 1903 par. 14>

I have been instructed that it is not just for those in charge of the Berrien Springs school to be left to stagger under the load that they have been carrying. They have devoted themselves unsparingly to the double task of raising funds for the new school, and also of clearing the old College property from debt. How pleasing to God it would be for all our people--led and encouraged by the General Conference Committee--to share in lifting this obligation of the old Battle

Creek College. <RH, December 3, 1903 par. 15>

The creditors of Battle Creek College must all be paid. The officers of the General Conference should lend a hand in this work. It was by the sanction of the General Conference that many of these debts were incurred, in the erection of large additions to the College,--additions that we could have done without. <RH, December 3, 1903 par. 16>

My brethren and sisters, let us all take part in sharing the burden of this College debt. The Review and Herald needs the portion that is due to it. I entreat you not to find fault. Many sacrifices have been made by those who have striven to lessen this debt. I ask you to show a decided and practical interest in this matter. If all enter heartily into the plan of raising money to cancel this debt by means of the Missionary Acre Fund, it will soon be swept away, and relief will be brought to many who are carrying heavy burdens. <RH, December 3, 1903 par. 17>

Workers for Christ are never to think, much less to speak, of failure in their work. The Lord Jesus is our efficiency in all things; his Spirit is to be our inspiration; and as we place ourselves in his hands, to be channels of blessing, our means of doing good will never be exhausted. <RH, December 3, 1903 par. 18>

Who will unite with us in pressing this matter through manfully? Men, women, and children can act a part. Let all labor disinterestedly to earn means with which to help lessen the Battle Creek College debt. Every faithful effort will be an object lesson, and many others will be led to engage in a similar work. Let our brethren and sisters unitedly take up the Missionary Acre plan anew, and work earnestly to make it a great blessing. <RH, December 3, 1903 par. 19>

## **December 10, 1903 *Lessons from the Past***

**Mrs. E. G. White**

### ***Centralization***

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 sweep it away. Thus they hoped to secure their own safety, and make themselves independent of God. <RH, December 10, 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. <RH, December 10, 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. <RH, December 10, 1903 par. 3>

This confederacy was born of rebellion against God. The dwellers on the plain of Shinar established their kingdom for self-exaltation, 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. <RH, December 10, 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." <RH, December 10, 1903 par. 5>

"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 purposes of the builders. <RH, December 10, 1903 par. 6>

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 misunderstandings 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 confusions in order to teach men that they are only men. <RH, December 10, 1903 par. 7>

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. <RH, December 10, 1903 par. 8>

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. <RH, December 10, 1903 par. 9>

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. <RH, December 10, 1903 par. 10>

From Testimonies written in 1895 and in 1899 I copy the following paragraphs: -- <RH, December 10, 1903 par. 11>

"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. <RH, December 10, 1903 par. 12>

"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. <RH, December 10, 1903 par. 13>

"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? <RH, December 10, 1903 par. 14>

"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.' <RH, December 10, 1903 par. 15>

"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." <RH, December 10, 1903 par. 16>

"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." <RH, December 10, 1903 par. 17>

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. <RH, December 10, 1903 par. 18>

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. <RH, December 10, 1903 par. 19>

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 consolidation. He warned us against binding ourselves to fulfill certain agreements that would be presented by men laboring to control the movements of their brethren. <RH, December 10, 1903 par. 20>

## 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. <RH, December 10, 1903 par. 21>

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. <RH, December 10, 1903 par. 22>

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. <RH, December 10, 1903 par. 23>

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 the most wide-awake missionaries to do the work portrayed in the following scripture: -- <RH, December 10, 1903 par. 24>

"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." <RH, December 10, 1903 par. 25>

For his own name's sake God will not permit the froward and the 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: -- <RH, December 10, 1903 par. 26>

"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." <RH, December 10, 1903 par. 27>

"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." <RH, December 10, 1903 par. 28>

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 into 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." <RH, December 10, 1903 par. 29>

"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." <RH, December 10, 1903 par. 30>



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## December 17, 1903 *Lessons from the Past* - No. 2

Mrs. E. G. White

### How Shall Our Youth Be Trained?

John the Baptist, the forerunner of Christ, received his early training from his parents. The greater portion of his life was spent in the wilderness, that he might not be influenced by beholding the lax piety of the priests and rabbis, or by learning their maxims and traditions, through which right principles were perverted and belittled. The religious teachers of the day had become so blind spiritually that they could scarcely recognize the virtues of heavenly origin. So long had they cherished feelings of pride, envy, and jealousy, that they interpreted the Old Testament Scriptures in such a manner as to destroy their true meaning. [<RH, December 17, 1903 par. 1>](#)

It was John's choice to forego the enjoyments and luxuries of city life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence. The words of the angel to Zacharias had been often repeated to John by his God-fearing parents. From his childhood his mission had been kept before him, and he accepted the holy trust. To him the solitude of the desert was a welcome escape from society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. He distrusted his own power to withstand temptation, and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness. [<RH, December 17, 1903 par. 2>](#)

But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit, he studied the characters of men, that he might understand how to reach their hearts with the message of heaven. [<RH, December 17, 1903 par. 3>](#)

Christ lived the life of a genuine medical missionary. He desires us to study his life diligently, that we may learn to labor as he labored. [<RH, December 17, 1903 par. 4>](#)

His mother was his first teacher. From her lips, and from the scrolls of the prophets, he learned of heavenly things. He lived in a peasant's home, and faithfully and cheerfully he acted his part in bearing the burdens of the household. He had been the Commander of heaven, and angels had delighted to fulfil his word; now he was a willing servant, a loving, obedient son. He learned a trade, and with his own hands worked in a carpenter's shop with Joseph. In the simple garb of a common laborer he walked the streets of the little town, going to and returning from his humble work. [<RH, December 17, 1903 par. 5>](#)

With the people of that age, the value of things was determined by outward show. As religion had declined in power, it had increased in pomp. The educators of the time sought to command respect by display and ostentation. To all this the life of Jesus presented a marked contrast. His life demonstrated the worthlessness of those things that men regarded as life's greatest essentials. The schools of his time, with their magnifying of things small and their belittling of things great, he did not seek. His education was gained directly from heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life,--God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart. [<RH, December 17, 1903 par. 6>](#)

"The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." [<RH, December 17, 1903 par. 7>](#)

Thus prepared, he went forth to his mission, in every moment of his contact with men exerting upon them an influence to bless, a power to transform, such as the world had never witnessed. [<RH, December 17, 1903 par. 8>](#)

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Satan works in every possible way to ensnare souls. As I consider the state of things in Battle Creek, I tremble for our youth who go there. The light given me by the Lord--that our youth should not collect in Battle Creek to receive their education--has in no particular been changed. The fact that the Sanitarium has been rebuilt does not change the light. That which in the past has made Battle Creek a place unsuitable for our youth, makes it unsuitable today, as far as influence is concerned. [<RH, December 17, 1903 par. 9>](#)

When the call came to move out of Battle Creek, the plea was, "We are here, and all settled. It would be an impossibility to move without enormous expense." [<RH, December 17, 1903 par. 10>](#)

The Lord permitted fire to consume the principal buildings of the Review and Herald and the Sanitarium, and thus

removed the greatest objection raised to moving out of Battle Creek. It was his design, not that one large sanitarium should be rebuilt, but that plants should be made in several places. These smaller sanitariums should have been established where they could have the benefit and advantage of land for agricultural purposes. It is God's plan that agriculture shall be carried on in connection with our sanitariums and schools. Our youth need the education to be gained from this kind of work. It is well, and more than well,--it is essential,--that efforts be made, to carry out the Lord's plan in this respect. <RH, December 17, 1903 par. 11>

But a larger sanitarium building, different in design, yet capable of accommodating as many patients, was erected on the same site as the old building. Since the opening of this institution a very large number of people have come to it. Some of these are patients, but some are not really sick, but, like tourists, are seeking for rest and pleasure. The large number at the Sanitarium is no evidence that it is the will of God that such a condition of things should be. Our sanitariums were not designed to be boarding places for the rich people of the world. <RH, December 17, 1903 par. 12>

The care of the large number of guests at the Sanitarium requires a large number of helpers, and those in charge of our churches have been asked to send in the names of the most promising young men and young women in the church, that these youth may be communicated with by the managers of the Sanitarium, and the most efficient invited to come to the Sanitarium to take the nurses' course. <RH, December 17, 1903 par. 13>

But shall we encourage our most promising young men and young women to go to Battle Creek, to obtain their training for service where attendance at entertainments, indulgence in worldly dress, and many other evils will tempt them to go astray? The Lord has revealed to me some of the dangers that our youth will meet by evil associations. Many of the wealthy, worldly men and women who patronize the Sanitarium will be a source of temptation to the helpers in this institution. Some of these helpers will become the favorites of wealthy worldlings, and will be offered alluring inducements to enter their employ. Through the silent influence of the worldly display of some of the patrons who for a time have stayed at the Sanitarium, the enemy has already been able to sow tares in the hearts of many of our young men and young women. This is the way that Satan is working. <RH, December 17, 1903 par. 14>

To fathers and mothers I would say, Be careful what moves you make. Place not your children under the seductive influences and the subtle temptations that they would have to meet were they to go to Battle Creek. It is not God's design that our youth shall be called to this place, to associate with worldly people of all grades, high and low. <RH, December 17, 1903 par. 15>

Because the Sanitarium is where it should not be, shall the word of the Lord regarding the education of our youth be of no account? Shall we allow the most intelligent of our youth in the churches throughout our conferences to be called to Battle Creek, to become servants to worldlings, some of them to be robbed of their simplicity by being brought in contact with men and women who have not the fear of God in their hearts? Shall those in charge of our conferences allow our youth who in the schools for Bible workers could be fitted for the Lord's service, to be drawn to a place from which for years the Lord has been calling upon his people to move? <RH, December 17, 1903 par. 16>

We desire that our youth shall be so trained that they shall exert a saving influence in our churches, by working for greater unity and deeper piety. Human minds may not see the necessity for the call to families to leave Battle Creek, and settle in places where they can do medical missionary evangelistic work. But the Lord has spoken. Shall we question his word? <RH, December 17, 1903 par. 17>

## The Family Firm

The truth, in all its important bearings, needs to have a much deeper hold upon all who have to do with the training of our youth. Parents are to work skilfully for their own children, helping them while they are still in the home to gain a fitness to work as missionaries for Christ when they leave the home. The children are to be taught to be faithful in labor. They are to learn to relieve the weary mother, sharing her burdens. The older children may greatly assist her by helping to care for the little ones; and the younger ones may learn to perform many of the simple duties of the home. <RH, December 17, 1903 par. 18>

Young men and young women should regard a training in home duties as a most important part of their education. The family firm is a sacred, social society, in which each member is to act a part, each helping the other. The work of the household is to move smoothly, like the different parts of well-regulated machinery. The mother should be relieved of the burdens that the sons and daughters can take upon themselves. <RH, December 17, 1903 par. 19>

How important that fathers and mothers should give their children, from their very babyhood, the right instruction. They are to teach them to obey the command, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." And the children, as they grow in years, are to appreciate the care that their parents have given them. They are to find their greatest pleasure in helping father and mother. <RH, December 17, 1903 par. 20>

Fathers and mothers should do all in their power to carry forward the work of the home in the right way. The law of God, with its holy principles and solemn injunctions, is ever to bear rule. The principles of the Bible are to be taught and practised. The parents are to teach their children lessons from this Holy Book, making these lessons so simple that they will readily be understood. <RH, December 17, 1903 par. 21>

The more closely the members of the family are united in their work in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home. <RH, December 17, 1903 par. 22>

It is a serious matter to send children away from home, thus depriving them of the care of their parents. It is of the greatest importance that church schools shall be established, to which the children may be sent, and still be under the watchcare of their mothers, and have opportunity to practise the lessons of helpfulness that it is God's design they shall learn in the home. <RH, December 17, 1903 par. 23>

In our larger schools provision should also be made for the education of younger children. This work is to be managed wisely, in connection with the training of more advanced students. The older students should be encouraged to take part in teaching these lower classes. <RH, December 17, 1903 par. 24>

Much more can be done to save and educate the children of those who at present can not get away from the cities. This is a matter worthy of our best efforts. Church schools are to be established for the children in the cities, and in connection with these schools provision is to be made for the teaching of higher studies, where these are called for. These schools can be managed in such a way, part joining to part, that they will be a complete whole. <RH, December 17, 1903 par. 25>

Let us study the way of the Lord diligently, that we may discern his methods and plans. His wisdom is far reaching. <RH, December 17, 1903 par. 26>

## **December 24, 1903 Carrying Forward the Lord's Work**

### **Mrs. E. G. White**

The last years of probation are passing into eternity. The great day of the Lord is right upon us. Every energy we possess should now be used to arouse those dead in trespasses and sins. <RH, December 24, 1903 par. 1>

Let the words of the Lord spoken by the prophet Malachi, be brought home to every soul:-- <RH, December 24, 1903 par. 2>

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." <RH, December 24, 1903 par. 3>

It is time that we gave heed to the teaching of the Word of God. All his injunctions are given to do us good. He calls upon those who stand under the blood-stained banner of Prince Emmanuel to give evidence that they realize their dependence on God and their accountability to him, by returning to him a certain portion of that which he entrusts to them. This money is to be used in advancing the work that must be done to fulfill the commission given by Christ to his disciples. <RH, December 24, 1903 par. 4>

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature," "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." <RH, December 24, 1903 par. 5>

God's people are called to a work that requires money and consecration. The obligations resting upon us hold us responsible to work for God to the utmost of our ability. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength. <RH, December 24, 1903 par. 6>

There are only two places in the universe where we can place our treasures,--in God's storehouse or in Satan's; and all that is not devoted to God's service is counted on Satan's side, and goes to strengthen his cause. The Lord designs that the means entrusted to us shall be used in building up his kingdom. His goods are entrusted to his stewards that they may be carefully traded upon, and bring back a revenue to him in the saving of souls. These souls in their turn will become stewards of trust, co-operating with Christ to further the interests of God's cause. <RH, December 24, 1903 par. 7>

Wherever there is life in a church, there is increase and growth. There is also a constant interchange, taking and giving out, receiving and returning to the Lord his own. To every true believer God imparts light and blessing, and this

the believer imparts to others in the work that he does for the Lord. As he gives of that which he receives, his capacity for receiving is increased. Room is made for fresh supplies of grace and truth. Clearer light, increased knowledge, are his. On this giving and receiving depend the life and growth of the church. He who receives, but never gives, soon ceases to receive. If the truth does not flow from him to others, he loses his capacity to receive. We must impart the goods of heaven, if we would receive fresh blessing. <RH, December 24, 1903 par. 8>

The Lord does not propose to come to this world, and lay down gold and silver for the advancement of his work. He supplies men with resources, that by their gifts and offerings they may keep his work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the harvest field. And if men will become channels through which heaven's blessing can flow to others, the Lord will keep the channel supplied. It is not returning to the Lord his own that makes men poor; withholding tends to poverty. <RH, December 24, 1903 par. 9>

The Saviour said, "I, if I be lifted up from the earth, will draw all men unto me." For the joy of seeing souls rescued from the hands of the destroyer, Christ endured the cross. He became the living sacrifice for a fallen world. Through his sacrifice was given to the world the mighty influence of the Holy Spirit. It is through sacrifice that the work which Christ came to do must be carried forward. Self-sacrifice is required of every child of God. <RH, December 24, 1903 par. 10>

God calls upon his people to awake to their responsibilities. A flood of light is shining from his Word, and there must be a meeting of neglected obligations. When these are met, by giving to the Lord his own in tithes and offerings, the way will be opened for the world to hear the message that the Lord designs it to hear. If our people had the love of God in the heart, if every church-member were imbued with the spirit of self-sacrifice, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened; and we should be invited to enter. Had the purpose of God been carried out in giving the message of mercy to the world, Christ would have come, and the saints would have received their welcome into the city of God. <RH, December 24, 1903 par. 11>

If ever there was a time when sacrifices should be made, it is now. My brethren and sisters, practise economy in your homes. Put away the idols that you have placed before God. Give up your selfish pleasures. Do not, I beg of you, spend means in embellishing your houses; for your money belongs to God, and to him you must give an account for its use. Do not use the Lord's money to gratify the fancies of your children. Teach them that God has a claim on all they possess, and that nothing can ever cancel this claim. <RH, December 24, 1903 par. 12>

Money is a needed treasure. Do not lavish it upon those who need it not. Some one needs your willing gifts. There are those in the world who are hungry, starving. You may say, I can not feed them all. But by practising Christ's lessons of economy, you can feed one. "Gather up the fragments that remain, that nothing be lost." These words were spoken by him whose power wrought a miracle to supply the needs of a hungry multitude. <RH, December 24, 1903 par. 13>

If you have extravagant habits, cut them away from your life at once. Unless you do this, you will be bankrupt for eternity. Habits of economy, industry, and sobriety, are a better portion for your children than a rich dowry. <RH, December 24, 1903 par. 14>

We are pilgrims and strangers on the earth. Let us not spend our means in gratifying desires that God would have us repress. Let us fitly represent our faith by restricting our wants. Let our church-members arise as one man, and work earnestly, as those who are walking in the full light of truth for these last days. <RH, December 24, 1903 par. 15>

If in the providence of God you have been given riches, do not settle down with the thought that there is no need for you to exert yourself, that you have enough to draw upon, and that you can eat, drink, and be merry. Invest your means in the Lord's cause. If you are doing less than you can do to help the souls perishing around you, be sure that you are incurring guilt by your indolence. <RH, December 24, 1903 par. 16>

It is God who gives men power to get wealth, and he has ordained that this ability shall be regarded, not as a means of gratifying self, but as a means of returning to God his own. With this as an object, it is no sin to use our capabilities in acquiring means. Money is to be earned by labor. Every youth should be educated in habits of industry. The Bible condemns no man for being rich, if he has acquired his riches honestly. It is the love of money that is the root of all evil. Wealth will prove a great blessing to its possessor, if he realizes that it is not his own, but the Lord's, to be received with thankfulness, and with thankfulness returned to the Giver. <RH, December 24, 1903 par. 17>

But of what value is untold wealth, if it is hoarded in expensive mansions, or in bank-stock? What do these weigh in the scale in comparison with the salvation of the souls for whom Christ, the Son of the infinite God, has died? <RH, December 24, 1903 par. 18>

The Lord bids us, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that

he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants. And this know, That if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." <RH, December 24, 1903 par. 19>

## **December 31, 1903 Written for Our Admonition - No. 1**

### **Mrs. E. G. White**

The book of Deuteronomy should be carefully studied by those living on the earth today. It contains a record of the instruction given to Moses to give to the children of Israel. In it the law is repeated. At the time when the instruction which it contains was given, the people of Israel were encamped beside the Jordan. All but two of the adults who had left Egypt had died in the wilderness. Now the generation that had arisen during the forty years of journeying were about to pass over the Jordan to receive their inheritance in the promised land. But they must first hear from the lips of Moses the instruction given him by the Lord for them. The words of the law must be repeated to them, and they must hear again the conditions upon which they were to enter into and take possession of the promised land. <RH, December 31, 1903 par. 1>

The law of God was often to be repeated to Israel. That its precepts might not be forgotten, it was to be kept before the people, and was ever to be exalted and honored. Parents were to read the law to their children, teaching it to them line upon line, precept upon precept. And on public occasions the law was to be read in the hearing of all the people. <RH, December 31, 1903 par. 2>

Upon obedience to this law depended the prosperity of Israel. If they were obedient, it would bring them life; if disobedient, death. <RH, December 31, 1903 par. 3>

"These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea. . . . The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: turn you, and take your journey, and go into the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the River Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them. <RH, December 31, 1903 par. 4>

"And I spake unto you at that time, saying, I am not able to bear you myself alone: the Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. . . . How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do." <RH, December 31, 1903 par. 5>

Moses had given the people to understand that he did not desire to monopolize the honor of government. Of all the men of Israel, he was the best qualified to be the leader of the people. But he realized that he must have counselors with whom to share the responsibilities of the work. I can not bear these burdens alone, he declared. Wise, God-fearing men were to be chosen to work with him, and they were to remain in their position of trust as long as they gave evidence that they were loyal and faithful. These men were to show favor to no one, and they were not to do one wrong action in order to gain favor. They were never to accept bribes nor to allow themselves to be overawed by evil men. In all their decisions equity was to govern. They were to be "able men, such as fear God, men of truth, hating covetousness." <RH, December 31, 1903 par. 6>

The men thus chosen were appointed rulers over the people,--rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens. Speaking of their appointment, Moses declared: "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do." <RH, December 31, 1903 par. 7>

And the people had agreed to the plans outlined by Moses, and had promised to follow the Lord's directions. Why then had they worked contrary to the Lord's agreement, arousing mutiny and discontent? Why had they murmured and complained, as if they were hardly dealt with? They had complained of Moses, as if he were treating them harshly, when he was seeking in every way to make their journeyings in the wilderness a preparation and training for the promised land. Obedience to God's commands, co-operation with him in carrying out his plans, was essential for their present and future good, yea, for their eternal welfare. But they had been rebellious and disobedient. <RH, December 31, 1903 par. 8>

Speaking of their conduct in the wilderness, Moses said: "And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged. <RH, December 31, 1903 par. 9>

"And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and I took twelve men of you, one of a tribe: and they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us. Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God: and ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites to destroy us. Whither shall we go up? Our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there." <RH, December 31, 1903 par. 10>

It was upon the very borders of the promised land that the people had broken into rebellion. The spies had returned from Canaan with their hearts filled with unbelief, and their wicked murmurings had set the hearts of all the people in rebellion. Dissatisfaction is quickly awakened in hearts that are unsanctified. <RH, December 31, 1903 par. 11>

"Then I said unto you, Dread not, neither be afraid of them. The Lord your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bare his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day. And the Lord heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord. Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither." <RH, December 31, 1903 par. 12>

The time to which Moses refers when the Lord was angry with him was when the stream that for so many years had supplied the people with water ceased to flow. It was the Lord's purpose to test his people. He would prove whether they would trust his providence or imitate the unbelief of their fathers. Before God permitted them to enter Canaan, they must show that they believed his promise. <RH, December 31, 1903 par. 13>

But no sooner was the cry for water heard in the encampment, than the people forgot the One who for so many years had supplied their wants, and instead of turning to God for help, they murmured against him, in their desperation exclaiming, "Would God that we had died when our brethren died before the Lord." <RH, December 31, 1903 par. 14>

Their cries were directed against Moses and Aaron: "Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." <RH, December 31, 1903 par. 15>

The leaders went to the door of the tabernacle, and fell upon their faces. Again the glory of the Lord appeared, and Moses was directed, "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock." <RH, December 31, 1903 par. 16>

The two brothers went on before the multitude, Moses with the rod of God in his hand. They were now aged men. Long had they borne with the rebellion and obstinacy of Israel; but now, at last, even the patience of Moses gave way. "Hear now, ye rebels," he cried, "must we fetch you water out of this rock?" and instead of speaking to the rock, as God had commanded him, he smote it twice with the rod. <RH, December 31, 1903 par. 17>

Moses had spoken from irritated feeling; his words were an expression of human passion rather than of holy

indignation because God had been dishonored. "Hear now, ye rebels," he said. This accusation was true, but even truth is not to be spoken in passion or impatience. Moses, in taking it upon himself to accuse the people, grieved the Spirit of God, and wrought the people only harm. <RH, December 31, 1903 par. 18>

Bitter and deeply humiliating was the judgment immediately pronounced. "The Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." With rebellious Israel, they must die before crossing the Jordan. Had Moses and Aaron been cherishing self-esteem, or indulging a passionate spirit, their guilt would have been far greater. But they were not chargeable with wilful or deliberate sin; they had been overcome by a sudden temptation, and their contrition was immediate and heartfelt. The Lord accepted their repentance, though because of the harm their sin did among the people, he could not remit the punishment. God forgave Moses, but he could not grant him that which he so greatly longed for,--a home in the promised land. <RH, December 31, 1903 par. 19>

## **January 7, 1904 Written for Our Admonition - No. 2**

### **Mrs. E. G. White**

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." <RH, January 7, 1904 par. 1>

The people of God, and especially the men who occupy positions of trust, need to study the history of Moses' failure to enter Canaan. Let them stop and think what it means to become angry, to show a spirit unworthy of a leader of God's people. There are those in God's service who have given way to anger, and who have not felt the repentance that Moses felt. These men have braced themselves to follow an unchristian course, and have gone on from one wrong to another. <RH, January 7, 1904 par. 2>

And there are murmurers in the church, who easily lose their self-control. If everything does not move to please them, they become irritated, and provoke one another to evil. They have not the light and love of God in their souls; if their way is crossed, they give loose rein to an unsanctified, irritable spirit. <RH, January 7, 1904 par. 3>

I have been instructed to present this before our people, and to urge them to make diligent work for repentance. <RH, January 7, 1904 par. 4>

The instruction given to the children of Israel is for us also. Happy will be the church when its members study the directions given to the Israelites during their journeyings in the wilderness. In this instruction are specified the virtues that the church in the wilderness must have in order to be approved of God. The church of today has far greater light than had the church in the wilderness. She should stand on vantage ground, cherishing the pure, holy principles that God declares men must cherish in their dealing with their fellow men, if they would grow in grace and wisdom, and be honored as obedient subjects. Only by following these principles can we adorn the gospel of our Lord Jesus Christ. <RH, January 7, 1904 par. 5>

The importance of the law of God, and Christ's relation to it, are to be presented before those who have placed themselves under Satan's banner, full of self-importance and self-sufficiency. In a wicked world God's servants are to obey the principles of his government, by their righteousness testifying that fallen man can be loyal to God. <RH, January 7, 1904 par. 6>

Christ is our Leader. Clothing his divinity with humanity, he humbled himself, that he might stand in person at the head of the human race. He laid aside his kingly crown, and yielded up his high position as commander of the angels, who loved to do his bidding. For our sake he became poor, that through his humiliation and poverty, human beings might be made rich, heirs to an eternal weight of glory. The Saviour came to the world in lowliness, and lived as a man among men. On all points except sin, divinity was to touch humanity. Living on this earth as a man among men, Christ answered in the affirmative the question, "Can man keep the law of God?" He was tempted in all points as man is tempted, "yet without sin." He was tempted that he might know how to succor those that should afterward be tempted. He became a man of sorrows and acquainted with grief. "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." He gave himself to the world as a spiritual teacher, a genuine medical missionary. <RH, January 7, 1904 par. 7>

O that our workers realized what privileges are theirs! They would know by experience what it means to hear and obey the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <RH, January 7, 1904 par. 8>

Christ came to our world to teach men what is meant by genuine religion, --the religion that will make men and

women lights in the world. To all he offers power to form a true, noble character. The converted man rejoices that he has a Saviour who is so mighty. He is a partaker of the divine nature. His repentance is not a farce, but a reality, and the fruits of it appear in Christlike words and deeds. Every day, every hour, he reveals faith in the Sin-bearer. Love, hope, long-suffering, patience, kindness, are revealed in his life. In self-denial he lifts the cross and follows Jesus. He is a representative of the Saviour. <RH, January 7, 1904 par. 9>

"Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.) take heed, brethren, lest there be in any of you an evil heart to unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." <RH, January 7, 1904 par. 10>

Mark the words "deceitfulness of sin." Often Satan presents his temptations under the guise of goodness. Beware that you yield not to them. One violation of straight-forward truthfulness prepares the way for the second violation, and wrongs are repeated until the heart of unbelief becomes hardened, and the conscience loses its sensitiveness. <RH, January 7, 1904 par. 11>

Let us humble our hearts before God, and ask him to forgive us for speaking words of unbelief, words that cast a reflection on him who is too wise to err, and too good to do us harm. <RH, January 7, 1904 par. 12>

"We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swear he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. <RH, January 7, 1904 par. 13>

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. . . . Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. 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 discernor 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." <RH, January 7, 1904 par. 14>

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## January 7, 1904 *Our First-Page Message*

The epistle of Jude contains warning and instruction applicable to our own time and work. It should be read as if addressed to Seventh-day Adventists. This is the conclusion which can properly be drawn from the following paragraphs taken from a communication from sister White, dated Aug. 27, 1903:-- <RH, January 7, 1904 par. 1>

At this time, Jude's testimony is of great force to all who desire to be under the influence of the Holy Spirit. <RH, January 7, 1904 par. 2>

Jude bears this message to guard believers against the seductive influences of false teachers, men who have a form of godliness, but who are not safe leaders. In these last days, false teachers will arise and become actively zealous. All kinds of theories will be presented to divert the minds of men and women from the very truth that defines the position we can occupy with safety in this time when Satan is working with power upon religionists, leading them to make a pretense of being righteous, but to fail of placing themselves under the guidance of the Holy Spirit. <RH, January 7, 1904 par. 3>

False theories will be mingled with every phase of experience, and advocated with satanic earnestness in order to captivate the mind of every soul who is not rooted and grounded in a full knowledge of the sacred principles of the Word. In the very midst of us will arise false teachers, giving heed to seducing spirits whose doctrines are of satanic origin. These teachers will draw away disciples after themselves. Creeping in unawares, they will use flattering words, and make skilful misrepresentations with seductive tact. <RH, January 7, 1904 par. 4>

The Lord is guarding his people against a repetition of the errors and mistakes of the past. There have always abounded false teachers who, advocating erroneous doctrines and unholy practises, and working upon false principles



in a most specious, covered, deceptive manner, have endeavored to deceive, if possible, the very elect. They bind themselves up in their own fallacies. If they do not succeed, because their way becomes hedged by warnings from God, they will change somewhat the features of their work, and the representations they have made, and bring out their plans again under a false showing. They refuse to confess, repent, and believe. Confessions may be made, but no real reformation takes place, and erroneous theories bring ruin upon unsuspecting souls because these souls believe and rely upon the men advocating these theories.

E.G.W. <RH, January 7, 1904 par. 5>  
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## **January 14, 1904 A Call to Greater Consecration**

### **Mrs. E. G. White**

Men and women are God's agencies for the salvation of souls. Of his true followers the Lord says, "This people have I formed for myself; they shall show forth my praise." They are my witnesses, my chosen representatives, in an apostate world. Filled with a desire to win sinners to Christ, they have the sympathy and co-operation of the heavenly universe. <RH, January 14, 1904 par. 1>

The church on earth is to become the court of holy love. Those who by the Lord's appointment occupy in it positions of trust are to bring into it the pity and self-sacrifice of the great Head of the church. Christian fellowship is one means by which character is formed. Thus selfishness is purged from the life, and men and women are drawn to Christ, the great center. Thus is answered his prayer that his followers may be one, as he is one with the Father. <RH, January 14, 1904 par. 2>

Can you marvel, my brethren and sisters, that I am bowed down with inexpressible agony, as again and again I am made to realize that few among our people understand their weakness? The characters of many of those who have received such wonderful truth are a jumble of opposites. Christ has promised to make them harmonious on every point, not pleasant and agreeable and kind today, and tomorrow harsh and disagreeable and unkind, falsifying their profession of faith. But they refuse to place themselves where he can help them. They are breaking the commandments of God; for they have left their first love. Some have joined the enemy, to become accusers of the brethren. How could they do this wicked thing? In thought, word, and deed they are transgressors. They have spoken words that God condemns as unjust and cruel. <RH, January 14, 1904 par. 3>

Pray that your lips may be touched with a live coal from the divine altar, that you may speak only pure, Christlike words, and that you may see that it is a sin to speak harshly and unadvisedly. There are many now teaching others who need themselves to learn what it means to be redeemed by the blood of the Lamb and the word of their testimony. They need to feel the power of saving grace. Self and Satan are spoiling many souls, making them so unchristlike in spirit, in word, and in action, and so harmful in influence, that God will separate them from his work. <RH, January 14, 1904 par. 4>

There are in human nature elements of destruction, which, under certain conditions, break forth to consume. The moral powers are prostrated. The excited passions tyrannize over the higher, nobler faculties; and Christlikeness is not revealed. The Infinite One -- he who alone was able to bring order and beauty out of the chaos and confusion of nature's darkness -- is able to subdue the rebellious heart of man, and bring his life into conformity to the divine will. His Spirit can quell man's rebellious temper. But unless men possess the love of Christ, the qualifications that otherwise would be of value in God's work will be controlled by the selfishness of the human heart. In order to be true Christians we must surrender ourselves unreservedly to Christ. <RH, January 14, 1904 par. 5>

Day by day we are building characters, and we are building for eternity. God desires us in our lives to give the people of the world an example of what they should be, and of what they can be through obedience to the gospel of Christ. Let us place ourselves in God's hands, to be dealt with as he sees best. "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." "Ye are God's husbandry, ye are God's building." If we build in cooperation with him, the structure that we rear will day by day grow more beautiful and more symmetrical under the hand of the Master-builder, and through all eternity it will endure. <RH, January 14, 1904 par. 6>

Sanctification is a progressive work. It is a continuous work, leading human beings higher, and still higher. It does not leave love behind, but brings it into the life as the very essence of Christianity. <RH, January 14, 1904 par. 7>

Christ says to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He is our example. During his life on earth, he was ever kind and gentle. His influence was ever fragrant; for in him dwelt perfect love. He was never sour and unapproachable, and he never compromised with wrong to obtain favor. If we have his righteousness, we shall be like him in gentleness, in forbearance, in unselfish love. Shall we not, by dwelling in the

sunshine of his presence, become mellowed by his grace? <RH, January 14, 1904 par. 8>

Let us honor our profession of faith. Let us adorn our lives with beautiful traits of character. Harshness of speech and action is not of Christ, but of Satan. Shall we, by clinging to our imperfections and deformities, make Christ ashamed of us? His grace is promised to us. If we will receive it, it will beautify our lives. Then in the place of disparaging our fellow workers, we shall help them to climb the ladder of progress. Deformity will be exchanged for goodness, perfection. Our lives will be adorned with the graces that made Christ's life so beautiful. <RH, January 14, 1904 par. 9>

God calls for our co-operation. His requirements are just and reasonable. Shall we not strive to be Christians in life as well as in profession? Shall we not ennoble our lives with the dignity of a steadfast purpose? When we take the name of Christ, we pledge ourselves to represent him. In order for us to be true to our pledge, Christ must be formed within, the hope of glory. The daily life must become more and more like the Christ-life. We must be Christians in deed and in truth. Christ will have nothing to do with pretense. He will welcome to the heavenly courts those only whose Christianity is genuine. The lives of professed Christians who do not live the life of Christ are a mockery to religion. <RH, January 14, 1904 par. 10>

A true, lovable Christian is the most powerful argument that can be advanced in favor of Bible truth. Such a man is Christ's representative. His life is the most convincing evidence that can be borne to the power of divine grace. When God's people bring the righteousness of Christ into the daily life, sinners will be converted, and victories over the enemy will be gained. <RH, January 14, 1904 par. 11>

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." <RH, January 14, 1904 par. 12>

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## **January 21, 1904 *Beware of Fanciful Doctrines***

### **Mrs. E. G. White**

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. <RH, January 21, 1904 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. <RH, January 21, 1904 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. <RH, January 21, 1904 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. <RH, January 21, 1904 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 fulfilment of the evil desires of hearts which, though professedly sanctified, were far from purity of thought and practise. <RH, January 21, 1904 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. <RH, January 21, 1904 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. <RH, January 21, 1904 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. <RH, January 21, 1904 par. 8>

The character and power of God are revealed by the 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. <RH, January 21, 1904 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. <RH, January 21, 1904 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. <RH, January 21, 1904 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. <RH, January 21, 1904 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 life-work be marred by them. <RH, January 21, 1904 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. <RH, January 21, 1904 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, "least 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 fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2:2-10. <RH, January 21, 1904 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. <RH, January 21, 1904 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. <RH, January 21, 1904 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 fulness of God." Eph. 3:16-19. <RH, January 21, 1904 par. 18>

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## January 28, 1904 *Practical Christianity*

### Mrs. E. G. White

I have been impressed with the subject of the influence of the church--what this influence should be. By earnest prayer the members are to obtain power that will make their influence a savor of life unto life. What is needed today is practical Christianity, not merely for a day or a year, but for a lifetime. The man who professes to be a Christian, and yet reveals in his life no practical godliness, is denying Christ. Opposite his name in the books of heaven are written the words, Unfaithful steward. <RH, January 28, 1904 par. 1>

How is the world to be enlightened, save by the lives of Christ's followers? You profess to believe in Christ, to be a follower of his. Do you do his works? Can the world see plainly that you have been with Jesus, and learned of him? How are unbelievers to know that you belong to Christ if you show no zeal in his service, but instead cherish worldly ambition and follow worldly plans? Christ declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." <RH, January 28, 1904 par. 2>

God can not prepare for the day of trial before us those who are careless and indifferent. With those who are neither cold nor hot he has nothing to do. "I would thou wert cold or hot," he says. "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." The half-hearted Christian exerts an influence more harmful than the influence of the avowed infidel. <RH, January 28, 1904 par. 3>

There are many whose lives are but a pretense of godliness. They are a law unto themselves, and they always will be, unless the grace of Christ subdues their hearts. They lift up their souls unto vanity, and God has no use for them in his service. <RH, January 28, 1904 par. 4>

## The Will of God Concerning You

Our sanctification is God's object in all his dealing with us. He has chosen us from eternity that we might be holy. Christ gave himself for our redemption, that through faith in his power to save from sin, we might be made complete in him. In giving us his Word, he has given us bread from heaven. He declares that if we eat his flesh and drink his blood, we shall receive eternal life. <RH, January 28, 1904 par. 5>

As Christians we have pledged ourselves to fulfil the responsibilities resting on us, and to show to the world that we have a close connection with God. Thus, through the good words and works of his disciples, Christ is to be represented and honored. <RH, January 28, 1904 par. 6>

God expects of us perfect obedience to his law. This law is the echo of his voice, saying to us, Holier, yea, holier still. Desire after the fulness of the grace of Christ, yea, long -- hunger and thirst -- after righteousness. The promise is, "Ye *shall* be filled." Let your heart be filled with a longing for this righteousness, the work of which God's Word declares to be peace, and its effect quietness and assurance forever. <RH, January 28, 1904 par. 7>

God has plainly stated that he expects us to be perfect, and because he expects this, he has made provision for us to be partakers of the divine nature. Only thus can we gain success in striving for eternal life. The power is given by Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." <RH, January 28, 1904 par. 8>

God's people are to reflect to the world the bright rays of his glory. But in order for them to do this, they must stand where these rays can fall on them. They must co-operate with God. The heart must be cleansed of all that leads to wrong. The Word of God must be read and studied with an earnest desire to gain from it spiritual power. The bread of heaven must be eaten and assimilated, becoming part of the life. Thus we gain eternal life. Thus is answered the prayer of Christ, "Sanctify them through thy truth: thy word is truth." <RH, January 28, 1904 par. 9>

"This is the will of God, even your sanctification." Is it *your* will that your desires and inclinations shall be brought into harmony with the divine mind? <RH, January 28, 1904 par. 10>

## Godliness in the Every-Day Life

Christ declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." <RH, January 28, 1904 par. 11>

The talent of speech was given to be used for the benefit of all. Pleasant, cheery words cost no more than unpleasant, moody words. Sharp words wound and bruise the soul. In this life every one has difficulties with which to wrestle. Every one meets with grievances and disappointments. Shall we not bring sunshine instead of gloom into the lives of those with whom we come in contact? Shall we not speak words that will help and bless? Such words will be just as verily a blessing to us as to those to whom they are spoken. <RH, January 28, 1904 par. 12>

Parents, allow no faultfinding in your home. Teach your children to speak pleasant words, words that will bring sunshine and joy. Angels are not attracted to a home where discord reigns. Bring practical godliness into the home. Prepare yourselves and your children for entrance into the city of God. Angels will be your helpers. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take advantage. <RH, January 28, 1904 par. 13>

Let the determination of each member of the family be, I will be a Christian: for in the school here below I must form a character that will give me entrance into the higher grade, even the school above. I must do unto others as I desire them to do to me. <RH, January 28, 1904 par. 14>

Make the home life as nearly as possible like heaven. Let the members of the family forget not, as they gather round the family altar, to pray for the men in positions of responsibility in God's work. The physicians in our sanitariums, the ministers of the gospel, those in charge of our publishing houses and schools, need your prayers. They are tempted and tried. As you plead with God to bless them, your own hearts will be subdued and softened by his grace. <RH, January 28, 1904 par. 15>

## From Grace to Grace

We are living amid the perils of the last days, and we are to cleanse ourselves from all defilement, and put on the robe of Christ's righteousness. The work of God is to be steadily carried forward. We are to bring ourselves, body, soul, and spirit, into subjection to Christ. Unless we do this, the health of both body and soul will be endangered. <RH, January 28, 1904 par. 16>

God desires his workers to gain daily a better understanding of how to reason logically from cause to effect, arriving at wise, safe conclusions. He desires them to add to the strength of the memory. We can not afford to make mistakes. As little children we are to sit at the feet of Christ, learning of him how to work successfully. We are to ask God for sound judgment, and for light to impart to others. There is need of knowledge that is the fruit of experience. We should not allow a day to pass without gaining an increase of knowledge in temporal and spiritual things. We are to plant no stakes that we are not willing to take up and plant further on, nearer the heights we hope to ascend. The highest education is to be found in training the mind to advance day by day. The close of each day should find us a day's march nearer the overcomer's reward. Day by day our understanding is to ripen. Day by day we are to work out conclusions that will bring a rich reward in this life and in the life to come. Looking daily to Jesus, instead of to what we ourselves have done, we shall make decided advancement in temporal as well as spiritual knowledge. <RH, January 28, 1904 par. 17>

The end of all things is at hand. What we have done must not be allowed to place the period to our work. The Captain of our salvation says, "Advance. The night cometh, in which no man can work." Constantly we are to increase in usefulness. Our lives are always to be under the power of Christ. Our lamps are to be kept burning brightly. <RH, January 28, 1904 par. 18>

Prayer is a heaven-ordained means of success. Appeals, petitions, entreaties, between man and man, move men, and act a part in controlling the affairs of nations. But prayer moves heaven. That power alone that comes in answer to prayer will make men wise in the wisdom of heaven, and enable them to work in the unity of the Spirit, joined together by the bonds of peace. Prayer, faith, confidence in God, bring a divine power that sets human calculations at their real worth,--nothingness. <RH, January 28, 1904 par. 19>

In all ages God has given human beings divine revelations, that thus he may fulfil his purpose of unfolding gradually to the mind the doctrines of grace. His manner of imparting the truth is illustrated by the words, "His going forth is prepared as the morning." He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday. <RH, January 28, 1904 par. 20>

## Mrs. E. G. White

He who is converted to the truth, through faith made a partaker of the divine nature, is set apart to do the work of him who gave his life for the life of the world. The converted man is not a sluggard, but an earnest, faithful worker. He is one of Christ's chosen instrumentalities for the saving of others. He is filled with the same spirit of service that inspired the Saviour. He is a laborer together with God. He has the same earnestness, the same fervor, that led Christ to work so untiringly for the perishing. He is made a partaker of Christ's sufferings and of his great love, and he becomes a part of his working force for the saving of sinners. <RH, February 4, 1904 par. 1>

Those in whose hearts the love of Christ abides will use every power they have in doing the work that Christ did. Every one who has received the message of Christ's love has a work to do. Upon every Christian rests the responsibility of reflecting the light of heaven to those in darkness. Each follower of the Saviour is to proclaim the glad tidings of salvation through grace. No one is to fail of living the truth that he has received. <RH, February 4, 1904 par. 2>

The words of the Christian are to be carefully chosen. His deportment is to be above reproach. It is the revealing of the goodness of Christ's character that has so decided an influence on all with whom he is brought in contact. <RH, February 4, 1904 par. 3>

The Lord is our Captain, our Leader. We are to bear his banner, and wear the armor that he provides. We are to strive to win his enemies to be his friends. Not till he lays his armor at the feet of the Redeemer is the Christian to relax his watchful, prayerful efforts. <RH, February 4, 1904 par. 4>

"We are laborers together with God." Ever remember that all your capabilities, all your possessions, are the Lord's, to be used and improved in his service. Remember that all the means you have is given you by God. Use it to glorify his name. Use it wisely and economically, because it is a sacred trust. I ask those who have been entrusted with the Lord's money to labor unselfishly for the Master. Do not tie up your money in estates and banks, when there is such need that it be put into circulation to advance the Lord's work. Remember that your money is yours only in trust. Give the light to others by giving of your means to send workers into new fields. Thus you will hasten the coming of Christ. He who is truly converted will feel it a privilege to give of his means to send the truth into the dark places of the earth. <RH, February 4, 1904 par. 5>

God asks, Why are not memorials for me established in the cities? What answer can we return? The neglected work in our cities testifies to the lack of Christlike energy among believers. Let all awake to the need of establishing Christian missions in the cities. Let God's workers enter the doors that he has opened for them. Believers need to arouse and do much more than they are now doing in lines of Christian effort. <RH, February 4, 1904 par. 6>

Christ's commission is, "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." Let God's people show that they believe these words. Fulfilling the Saviour's commission, they are to be a working power through all time. <RH, February 4, 1904 par. 7>

Have we light? Let it shine forth to those in darkness. Tell the Saviour that you are doing his bidding, and then believe that he will fulfil the word, "Lo, I am with you alway, even unto the end." <RH, February 4, 1904 par. 8>

Of the disciples we read, "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." <RH, February 4, 1904 par. 9>

Our work is plainly outlined by the work of Christ and the work of his disciples after his resurrection and ascension. We are not at liberty to sit with folded hands, waiting for some one to lead us to fields of labor and set us at work. Those who have a knowledge of the truth are to go forth in the name of the Lord, believing every word that Christ has spoken, and looking to him for grace and strength. <RH, February 4, 1904 par. 10>

As, like the disciples, you go from place to place, telling the story of the Saviour's love, you will make friends, and will see the fruit of your labor. All true, humble, loving, faithful workers will be sustained and strengthened by power from on high. They will win their way to the hearts of the people as they follow Christ's example. The sick will be ministered to, the afflicted prayed for. There will be heard the voice of singing and the voice of prayer. The Scriptures will be opened to testify of truth. And with signs following, the Lord will confirm the word spoken. <RH, February 4, 1904 par. 11>

This class of work has gone out of fashion. Let it be once more brought into practise. The fields are white all ready to harvest. The Lord desires many more to go out into the harvest field. He will be with those who study his Word and obey his commands. He will impart to them his grace. Go forth in the name of Christ, remembering that he is your companion, that every prayer, every word, every song, is heard by him. The message of the soon coming of the Lord with power and great glory will bring conviction to many hearts. <RH, February 4, 1904 par. 12>

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. <RH, February 4, 1904 par. 13>

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, 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. 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." <RH, February 4, 1904 par. 14>

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## **February 11, 1904 *The Need of Earnest Effort***

### **Mrs. E. G. White**

We are far behind in our missionary work, both at home and in foreign countries. We have in our keeping the most sacred truth ever committed to mortals, and our work should correspond to our profession of faith. The world is becoming more and more lawless. Soon great trouble will arise among the nations,--trouble that will not cease until Jesus comes. <RH, February 11, 1904 par. 1>

What are we as a people doing at this important time? Are we purifying our souls by obedience to Christ's words? Are we humbling our hearts before God, and confessing our sins? Are we seeking with earnestness and sincerity for help from him who is the source of strength? Are we claiming the promises, believing that Jesus pardons our transgressions? Are we educating ourselves to overcome all temptation to murmur and complain? <RH, February 11, 1904 par. 2>

My brethren and sisters, as never before we need to press together, unitedly following him who has prepared his throne in the heavens, and whose kingdom ruleth over all. God has not forsaken his people, and our strength lies in not forsaking him. <RH, February 11, 1904 par. 3>

Christ died to redeem us. By the infinite price with which he ransomed us he has shown his love for us. He is not willing that any should perish. He desires all to believe on him, that they may have eternal life. <RH, February 11, 1904 par. 4>

With pity and compassion, with tender yearning, the Lord is looking upon his tried, tempted people. For a time the oppressors will be permitted to triumph over those who obey God's commandments. All are given the same opportunity that was granted to the first great rebel, the opportunity to show what spirit is prompting them to action. It is God's purpose that every one shall be tested, to see whether he will be loyal or disloyal to the laws that govern the kingdom of heaven. To the last God gives Satan opportunity to reveal his character. Thus the final triumph of his people will be made more marked, more glorious, more complete. The words of the prophet will be fulfilled: "The day of vengeance is in mine heart, and the year of my redeemed is come." "The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is high above all the people." <RH, February 11, 1904 par. 5>

Now and onward till the close of time the people of God should be more earnest, more wide-awake, not trusting in their own wisdom, but in the wisdom of their Leader. They should set aside days for fasting and prayer. Entire abstinence from food may not be required, but they should eat sparingly of the most simple food. No one should lift up his soul unto vanity, walking in pride and self-indulgence. We are living in a time that demands genuine humiliation and most earnest prayer. We are nearing the most important crisis that has ever come upon the world. If we are not wide-awake and watching, it will find us unprepared. <RH, February 11, 1904 par. 6>

There is in our churches a decided lack of love for Christ and for one another. Christlike simplicity is looked upon as weakness. There is a lack of clear spiritual discernment. Wrongs remain unconfessed. The transgression condemned in the law of God is on the increase in our borders. Sin is cherished, and the result is hardness of heart. When those who are handling sacred things do not walk in the light, the light becomes darkness to them, and how great is that darkness! Men are making strange mistakes in reading character. Those who do not possess moral worth are exalted, while those who are endeavoring to seek the Lord and walk in his steps are not appreciated. This danger will become more and more apparent. We must awake to the perils that are thickening around us. All pharisaism, all self-righteousness, must be separated from the soul. Then we shall realize that we need Christ's righteousness, and we shall accept it by faith. <RH, February 11, 1904 par. 7>

There is among us a manifest lack of searching the Scriptures. We must know the reasons of our faith. The importance and solemnity of the scenes opening before us demand this. And on no account must the spirit of complaint be encouraged. Do you cherish malice, bitterness, and wrath if plans are introduced that do not harmonize with your ideas? Is not this indulging a spirit of war, rather than a spirit of meekness and humility? If ever we needed to manifest kindness and true courtesy, it is now. We may have to plead most earnestly before legislative councils for the right to worship God according to the dictates of conscience. Thus in his providence God has designed that the claims of his law shall be brought before men in positions of highest authority. But as we stand before these men, we are to show no bitterness of feeling. <RH, February 11, 1904 par. 8>

Constantly we are to pray for divine aid. It is God alone who can hold the four winds until his servants shall be sealed in their foreheads. <RH, February 11, 1904 par. 9>

The Lord will do a great work in the earth. Satan makes a determined effort to divide and scatter God's people. He brings up side issues to divert minds from the important subjects that should engage our attention. Individually we are to feel the importance of uniting in the bonds of Christian fellowship. With one heart and one mind we are to prepare for the conflict, by faith laying our petitions before the mercy-seat. The throne of God is arched by the bow of promise, and the prayers offered in faith and simplicity are heard. It is God's glory to answer the supplications of his people. <RH, February 11, 1904 par. 10>

I have been especially instructed in regard to the danger of drawing apart. Let us leave to Satan the cruel work of accusing and faultfinding. Let us bow before God in repentance because of our want of love for one another and for him who died for us. The gold of love and faith is wanting in our ranks. Christ declares, "I have somewhat against thee, because thou hast left thy first love." Many are holding on to the truth with only the tips of their fingers. They have had great light and many privileges. Like Capernaum, they have in this respect been exalted to heaven. But unless they put away their pride and self-confidence, in the time of trial that is approaching they will become apostates. Unless they have an entire transformation of character, they will never enter heaven. <RH, February 11, 1904 par. 11>

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You strike too low, my brethren. 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, even your sanctification." Is it your will also? My brethren, 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. <RH, February 11, 1904 par. 12>

Why do not those who name the name of Christ reveal the earnestness and the self-denial that he revealed? Why do they not arouse from their indifferent, self-satisfied condition? God's people must have a fixed purpose to honor him. They will never be holy until they put all their energies into his work. <RH, February 11, 1904 par. 13>

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## **February 18, 1904 *Lights in the World***

### **Mrs. E. G. White**

Christ declared himself to be the light of the world. To his disciples he gave a part in the work of shedding light on a sin-darkened world. "Ye are the light of the world," he declared. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <RH, February 18, 1904 par. 1>

The church has been made the depository of the truth of the gospel, the agency through which God's light is to shine forth to the world, in clear, distinct rays. How is this light to shine? Let God's Word tell us:-- <RH, February 18, 1904 par. 2>

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, 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. 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." <RH, February 18, 1904 par. 3>

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." <RH, February 18, 1904 par. 4>

"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." <RH, February 18, 1904 par. 5>

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." <RH, February 18, 1904 par. 6>



God has made every provision for our justification and sanctification. He has given Christ to us, that through him we may be made complete. Christ gave his life for sinners. By his death he opened a fountain in which all may wash their robes of character, and make them white. He died on the cross, but he rose from the tomb, proclaiming, "I am the resurrection, and the life." He made his followers joint heirs with him in his glory. In his name they were to go forth to carry out his purpose of bringing many souls to a knowledge of the truth. <RH, February 18, 1904 par. 7>

Heaven's resources are limitless, and they are all at our command. Why, then, I ask, is the progress of the Lord's work in our world so slow? Why are not the Lord's followers increasing in knowledge and purity, holiness and power? <RH, February 18, 1904 par. 8>

Are there not presented before Christ's followers the highest virtues to be cultivated, the greatest honors to be gained? God calls upon them to enter a race in which every one may win. He calls upon them to enlist in a warfare in which every one may be a conqueror. A robe of righteousness and a crown of everlasting life,--this is the reward held out before the overcomer. <RH, February 18, 1904 par. 9>

The inhabitants of the heavenly universe expect the followers of Christ to shine as lights in the world. They are to show forth the power of the grace that Christ died to give to men. God expects those who profess to be Christians to reveal in their lives the highest development of Christianity. They are the recognized representatives of Christ. Their work is to show that Christianity is a reality. They are to be men of faith, men of constant growth, men of courage, whole-souled men, who without questioning trust in God and his promises. <RH, February 18, 1904 par. 10>

God calls for men of undaunted courage, men full of hope and faith and trust, who rejoice in the thought of the final triumph, refusing to be hindered by obstacles. He who steadfastly adheres to the principles of truth has the assurance that his weakest points of character may become his strongest points. Heavenly angels are close by him who strives to bring his life into harmony with God and his holy law. God is with him as he declares, "I must overcome the temptations that surround me, else they will drive Christ from my heart." He combats all temptation and braves all opposition. By the strength obtained from on high, he holds in control the passions and tendencies which, uncontrolled, would lead him to defeat. <RH, February 18, 1904 par. 11>

The presence of the man who loves and fears God is as a sweet fragrance in his family. His example speaks eloquently in favor of the truth. All with whom he comes in contact are constrained to say, "He has been with Jesus, and has learned of him." <RH, February 18, 1904 par. 12>

When the Christian takes his baptismal vow, divine help is pledged to him. The Father, the Son, and the Holy Spirit stand ready to work in his behalf. God places at his command the resources of heaven, that he may be an overcomer. His own power is small; but God is omnipotent, and God is his helper. Daily he is to make known his wants at the throne of grace. By faith and trust, by availing himself of the resources provided, he can be more than a conqueror. <RH, February 18, 1904 par. 13>

Why, then, should not those who are fighting against the powers of darkness move forward with faith and courage? God and Christ and the Holy Spirit are on their side. <RH, February 18, 1904 par. 14>

The Lord expects those who believe in Christ to co-operate with divine instrumentalities, and thus reveal a strength that the worldling can not reveal. God is dishonored, and his cause is reproached, when the Christian shows less zeal, less self-denial, in his strife for the mastery over evil, than do those who are striving for the mastery over the things of the world. <RH, February 18, 1904 par. 15>

We know not how soon our probation may close. How dare those who know the truth live in unpreparedness, not ready to meet their Lord? How dare they remain sinful and defiled? Why are they not afraid? Why do they not realize their peril? The weakness of the church is due to its unbelieving, unconverted, unsanctified members. The Lord would work mightily for his people if they would put off the works of darkness, and be clothed with his righteousness. He calls upon every one who names the name of Christ to depart from all iniquity, to be "not slothful in business; fervent in spirit; serving the Lord." <RH, February 18, 1904 par. 16>

God calls upon those who profess to believe the truth to show by unquestioning obedience that they are faithful soldiers of the cross. Let not those who stand under the blood-stained banner of Prince Emmanuel do anything that will dishonor the cause for which they are fighting. Christ expects his soldiers to be brave and loyal and true. <RH, February 18, 1904 par. 17>

The work that Christ did on this earth his followers are to do. With the power and efficacy brought by the Holy Spirit they are to carry forward his plan for the restoration of the divine image in humanity. The Lord will do great things for them when they work under the Holy Spirit's guidance. But they must place their entire dependence on God. <RH, February 18, 1904 par. 18>

For the last twenty years a subtle, unconsecrated influence has been leading men to look to men, to bind up with men, to neglect their heavenly Companion. Many have turned away from Christ. They have failed to appreciate the One who declares, "Lo, I am with you always, even unto the end of the world." <RH, February 18, 1904 par. 19>

Let us do all in our power to redeem the past. Making God our trust, let us go out into the waste places of the earth to

work for the salvation of perishing souls. We shall meet with close and trying times. Temptation and trial will come. But the Lord is an all-powerful helper. He desires those who work for him to move forward with singing, because he co-operates with every unselfish effort. <RH, February 18, 1904 par. 20>

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. . . . For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." <RH, February 18, 1904 par. 21>

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## **February 25, 1904 *Brotherly Love***

### **Mrs. E. G. White**

Just prior to the crucifixion, Christ, in his last lessons to the disciples, dwelt upon the love that they should cherish for one another. "By this," he said, "shall all men know that ye are my disciples, if ye have love one to another." <RH, February 25, 1904 par. 1>

After the descent of the Holy Spirit, the disciples went forth to proclaim a risen Saviour, their one desire the salvation of souls. They rejoiced in the sweetness of communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another they revealed the love that Christ had commanded them to reveal. By unselfish words and deeds they strove to kindle this love in other hearts. <RH, February 25, 1904 par. 2>

The believers were ever to cherish the love that filled the hearts of the apostles after the descent of the Holy Spirit. They were to go forward in willing obedience to the new commandment, "As I have loved you, that ye also love one another." So closely were they to be united to Christ, that they would be enabled to fulfil his requirements. The power of a Saviour who could justify them by his righteousness was to be magnified. <RH, February 25, 1904 par. 3>

### **A Spiritual Loss**

But the early Christians began to look for defects in one another. Dwelling upon mistakes, encouraging suspicion and doubt, giving way to unkind criticism, they lost sight of the Saviour, and of the great love he had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others, they themselves erred. They forgot the lessons of brotherly love that Christ had taught. And, saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts. <RH, February 25, 1904 par. 4>

### **A Message of Reproof**

Because the early church lost their first love, there came to them a message of reproof. "I have somewhat against thee," the Lord declared, "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." <RH, February 25, 1904 par. 5>

Those mentioned in this scripture as losing their first love were not ranked with open sinners. They had the truth; they were established in the doctrine; they were firm to condemn and resist evil. Yet God declared, "Nevertheless I have somewhat against thee." They were losing their realization of the greatness of the love that God has shown for fallen humanity by making an infinite sacrifice to redeem them. <RH, February 25, 1904 par. 6>

The apostle John realized that brotherly love was waning in the church, and he dwelt particularly upon this point. Up to the day of his death he urged upon believers the constant exercise of love for one another. His letters to the churches are interwoven with this thought. In one of his epistles we read: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. . . . God sent his only begotten Son into the world, that we might live through him. . . . Beloved, if God so loved us, we ought also to love one another." <RH, February 25, 1904 par. 7>

In the church of God today brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship. We are of the same faith, members of one family, all children of the same Heavenly Father, with the same blessed hope of immortality. How close and tender should be the

tie that binds us together! How careful we should be to have our words and actions in harmony with the sacred truths that God has committed to us. The people of the world are looking to us, to see if our faith is exerting a sanctifying influence on our hearts, making us Christlike. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith. <RH, February 25, 1904 par. 8>

## Our Greatest Danger

It is not the opposition of the world that will endanger us the most; the evil cherished in the hearts of professed Christians works out most grievous disaster, and retards most the progress of God's cause. There is no surer way of weakening ourselves in spiritual things than by being envious, suspicious of one another, full of faultfinding and evil surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." <RH, February 25, 1904 par. 9>

## How We May Reveal Christ

When you are associated with one another, be guarded in your words. Let your conversation be of such a nature that you will have no need to repent of it. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your hearts, you will talk of the truth,--of the blessed hope that you have in Jesus. If your hearts are filled with brotherly love, you will seek to establish and build up your brother in the most holy faith. <RH, February 25, 1904 par. 10>

If a word is dropped that is detrimental to the character of a friend or brother, never encourage this evil-speaking; for it is the work of the enemy. Remind the speaker that God's Word forbids this kind of conversation. We are to empty the heart of everything that defiles the soul-temple, that Christ may dwell within. The Redeemer has told us how we may reveal him to the world. If we cherish his Spirit, if we manifest his love toward others, if we guard one another's interests, if we are kind, patient, forbearing, the fruits we bear will give evidence to the world that we are God's children. It is unity in the church that enables Christians to exert a strong influence upon unbelievers. <RH, February 25, 1904 par. 11>

To build up one another in the most holy faith is a blessed work; to tear down is a work full of bitterness and sorrow. Christ identifies himself with his suffering children; for he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, love and unity would prevail in the church. <RH, February 25, 1904 par. 12>

Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our conversation were upon heaven and heavenly things, evil-speaking would soon cease to have any attraction for us. We would not then be placing our feet upon dangerous ground; nor would we enter into temptation, falling under the power of the evil one. <RH, February 25, 1904 par. 13>

Instead of finding fault with others, let us be critical with ourselves. Every one should inquire, Is my heart right before God? Am I glorifying my Heavenly Father? If you have cherished a wrong spirit, banish it from the soul. Eradicate from your heart everything that is of a defiling nature. Pluck up every root of bitterness, lest others be contaminated by the baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour and cultivate in its stead the plant of love. Let Jesus be enshrined in the soul-temple. <RH, February 25, 1904 par. 14>

My brethren and sisters, prayerfully consider the exhortation given to those who have left their first love. "Remember therefore from whence thou art fallen, and repent, and do the first works." God is now calling for heartfelt repentance, and for a return to the love that we once manifested toward one another. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." <RH, February 25, 1904 par. 15>

"If we love one another, God dwelleth in us, and his love is perfected in us." <RH, February 25, 1904 par. 16>

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## March 3, 1904 *Danger in Speculative Knowledge*

**Mrs. E. G. White**

The experience of the past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized. <RH, March 3, 1904 par. 1>

Corruptions of every type, similar to those existing among the antediluvians, will be brought in to take minds captive. The exaltation of nature as God, the unrestrained license of the human will, the counsel of the ungodly,--these Satan uses as agencies to bring about certain ends. He will employ the power of mind on mind to carry out his designs. The most sorrowful thought of all is that under his deceptive influence men will have a form of godliness, without having a real connection with God. Like Adam and Eve, who ate the fruit from the tree of the knowledge of good and evil, many are even now feeding upon the deceptive morsels of error. <RH, March 3, 1904 par. 2>

Satanic agencies are clothing false theories in an attractive garb, even as Satan in the garden of Eden concealed his identity from our first parents by speaking through the serpent. These agencies are instilling into human minds that which in reality is deadly error. The hypnotic influence of Satan will rest upon those who turn from the plain Word of God to pleasing fables. <RH, March 3, 1904 par. 3>

It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray. <RH, March 3, 1904 par. 4>

I say to all, Be on your guard; for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give the people of God the warning, "Be not deceived; God is not mocked." <RH, March 3, 1904 par. 5>

### **Beware of a Sensational Religion**

At this time we need in the cause of God spiritual-minded men,--men who are firm in principle, and who have a clear understanding of the truth. <RH, March 3, 1904 par. 6>

I have been instructed that it is not new and fanciful doctrines which the people need. They do not need human suppositions. They need the testimony of men who know and practise 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." <RH, March 3, 1904 par. 7>

Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. You may be sure that pure and undefiled religion is not a sensational religion. God has not laid upon any one the burden of encouraging an appetite for speculative doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Let not your life-work be marred by them. <RH, March 3, 1904 par. 8>

### **A Warning Against False Teaching**

A warning against such teaching is found in Paul's letter to the Colossians. The apostle declares that the hearts of the believers are 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 fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." <RH, March 3, 1904 par. 9>

I am instructed to say to our people, Let us follow Christ. Do not forget that he is to be our pattern in all things. We may safely discard those ideas that are not found 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. <RH, March 3, 1904 par. 10>

## **Diverting Minds from Present Duty**

The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give John for his people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. <RH, March 3, 1904 par. 11>

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." <RH, March 3, 1904 par. 12>

Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way, and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid. <RH, March 3, 1904 par. 13>

In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand?—It soon fell; for it was not founded upon the Rock. <RH, March 3, 1904 par. 14>

Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying, "Other foundation can no man lay than that is laid"? <RH, March 3, 1904 par. 15>

So we are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed. <RH, March 3, 1904 par. 16>

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## **March 10, 1904 Laborers Together With God**

### **Mrs. E. G. White**

To My Ministering Brethren: I entreat you to rise to your high calling in Christ. The prayer of Moses, "I beseech thee, show me thy glory," is recorded for our benefit. We need to present ourselves before the Lord every day, praying with earnest soul-hunger, "I beseech thee, show me thy glory." <RH, March 10, 1904 par. 1>

What was God's answer to Moses?—"I will make all my goodness pass before thee. . . . And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." <RH, March 10, 1904 par. 2>

It is the glory of God to be merciful, full of forbearance, kindness, goodness, and truth. But the justice shown in punishing the sinner is as verily the glory of the Lord as is the manifestation of his mercy. <RH, March 10, 1904 par. 3>

"Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." The Lord God of Israel is jealous for his honor. How, then, I inquire, does he regard the inhabitants of this world, who live in his house, and from his liberal treasury are provided with food and clothing, but who never so much as say "Thank you" to him? They are unmindful of his goodness. They are like the inhabitants of the antediluvian world, who were destroyed because they worked continually in opposition to their Creator. <RH, March 10, 1904 par. 4>

Of the antediluvians we read: "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. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." <RH, March 10, 1904 par. 5>

Christ said, "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." <RH, March 10, 1904 par. 6>

God warned the inhabitants of the old world of what he purposed to do in cleansing the earth of its impurity. But they

laughed to scorn what they regarded as a superstitious prediction. They mocked at Noah's warning of a coming flood. <RH, March 10, 1904 par. 7>

When Christ was upon the earth, he gave warning of what was coming upon Jerusalem because the people had rejected truth, despising the messages that God had sent. But his warning was unheeded. <RH, March 10, 1904 par. 8>

The Lord has sent us by his ambassadors messages of warning, declaring that the end of all things is at hand. Some will listen to these warnings, but by the vast majority they will be disregarded. <RH, March 10, 1904 par. 9>

When Lot warned the members of his family of the destruction of Sodom, they would not heed his words, but looked upon him as a fanatical enthusiast. The destruction that came found them unprepared. <RH, March 10, 1904 par. 10>

Thus will it be when Christ comes. Farmers, merchants, lawyers, tradesmen, will be wholly engrossed in business, and upon them the day of the Lord will come as a snare. <RH, March 10, 1904 par. 11>

"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." <RH, March 10, 1904 par. 12>

## **To Every Man His Work**

To every man there is given a work. This point I wish to impress on all. Each child of God has a work to do for him. But while some are engaged in giving the last message of mercy to our world, others are living in careless indifference to God's requirements. <RH, March 10, 1904 par. 13>

It is our duty to watch and pray and work. Our lives are not to be spent in idle expectation. Vigilant waiting and earnest watching are to be combined with faithful work, in expectation of the solemn events so soon to take place. The end is near. The commission given by Christ to his disciples is to be fulfilled. To all people the gospel is to be preached. <RH, March 10, 1904 par. 14>

Upon every one who knows the truth for this time rests the responsibility of making it known to others. The servants of Christ are in a large measure responsible for the well-being and the salvation of the world. They are to be co-laborers with God in the work of winning souls to Christ. <RH, March 10, 1904 par. 15>

## **"We Preach not Ourselves, but Christ"**

The fourth chapter of Second Corinthians contains a lesson that should be carefully studied by all. "We preach not ourselves," Paul says, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." <RH, March 10, 1904 par. 16>

Those who minister in word and deed are to exalt Christ. If their hearts are filled with the love of the Saviour, their lives will reveal that love. Through them it will speak in its tenderness. But self too often interposes between the soul and God. It is made so prominent that perishing souls can not see Jesus. <RH, March 10, 1904 par. 17>

When the lips of a speaker move under the inspiration of the Holy Spirit, the words of God find utterance in warnings, in reproofs, in appeals. This power is not of the speaker. It is a power given him by God, that he may reach those who are dead in trespasses and sins, and arouse them to see the need of receiving power from above. God works through his faithful servants, who do not shun to declare the whole truth in the power of the Spirit. Their work bears his indorsement. <RH, March 10, 1904 par. 18>

God's messengers are to hold aloft the standard of truth until the hand is palsied in death. When they sleep in death, the places that once knew them know them no more. The churches in which they preached, the places they visited to hold forth the word of life, still remain. The mountains, the hills, the things seen by mortal vision, are still there. All these things must at last pass away. The time is coming when the earth shall reel to and fro, and shall be removed like a cottage. But the thoughts, the purposes, the acts of God's workers, although now unseen, will appear at the great day of final retribution and reward. Things now forgotten will then appear as witnesses, either to approve or to condemn. <RH, March 10, 1904 par. 19>

Love, courtesy, self-sacrifice,-- these are never lost. When God's chosen ones are changed from mortality to immortality, their words and deeds of goodness will be made manifest, and will be preserved through the eternal ages. No act of unselfish service, however small or simple, is ever lost. Through the merits of Christ's imputed righteousness, the fragrance of such words and deeds is forever preserved. <RH, March 10, 1904 par. 20>

## **Trusting in Christ**

In order to fight successfully the battle against sin, you must keep close to Jesus. Do not talk unbelief; you have no excuse for doing this. Christ has made a complete sacrifice for you, that you might stand before God complete in him.

God is not pleased with our lack of faith. Unbelief always separates the soul from Christ. <RH, March 10, 1904 par. 21>

It is not praiseworthy to talk of our weakness and discouragement. Let each one say, "I am grieved that I yield to temptation, that my prayers are so feeble, my faith so weak. I have no excuse to plead for being dwarfed in my religious life. But I am seeking to obtain completeness of character in Christ. I have sinned, and yet I love Jesus. I have fallen many times, and yet he has reached out his hand to save me. I have told him all about my mistakes. I have confessed with shame and sorrow that I have dishonored him. I have looked to the cross, and have said, All this he suffered for me. The Holy Spirit has shown me my ingratitude, my sin, in putting Christ to open shame. He who knows no sin has forgiven me. He calls me to a higher, nobler life, and I press on to the things that are before." <RH, March 10, 1904 par. 22>

## Christ Our Efficiency

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." <RH, March 10, 1904 par. 23>

Man is here cautioned against boasting. Christ is his efficiency. God uses human beings as his instrumentalities, to do his work. Our capabilities and talents are all to be held in trust. They do not originate with us. They come from God, and are to be consecrated to his service. To the one who does this the Lord will give higher abilities. <RH, March 10, 1904 par. 24>

The humility that bears fruit, filling the soul with a sense of the love of God, will speak for the one who has cherished it, in the great day when men will be rewarded according as their works have been. Happy will be the one of whom it can then be said, "The Spirit never stirred this man's soul in vain. He went forward and upward from strength to strength. Self was not woven into his life. Each message of correction and counsel he received as a blessing from God. Thus the way was prepared for him to receive still greater blessings, because God did not speak to him in vain. Each step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder the bright beams of God's glory shone upon him. He did not think of resting, but sought constantly to attain to the wisdom and righteousness of Christ. Ever he pressed toward the mark of the prize of his high calling in Christ." <RH, March 10, 1904 par. 25>

This experience every one who is saved must have. In the day of judgment the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven; he could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that he can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God. <RH, March 10, 1904 par. 26>

## Called to Service

Now, just now, is our time of probation, wherein we are to prepare for heaven. Christ gave his life that we might have this probation. But so long as time shall last, Satan will strive for the mastery over us. He works with power to lead men to become absorbed in money-getting. He invents many kinds of amusement, so that their minds may be engrossed with worldly pleasure. He would have them forget all about the inward adorning,--the adorning of a meek and quiet spirit, which in the sight of God is of great price. He is determined that every moment shall be filled with efforts to carry out ambitious projects or to amuse and gratify self. He is determined that men shall find no time to study the Word of God, no time to realize that they have been bought with a price, even the blood of the Son of God. <RH, March 10, 1904 par. 27>

Satan uses his influence to drown the voice of God speaking to the soul; and the world acts as if under his control. Men have chosen him as their leader. They stand under his banner. They will not come to Christ that they might have life. Infatuated with schemes for pleasure and amusement, they are striving for that which will perish with the using. <RH, March 10, 1904 par. 28>

At this time the message of mercy and warning is to go forth to awaken the world from its sleep of death. A work is to be done today that will live through the eternal ages. As watchmen entrusted with a special message, we are to keep before the people the nearness of the end. "Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." <RH, March 10, 1904 par. 29>

The fast-fulfilling signs of the time declare that the great day of the Lord is right upon us. In that day shall it be said of any of us, "This man was called by God, but he would not hear, he would not give heed. Again and again the Spirit moved upon his heart, but he said, 'Go thy way for this time; and when I have a more convenient season, I will call for thee.' This man saw the Saviour's sacrifice in a beautiful light; but some matter of minor importance came in, and his

heart was captivated. When the Spirit spoke again, the call was not respected. Every gracious, heavenly influence was dismissed"? <RH, March 10, 1904 par. 30>

## March 17, 1904 *The Revelation of God*

\*[Reprinted from Review of Nov. 8, 1898.]

### Mrs. E. G. White

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." <RH, March 17, 1904 par. 1>

Before the fall, not a cloud rested upon the minds of our first parents to obscure their clear perception of the character of God. They were perfectly conformed to the will of God. For a covering, a beautiful light, the light of God, surrounded them. The Lord visited the holy pair, and instructed them through the works of his hands. Nature was their lesson book. In the garden of Eden the existence of God was demonstrated in the objects of nature that surrounded them. Every tree of the garden spoke to them. The invisible things of God were clearly seen, being understood by the things which were made, even his eternal power and God-head. <RH, March 17, 1904 par. 2>

But while it is true that God could thus be discerned in nature, this does not favor the assertion that after the fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence; but transgression brought a blight upon nature, and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in his created works. <RH, March 17, 1904 par. 3>

The things of nature upon which we look today give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the glory of God. In the things of nature, marred as they are by the blight of sin, much that is beautiful remains. One omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state it inculcates truths in regard to the skilful Master Artist. In this book of nature opened to us,--in the beautiful, scented flowers, with their varied and delicate coloring,--God gives to us an unmistakable expression of his love. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or he might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate color and perfume of the flowers, we may learn that God still loves us, that his mercy is not wholly withdrawn from the earth. <RH, March 17, 1904 par. 4>

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life; and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But nature can not teach the lesson of the great and marvelous love of God. Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal spiritual night, the God of nature met us in Jesus Christ. The Son of God came to the world as the revelation of the Father. He was that "true Light, which lighteth every man that cometh into the world." We are to behold "the light of the knowledge of the glory of God in the face of Jesus Christ." <RH, March 17, 1904 par. 5>

In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature. To the question of Thomas, Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." <RH, March 17, 1904 par. 6>

The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and of himself he



can not interpret nature without placing it above God. He can not discern in it God, or Jesus Christ, whom he has sent. He is in the same position as were the Athenians, who erected their altars for the worship of nature. Standing in the midst of Mars Hill, Paul presented before the people of Athens the majesty of the living God in contrast with their idolatrous worship. <RH, March 17, 1904 par. 7>

"Ye men of Athens," he said. "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." <RH, March 17, 1904 par. 8>

Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As his created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has, in itself, no power but that which God supplies. There is a personal God, the Father: there is a personal Christ, the Son. And "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." <RH, March 17, 1904 par. 9>

The psalmist says: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Some may suppose that these grand things in the natural world are God. They are not God. All these wonders in the heavens are only doing the work appointed them. They are the Lord's agencies. God is the superintendent, as well as the creator, of all things. The divine Being is engaged in upholding the things that he has created. The same hand that holds the mountains and balances them in position, guides the worlds in their mysterious march around the sun. <RH, March 17, 1904 par. 10>

There is scarcely an operation of nature to which we may not find reference in the Word of God. The Word declares that "he maketh his sun to rise," and "the rain to descend." He "maketh grass to grow upon the mountains. . . . He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: . . . he sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." "He maketh lightnings for the rain; and bringeth the wind out of his treasures." <RH, March 17, 1904 par. 11>

These words of Holy Writ say nothing of the independent laws of nature. God furnishes the matter and the properties with which to carry out his plans. He employs his agencies that vegetation may flourish. He sends the dew and the rain and the sunshine, that verdure may spring forth, and spread its carpet over the earth; that the shrubs and fruit trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work itself, that the leaf appears because it must do so of itself. God has laws that he has instituted, but they are only the servants through which he effects results. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every leaf grows, every flower blooms, by the power of God. <RH, March 17, 1904 par. 12>

The physical organism of man is under the supervision of God; but it is not like a clock, which is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God. "Ye are God's husbandry, ye are God's building." In God we live and move and have our being. Each heart-beat, each breath, is the inspiration of him who breathed into the nostrils of Adam the breath of life,--the inspiration of the ever-present God; the great I AM. <RH, March 17, 1904 par. 13>

The ancient philosophers prided themselves on their superior knowledge. Let us read the inspired apostle's understanding of the matter. "Professing themselves to be wise," he says, "they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." In its human wisdom the world can not know God. Its wise men gather an imperfect knowledge of God from his created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those who have not a knowledge of God through an acceptance of the revelation he has made of himself in Christ, will obtain only an imperfect knowledge of him in nature; and this knowledge, so far from giving elevated conceptions of God, and

bringing the whole being into conformity to his will, will make men idolaters. Professing themselves to be wise, they will become fools. <RH, March 17, 1904 par. 14>

Those who think they can obtain a knowledge of God aside from his Representative, whom the Word declares is "the express image of his person," will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it can not represent God, it can not reveal the character of God in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour, he ascended on high; and he will come again as he ascended to heaven,--a personal Saviour. He is the express image of the Father's person. "In him dwelleth all the fulness of the Godhead bodily." <RH, March 17, 1904 par. 15>

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## **March 24, 1904 Co-workers With Christ**

### **Mrs. E. G. White**

Christ intended that a greater work should be done in soul-winning than we have yet seen. He did not intend that such large numbers should take their stand under the banner of Satan, enrolled as rebels against God. He has no pleasure in the death of the wicked. He did not design that human beings should live and die in sin. Why, then, are so few reached and saved?--It is because so many of those who profess to be Christians are working on the same lines as the great apostate. They let Satan plan and devise for them. <RH, March 24, 1904 par. 1>

Very much more might be done for Christ if all who have the light of present truth would practise the truth. There are whole families who might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of his work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to him, and seeking him with the whole heart. <RH, March 24, 1904 par. 2>

My dear brethren and sisters, take an active part in the work of soul-saving. This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in his light you will see light. <RH, March 24, 1904 par. 3>

Consecrate yourselves wholly to the work of God. He is your strength, and he will be at your right hand, helping you to carry out his merciful designs. By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work can not be done by proxy. Money lent or given will not accomplish it. Sermons can not do it. By visiting people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls. <RH, March 24, 1904 par. 4>

Find access to the people in whose neighborhood you live. As you tell them of the truth, use words of Christlike sympathy. Remember that the Lord Jesus is the Master Worker. He waters the seed sown. He puts into your minds words that will reach hearts. Expect that God will sustain the consecrated, unselfish worker. Obedience, childlike faith, trust in God,--these will bring peace and joy. Cultivate thankfulness of heart. "Let the peace of God rule in your hearts, . . . and be ye thankful." Work disinterestedly, lovingly, patiently, for all with whom you are brought into contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips. <RH, March 24, 1904 par. 5>

It is a mystery that there are not hundreds at work for God where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness, of those who profess to be sons and daughters of God. In the truth there is a living power. Go forth in faith, and proclaim the truth as if you believed it. Let those for whom you labor see that to you it is indeed a living reality. <RH, March 24, 1904 par. 6>

The gospel standard is to be planted in every place where now it is not. With our eyes fixed on the cross of Calvary, believing that the Saviour will be with us until the end, as our shield, our strength, our efficiency, we are to work for God. <RH, March 24, 1904 par. 7>

Why is it that we do not receive more from him who is the source of light and power? We expect too little. Has God lost his love for man? Is not this love still flowing earthward? Has he lost his desire to show himself strong in behalf of his people? Christ will give us victory in the conflict. Who can doubt this when we know that he laid aside his royal robe and kingly crown, and came to this world in the garb of humanity, that he might stand as man's substitute and surety? <RH, March 24, 1904 par. 8>

We do not value as we should the power and efficacy of prayer. "The Spirit also helpeth our infirmities: for we know

not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." God desires us to come to him in prayer, that he may enlighten our minds. He alone can give clear conceptions of truth. He alone can soften and subdue the heart. He can quicken the understanding to discern truth from error. He can establish the wavering mind, and give it a knowledge and a faith that will endure the test. Pray then; pray without ceasing. The Lord who heard Daniel's prayer, will hear yours if you will approach him as Daniel did. <RH, March 24, 1904 par. 9>

Let us live in close communion with God. The joy of the Christian arises from a sense of God's love and care for his children, and the assurance that he will not leave them alone in their weakness. The Lord never withholds his wisdom from those who are truly consecrated. Those who fear him and seek him daily, walk in security. It is the men who humble themselves even as a little child who are taught by God. The man who does not exalt himself can fill a place in God's plan that no self-sufficient man, however learned and well-prepared he may think himself, can fill. It makes every difference whether a man walks with God, or whether he is satisfied to walk with himself, trusting in his own abilities. <RH, March 24, 1904 par. 10>

It is the fragrance of our love for our fellow men that reveals our love for God. It is patience in service that brings rest. It is through humble, diligent, faithful toilers that the welfare of Israel is promoted. God upholds and strengthens the one who is willing to learn in the school of Christ the lessons that he teaches. <RH, March 24, 1904 par. 11>

The power of the Holy Spirit would come to our workers if they would ask for it aright. There will be no change made in the divine economy in order to bring about marked changes in the religious world. Men and women must rise to the emergency. They must receive the holy oil, the divine communication. This will enable them to arise and shine because their light has come. <RH, March 24, 1904 par. 12>

Those who believe present truth are to live this truth. They are to bring the word of God into the daily life. This word is the bread of heaven, and those who read and study it, making its truths a part of the life, will be given power from above. O, can we not understand this? "This is the will of him that sent me," Christ said, "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." If this, the life of Christ, be in us, what may we not accomplish in his service? <RH, March 24, 1904 par. 13>

We are in great need of large-hearted, level-headed men,--men whose daily life shows plainly that they have been with Jesus, and have learned of him,--men who, when called to bear burdens, do not complain, but move cheerfully forward, singing, yes, making melody in their hearts to the Lord. <RH, March 24, 1904 par. 14>

To those who are presenting from the pulpit the truth for this time, I would say: Remember that you are engaged in a solemn, sacred work. Souls for whom Christ died, and who may have the life that measures with the life of God, are in the valley of decision. Before you present any subject to the people, talk with God in prayer. Hide self in Jesus. Receive the Holy Spirit, and then, in the power of this Spirit, speak to the people. Be sure that you are standing where you can be worked by the Spirit, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power." <RH, March 24, 1904 par. 15>

To our youth, I would say, As you use for God the talents that he has entrusted to you, you will obtain a knowledge that will make you dissatisfied with yourselves. You will see the great work that is to be done. You will see the need of separating from every hurtful habit or practise, lest you harm some other soul. <RH, March 24, 1904 par. 16>

There are conscientious young men who are preparing to move into line, to strengthen the outposts. If they will walk with God, he will talk with them and teach them. Let them work where they are, doing what they can to pass along the truth that is so precious to them. Then, when there are vacancies to be filled, they will hear the words, Friend, come up higher. They may be reluctant to advance, but let them move forward, trusting in God, and bringing into his work a fresh, honest experience, and a heart filled with unswerving love. <RH, March 24, 1904 par. 17>

Open the door of the heart to the knock of Christ. Welcome the heavenly Guest. Then if you are placed in a position of responsibility, you will not lift yourself up unto vanity. There are truths in the Word of God the meaning of which you do not comprehend, but these will open to you in their beauty and loveliness; for Christ is your teacher. If you have improved the past, it is still yours, because you have garnered the bright beams of the Sun of Righteousness. You have a treasure of knowledge to which you are constantly adding, and thus you are being raised to a higher plane of service. Impart that which you receive, and keep imparting, that you may continue to receive. <RH, March 24, 1904 par. 18>

## Mrs. E. G. White

God has promised to draw near to all who will draw near to him. All may delight their souls in the Lord. All may grow in grace, in wisdom, and in love; through faithful continuance in well-doing all may become partakers of the divine nature. <RH, March 31, 1904 par. 1>

Those who strive for the Spirit of God will be rewarded in accordance with the promise, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." My brethren and sisters, will you not awake out of sleep? Will you not pray, and watch unto prayer? Through the power that Jesus gives, we can be "more than conquerors." But we can not manufacture this power. Only through the Spirit of God can we receive it. We need a deep insight into the nature of Christ and into the mystery of his love, "which passeth knowledge." We are to live in the warm, genial rays of the Sun of Righteousness. Nothing but Christ's loving compassion, his divine grace, his almighty power, can enable us to baffle the relentless foe, and subdue the opposition of our own hearts. What is our strength?--The joy of the Lord. Let the love of Christ fill our hearts, and then we shall be prepared to receive the power that he has for us. <RH, March 31, 1904 par. 2>

Let us thank God every day for the blessings that are ours. If the human agent will humble himself before God, realizing how inappropriate it is for him to cherish self-sufficiency, realizing his utter inability to do the work that needs to be done in order that his soul may be purified; if he will cast away his own righteousness. Christ will abide in his heart. He will put his hand to the work of creating him anew, and will continue the work till he is complete in him. <RH, March 31, 1904 par. 3>

Christ will never neglect the work that has been placed in his hands. He will inspire the resolute disciple with a sense of the perversity, the sin-stained condition, the depravity, of the heart upon which he is working. The true penitent learns the uselessness of self-importance. Looking to Jesus, comparing his own defective character with the Saviour's perfect character, he says only,--

"In my hand no price I bring;  
Simply to thy cross I cling." <RH, March 31, 1904 par. 4>

With Isaiah he declares, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name." <RH, March 31, 1904 par. 5>

## "Dead in Trespasses and Sins"

"You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." <RH, March 31, 1904 par. 6>

Spiritual death is here spoken of. How many there are who are unwarned, and in consequence unconvicted. They are passing on, in harmony with the world and with the desires of their own undisciplined, unsubdued hearts. They live in pleasure and worldliness, and should sickness come, and death overtake them, they would be found unready. They are not interested in the race for eternal life. They do not look upon the conflict against sin, the warfare with principalities and powers, as essential. They are in need of light. Satan holds them in his power, and they see not their danger. They know nothing of the crucifixion that cuts away from the life all that separates the soul from Christ. They are subject to the power of the spirit that works in the children of disobedience. <RH, March 31, 1904 par. 7>

This spirit is Satan, the fallen angel, the ruler of the power of darkness. He has control of the spirits of evil, and through them he seeks to gain control of human beings. He is the head of the fallen angels. He supplies them with vital force. <RH, March 31, 1904 par. 8>

How many there are who are left in darkness because the lives of those who have had light, and who profess to believe the truth, are a falsehood, a fatal deception. These professed Christians have kept the truth in the outer court. It has not been brought into the daily life. They may belong to the church, but this will not save them. Those who do the works of a sinner will receive the punishment of a sinner. Profession is but a snare to those who have no experience in the reality of true Christianity, who know not the principles that lead the Christian to inquire at every step, "Is this the way of the Lord?" <RH, March 31, 1904 par. 9>

## Raised to Spiritual Life

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." <RH, March 31, 1904 par. 10>

As God raised Christ from the dead, that he might bring life and immortality to light through the gospel, and thus save his people from their sins, so Christ has raised fallen human beings to spiritual life, quickening them with his life, filling their hearts with hope and joy. <RH, March 31, 1904 par. 11>

"That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." <RH, March 31, 1904 par. 12>

## Power That Gains the Victory

Beholding Christ for the purpose of becoming like him, the seeker after truth sees the perfection of the principles of God's law, and he becomes dissatisfied with everything but perfection. Hiding his life in the life of Christ, he sees the holiness of the divine law as revealed in the character of Christ, and more and more earnestly he strives to be like him. A warfare may be expected at any time; for the tempter sees that he is losing one of his subjects. A battle must be fought with the attributes that Satan has been strengthening for his own use. <RH, March 31, 1904 par. 13>

The human agent sees what he has to contend with,--a strange power opposed to the idea of attaining the perfection that Christ holds out. But he knows that with the Redeemer there is saving power that will gain for him the victory in the conflict. The Saviour will strengthen and help him as he comes pleading for grace and efficiency. <RH, March 31, 1904 par. 14>

## Paul's Experience

Paul had a wonderful experience. He says: "If any man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless." That is, he was trying to keep the letter of the law perfectly. <RH, March 31, 1904 par. 15>

But a change came in his life. On his way to Damascus to persecute the followers of Christ, he was suddenly stopped. Christ revealed himself to him. Henceforth his testimony was:-- <RH, March 31, 1904 par. 16>

"Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." <RH, March 31, 1904 par. 17>

The righteousness that heretofore he had thought of so much worth was now worthless in his sight. The longing of his soul was, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." <RH, March 31, 1904 par. 18>

In his estimation no treasure could equal the gift of the knowledge of Christ. He trusted in the Saviour's power to save even him, who had persecuted his followers. <RH, March 31, 1904 par. 19>

If God's people today would see how far short they fall of being what they ought to be; if they would strive with the powers of the whole being to reach the standard that God has declared they must reach; if they would put into their efforts an energy and a perseverance proportionate to the greatness of the reward offered, how wonderfully they would be blessed, and how much God would accomplish through them! <RH, March 31, 1904 par. 20>

The adversary stands ready to lead church-members into strange paths. Let them keep the soul fully guarded, and filled with the light and grace and life that heaven is always ready to supply. <RH, March 31, 1904 par. 21>

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." We are children of one family,--a family acknowledged to be of heavenly extraction. We are to live lives that declare us to be children of God. We are not to follow the customs and the policy of the world, but the law of heaven. We are Christ's purchased possession, and we are to put away envy and evil-surmising, and love one another as Christ has loved us, helping one another to press onward and upward. <RH, March 31, 1904 par. 22>

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## April 7, 1904 *Help in Every Time of Need*

Mrs. E. G. White

*To My Sisters Tempted by Discouragement,--*

To each one of us has been given the inestimable privilege of being a child of God. Why, then, should we be unhappy? We are all sinful, but we have a Saviour who can take away our sins; for in him is no sin. We all have many difficulties to meet, many perplexing problems to solve. But we have an all-powerful Helper, who will listen to our requests as willingly and gladly as he listened to the requests of those who, when he was on this earth in person, came to him for help. I ask you not to take the ordering of your life out of his hands. <RH, April 7, 1904 par. 1>

When discouragement presses heavily upon you, read the following scriptures: -- <RH, April 7, 1904 par. 2>

"My tears have been my meat day and night, while they continually say unto me, Where is thy God? . . . Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise him for the help of his countenance." <RH, April 7, 1904 par. 3>

"Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God? <RH, April 7, 1904 par. 4>

"Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." <RH, April 7, 1904 par. 5>

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." <RH, April 7, 1904 par. 6>

"For this God is our God forever and ever: he will be our guide even unto death." <RH, April 7, 1904 par. 7>

Do you make mistakes? Do not let this discourage you. The Lord may permit you to make small mistakes in order to save you from making larger mistakes. Go to Jesus, and ask him to forgive you, and then believe that he does. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." <RH, April 7, 1904 par. 8>

When unkind, discouraging words are spoken to you, do not retaliate. Do not reply unless you can return a pleasant answer. Say to yourself, "I will not disappoint my Saviour. The Christian woman is a gentlewoman. On her lips is ever the law of kindness. She utters no hasty words. To speak gentle words when you are irritated will bring sunshine into your hearts, and make your path more smooth. A schoolgirl, when asked for a definition of meekness, said, "Meek people are those who give soft answers to rough questions." Christ says, "Blessed are the meek: for they shall inherit the earth." They will be fit subjects for the kingdom of heaven; for they are willing to be taught. <RH, April 7, 1904 par. 9>

Do not treat life as a romance, but as a reality. Perform your smallest duty in the fear and love of God, with faithfulness and cheerfulness. God declares, "He that is faithful in that which is least is faithful also in much." <RH, April 7, 1904 par. 10>

Study the life that Christ lived while on this earth. He did not neglect the smallest, simplest duty. Perfection marked all that he did. Look to him for help, and you will be enabled to perform your daily duties with the grace and dignity of one who is seeking for the crown of immortal life. <RH, April 7, 1904 par. 11>

We dwell much on the grandeur of Christ's life. We speak of the great things that he accomplished, of the miracles he wrought, of how he spoke peace to the tempestuous waters, restored sight to the blind and hearing to the deaf, and raised the dead to life. But his attention to small things is even higher proof of his greatness. Listen to him speaking to Martha, as she comes to him with the request that he bid her sister help her with the serving. He tells her not to allow the cares of the household to disturb the peace of her soul. "Martha, Martha," he says, "thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." <RH, April 7, 1904 par. 12>

Listen to the words that he spoke as the weary mothers brought their children to him to be blessed. The disciples, unwilling that their Master should be disturbed, were sending the women away. But Christ said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." And taking them in his arms, he blessed them. Could the future of these children be opened before us, we could see the mothers recalling to the minds of the children the scene of that day, and repeating the loving words of the Saviour. We should see, too, how often, in after years, the memory of those words kept the children from straying from the path cast up for the ransomed of the Lord. <RH, April 7, 1904 par. 13>

Think of the words that Christ spoke to the one woman in Samaria. He was sitting by Jacob's well, and the woman came to draw water. Christ asked a favor of her. "Give me to drink," he said. He wanted a cool draft, and he wished, also, to open the way whereby he might give her the water of life. <RH, April 7, 1904 par. 14>

"How is it," said the woman, "that thou, being a Jew, askest drink of me, which am a woman of Samaria?" Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water....Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." <RH, April 7, 1904 par. 15>

How much interest Christ manifested in this one woman! How earnest and eloquent were his words! When the woman heard them, she left her waterpot, and went into the city, saying to those she met, "Come, see a man, which told me all things that ever I did: is not this the Christ?" We read that many of the Samaritans of that city believed on him. And who can estimate the influence that these words have exerted for the saving of souls in the years that have passed since then! <RH, April 7, 1904 par. 16>

My dear sisters, this same Jesus is your Saviour. Have faith in him. Do not distrust him. He is a present help in every time of need. Do not take your troubles to human beings. Take them to the Lord. You may think that others ought to sympathize with you in your trials; but you will sometimes be disappointed. Jesus never disappoints the one who comes to him for help. He is saying to you today, "Come unto me, ... and I will give you rest." He will give you *rest* in him. No one who comes to him goes away unhelped. Take your burdens to the divine burden-bearer, and leave them with him, knowing that he will carry them for you. He is the Christ, the One who bears the sins of the world. He will take you under his watchcare; for he loves you. He will accept you, and set you apart for his service. By the indwelling of his Spirit, he will make you more than conquerors. <RH, April 7, 1904 par. 17>

Act your part in helping yourselves, as all must do who would be blessed. Do not dwell upon the hardship of the Christian life. Do not talk of your trials. If you do, you will become more and more inclined to complain. God asks you to speak no unkind words of the Saviour. Instead of bemoaning your weakness, and feeling that you are hardly used, talk of the goodness and mercy of the Lord. <RH, April 7, 1904 par. 18>

Do not utter one despondent word: for such words please Satan. Talk of Christ's goodness and tell of his power. Words of hope and trust and courage are as easily spoken as words of complaint. "Rejoice in the Lord alway: and again I say, Rejoice." <RH, April 7, 1904 par. 19>

When the enemy tells you that the Lord has forsaken you, tell him that you know he has not; for he declares, "I will never leave thee, nor forsake thee." Dismiss the enemy. Tell him you will not dishonor the Lord by doubting his love. <RH, April 7, 1904 par. 20>

Christ asks us to believe in him as one who is able to keep us from falling. There is no limit to the help that the Saviour is willing to bestow on us. He asks us to bring into our lives the grace that will keep us from sin. From the cross of Calvary there comes to us liberty, hope, and strength. Do not dishonor your Redeemer by doubting his power. Trust him all the time. Take hold of the riches of his grace, saying, "I will believe, I do believe that Jesus died for me." The way before you may seem dark, but Jesus can make it light. <RH, April 7, 1904 par. 21>

Be joyful in God. Christ is light, and in him is no darkness at all. Look toward the light. Accustom yourselves to speak the praise of God. Make others happy. This is your first work. It will strengthen the best traits of character. Throw the windows of the soul wide open heavenward, and let the sunshine of Christ's righteousness in. Morning, noon, and night your hearts may be filled with the bright rays of heaven's light. <RH, April 7, 1904 par. 22>

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## **April 14, 1904 *Partakers of the Divine Nature***

*\*[Sermon at the St. Helena church, Sabbath, Feb. 20, 1904.]*

### **Mrs. E. G. White**

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." <RH, April 14, 1904 par. 1>

"Partakers of the divine nature." Is this possible? Of ourselves we can do no good thing. How, then, can we be partakers of the divine nature?--By coming to Christ just as we are, needy, helpless, dependent. He died to make it

possible for us to be partakers of the divine nature. He took humanity upon himself that he might reach humanity. With the golden chain of his matchless love he has bound us to the throne of God. We are to have power to overcome as he overcame. <RH, April 14, 1904 par. 2>

To all he gives the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <RH, April 14, 1904 par. 3>

We have a part to act in this work. Let none think that men and women are going to be taken to heaven without engaging in the struggle here below. We have a battle to fight, a victory to gain. God says to us, "Work out your own salvation." How?--"With fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." God works, and man works. We are to co-operate with God. Thus only can we be partakers of the divine nature. <RH, April 14, 1904 par. 4>

Here is the consistency of true religion. We are to be "laborers together with God," working in harmony with him. "Ye are God's husbandry, ye are God's building." This figure represents human character, which is to be wrought upon point by point. Each day God works on his building to perfect the structure, that it may become a holy temple for him. Man is to co-operate with God, striving in his strength to make himself what God designs him to be, building his life with pure, noble deeds. <RH, April 14, 1904 par. 5>

Those who are partakers of the divine nature will not give way to temptation. The enemy is working with all his might to overcome those who are striving to live the Christian life. He comes to them with temptations, in the hope that they will yield. Thus he hopes to discourage them. But those who have planted their feet firmly on the Rock of Ages will not yield to his devices. They will remember that God is their Father and Christ their Helper. The Saviour came to our world to bring to every tried, tempted soul strength to overcome even as he overcame. I know the power of temptation; I know the dangers that are in the way; but I know, too, that strength sufficient for every time of need is provided for those who are struggling against temptation. <RH, April 14, 1904 par. 6>

"God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it." And we also have a part to act. We are not to place ourselves needlessly in the way of temptation. God says, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." If by associating with worldlings for pleasure, by conforming to worldly practises, by uniting our interests with unbelievers, we place our feet in the path of temptation and sin, how can we expect God to keep us from falling. <RH, April 14, 1904 par. 7>

Keep yourselves away from the corrupting influences of the world. Do not go unbidden to places where the forces of the enemy are strongly entrenched. Do not go where you will be tempted and led astray. But if you have a message for unbelievers, and if you live so near to God that you can speak to them a word in season, you can do a work that will help them and will honor God. "I pray not," Christ said, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." <RH, April 14, 1904 par. 8>

## The Plan of Addition

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience." <RH, April 14, 1904 par. 9>

Notice that patience comes after temperance. In order to be patient, we must be temperate. Those who give loose reign to appetite will be dyspeptics; and we all know how hard it is to live peaceably with a dyspeptic. When the digestive organs are abused and irritated, nervous, hasty, impatient words follow. <RH, April 14, 1904 par. 10>

God has a work for each one of us to do, and into this work we are to put all the power of brain, bone, and muscle. We are to keep ourselves in the best condition for the accomplishment of this work. We are not our own; we have been bought with a price; and in all that we do or say, we are to glorify God. <RH, April 14, 1904 par. 11>

"And to patience godliness." In thought, word, and deed. God's people are to be Christlike. <RH, April 14, 1904 par. 12>

"And to godliness brotherly kindness." Those who are controlled by the Spirit of the Holy One will be kind in the family. They will conduct the affairs of the home without irritation, knowing that irritation on the part of father or mother arouses irritation in the child. Kind, gentle words, which show tenderness and unselfish interest, exert a powerful influence for the right. <RH, April 14, 1904 par. 13>

We are to live on the plan of addition, and as we do this, God will work for us on the plan of multiplication. Grace and peace will be multiplied unto us. <RH, April 14, 1904 par. 14>



## **An Eternal Life Insurance Policy**

"If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." <RH, April 14, 1904 par. 15>

This is your life insurance policy. Act well your part, and you will be given entrance into the kingdom of glory. God has chosen you to have eternal life if you will do his will. <RH, April 14, 1904 par. 16>

### **One Day at a Time**

We shall pass through this world only once. Let us, then, be careful how we speak and act. Let us be careful where we place our feet, lest the lame be turned out of the way. Let us so live that God can make us partakers of the divine nature, enabling us to obtain victories, and to overcome as Christ overcame. <RH, April 14, 1904 par. 17>

God asks us to live only one day at a time. You need not look a week or a month ahead. *Today* do your best. Today speak and act in a way that will honor God. The promise is, "As thy days, so shall thy strength be." <RH, April 14, 1904 par. 18>

### **Courage in the Lord**

Troublous times are before us. The judgments of God are abroad in the land. Calamities follow one another in rapid succession. Soon God is to rise out of his place to shake terribly the earth, and to punish the inhabitants for their iniquity. Then he will stand up in behalf of his people, and will give them his protecting care. He will throw his everlasting arms around them to shield them from all harm. <RH, April 14, 1904 par. 19>

After the passing of the time in 1844, a number of the brethren and sisters were assembled in a meeting. All were very sad; for the disappointment had been sore. Presently a man came in, crying, "Courage in the Lord, brethren, courage in the Lord." This he repeated again and again, till every face was aglow, and every voice was lifted in praise to God. And this morning I say to you, "Courage in the Lord." Ever since 1844 I have been proclaiming present truth, and today this truth is dearer to me than ever before. <RH, April 14, 1904 par. 20>

God loves his believing people. Go through the Psalms, and find all the places where God has promised you his love and his help. Praise him for these promises, and make them your own. Do your best every day, and trust God for the future. We are his little children, and he desires us to trust him as a child trusts its earthly parents. <RH, April 14, 1904 par. 21>

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## **April 21, 1904 *Co-operation Between the School and the Home***

### **Mrs. E. G. White**

The work of the teachers in our schools is a part of the work of the Lord for this time. Church-school teachers must not lightly regard the responsibilities of their work. The influence is an important factor in the formation of the characters of the children and youth under their care. If they will strive diligently to keep the way of the Lord, they will be a blessing and a help to their pupils, aiding them to form characters that will stand in the day of judgment. <RH, April 21, 1904 par. 1>

The character of the work done in our church-schools should be of the very highest order. Great care should be shown in selecting teachers. Wise men, who can discern character, should make the selection; for the very best talent is needed to educate and mold the minds of the children and youth, and to carry on successfully the many kinds of work that will need to be done by the teachers in our church-schools. No one of an inferior or narrow cast of mind should ever be placed in charge of one of these schools. Do not place over the children young and inexperienced teachers, who have no managing ability; for their efforts will tend to disorganization, and every school should in this respect be a model of heaven. <RH, April 21, 1904 par. 2>

The teachers chosen should have the true missionary spirit; for the children placed in their charge are to be trained to become missionaries. The teachers are to learn constantly in the school of Christ. Unless they have learned to obey God's requirements, how can they teach their pupils to obey? Unless they have learned to be patient, they are not

prepared to meet the many trials and annoyances of the schoolroom. <RH, April 21, 1904 par. 3>

In their work our church-school teachers will find many perplexities. They will have to contend against the prejudices of parents who have incorrect ideas of the characters which their children should form; for there are many parents who, though professing to believe the Bible, fail of bringing its principles into the home life. But if the teachers are constant learners in the school of Christ, these circumstances will never conquer them. <RH, April 21, 1904 par. 4>

## Unjust Criticism

The teachers should not be left to carry alone the burden of their work. They need the sympathy, the kindness, the co-operation, and the love of every church-member. But there are church-members who have been quick to catch up unkind suppositions, and to speak disparagingly of the teacher before other church-members, and even in the presence of the children. Some have talked freely and bitterly concerning a teacher, though not clearly understanding the difficulty of which they were speaking. <RH, April 21, 1904 par. 5>

This should not be. Let the one who thinks that a teacher has done wrong, follow the directions that Christ has given. He says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Until you have done this, you are not justified in telling others of your brother's mistakes. <RH, April 21, 1904 par. 6>

Let the church-members in places where schools are established, keep their own souls in the love of God, lest they become channels through which Satan will communicate evil surmisings and false accusations. Let all rally to the support of the teacher. A spirit of disunion, cherished by a few, will communicate itself to others, and will undo the influence for good that might otherwise be exerted by the school. Let church-members close the windows of the heart against the poisonous malaria of complaint and fault-finding, and open them heavenward to the healing rays of Christ's righteousness. <RH, April 21, 1904 par. 7>

## The Parents' Responsibility

We are not to concern ourselves so much about the course that others are following, as about the course that we ourselves are following. If the children attending a church-school do not improve in manners, the parents should not unduly blame the teacher. They should, rather, closely examine themselves, to see if in the home they are such teachers as God can approve. In many cases the children are greatly neglected in the home, and are more disorderly there than they are in the school. If children who for years have been neglected in the home are not led by the teacher to live Christian lives, shall the parents, because of this, set in circulation unkind criticisms regarding the teacher? Let them rather blame themselves for their own neglect. <RH, April 21, 1904 par. 8>

Parents have a very important part to act in making the school a success. When they faithfully act their part in the home, the work of the teacher will be greatly lightened. His courage and hope will be increased. But by a failure to govern their households, parents make the work of the teacher hard and discouraging. Parents whose hearts are filled with the love of Christ will refrain from finding fault, and will do all in their power to encourage and help the one whom they have chosen as a teacher for their children. They will be willing to believe that he is just as conscientious in his work as they are in theirs. They will encourage him by showing him that they appreciate his efforts. They will not say nor do anything that will foster insubordination in their children. <RH, April 21, 1904 par. 9>

I am instructed to say to parents. Raise the standard of behavior in your own homes. Teach your children to obey. Rule them by the combined influence of affection and Christlike authority. Let your lives be such that of you may be spoken the words of commendation spoken of Cornelius, of whom it is said that he "feared God with all his house." <RH, April 21, 1904 par. 10>

## A Reformation Needed

A reformation is needed among our children. Let there be co-operation between parents and teachers. Let a righteous influence be exerted in the home and in the school. Parents need to take an advance step. Let them remember that everything which brings discord is the work of the enemy of souls. Let them carefully refrain from criticizing the teacher, and begin to do practical missionary work in their own homes. <RH, April 21, 1904 par. 11>

Parents, shall your children be lost because of your lack of faithfulness? Neither you nor they will prosper in any other path than the path of obedience. If you have failed in your duty to your family, confess your sins before God. Gather your children about you, and acknowledge your neglect. Tell them that you desire to bring about a reformation in the home, and ask them to help you to make the home what it ought to be. Read to them the directions found in the

Word of God. Pray with them; and ask God to spare their lives, and to help them to prepare for a home in his kingdom. Thus you may begin and continue a work of true reform. <RH, April 21, 1904 par. 12>

Be pleasant in the home. Restrain every word that would arouse unholy temper. "Fathers, provoke not your children to wrath," is a divine injunction. Remember that your children are young in years and experience. In controlling and disciplining them, be firm, but kind. Encourage them to do their duty as members of the family firm. Express your appreciation of the efforts they put forth to conquer their inclinations to wrong. Let the Word of God be your rule, and ever keep in mind the responsibilities for which in the great day of judgment you must give account. <RH, April 21, 1904 par. 13>

Of the patriarch Abraham, the Omniscient One said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." <RH, April 21, 1904 par. 14>

Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the true God found a home in his encampment; and here, as in a school, they received such instruction as would prepare them to be representatives of the truth. <RH, April 21, 1904 par. 15>

Abraham's affection for his children and his household led him to guard their religious faith, to impart to them a knowledge of the divine statutes, as the most precious legacy he could transmit to them, and through them to the world. All were taught that they were under the rule of the God of heaven. There was to be no oppression on the part of parents, and no disobedience on the part of children. God's law had appointed to each his duties, and only in obedience could any secure happiness and prosperity. <RH, April 21, 1904 par. 16>

His own example, the silent influence of his daily life, was a constant lesson. The unswerving integrity, the benevolence, and unselfish courtesy which had won the admiration of kings, were displayed in the home. There was a fragrance about the life, a nobility and loveliness of character, which revealed to all that he was connected with heaven. He did not neglect the soul of the humblest servant. In his household there was not one law for the master, and one for the servant; a royal way for the rich, and another for the poor. All were treated with justice and compassion, as inheritors with him of the grace of life. <RH, April 21, 1904 par. 17>

He "will command his household." There would be no sinful neglect to restrain the evil propensities of his children, no weak, unwise, indulgent favoritism, no yielding of his conviction of duty to the claims of mistaken affection. Abraham would not only give right instruction, but he would maintain the authority of just and righteous laws. <RH, April 21, 1904 par. 18>

How few there are in our day who follow this example. On the part of too many parents there is a blind and selfish sentimentalism, which is manifested in leaving children, with their unformed judgment and undisciplined passions, to the control of their own will. This is the worst cruelty to the youth, and a great wrong to the world. Parental indulgence causes disorder in families and in society. It confirms in the young a desire to follow inclination, instead of submitting to the divine requirements. Thus they grow up with hearts averse to doing God's will, and they transmit their irreligious, insubordinate spirit to their children, and their children's children. Like Abraham, parents should command their households after them. Let obedience to parental authority be taught and enforced as the first step in obedience to the authority of God. <RH, April 21, 1904 par. 19>

The Lord is our Creator, and we are his children, subject to his rule. God's method of government is an example of how parents are to train their children. There is no oppression in the Lord's service, and there is to be no oppression in the home. Parents and guardians are to treat those under their care even as God treats his earthly children, with kindness and love. <RH, April 21, 1904 par. 20>

In the home and in the school there is to be strict and faithful discipline. Neither parents nor teacher are to allow disregard of their authority to go unnoticed. They are to make immediate efforts to lead the offender into right paths. Should they neglect to correct the children when they do wrong, God would hold them accountable for the results of their neglect. But let them be sparing of censure. Let kindness be the law of the home and of the school. Let children be taught to keep the law of the Lord, and let a firm, loving influence restrain them from evil. <RH, April 21, 1904 par. 21>

Parents, humble your own hearts before God. Begin a thorough work with your children. Plead with the Lord to forgive your disregard of his work in neglecting to train your children in the way they should go. Ask for light and guidance, for a tender conscience, and for clear discernment, that you may see your mistakes and failures. God will hear such prayers. <RH, April 21, 1904 par. 22>

The world is watching, and it will take notice of every defect in the lives of Christ's followers. Let our words and acts be such that our lives shall not dishonor the Master. May God help fathers and mothers to purify their souls, that they may stand before him and before the world as those who are keeping the way of the Lord. <RH, April 21, 1904 par. 23>

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## April 28, 1904 *Our Duty to the Unsaved*

**Mrs. E. G. White**

The judgments of God are in the land. Calamities are following one another in quick succession. Shall we allow these things to be, without telling people what they mean, and how to escape the destruction soon to come upon all the world? Shall we allow men and women to go down into the darkness without having been told how to gain a preparation for the future life? <RH, April 28, 1904 par. 1>

I am grieved in spirit as I see how weak are the efforts put forth to reach the unsanctified and the unsaved. We need more workers to gather in the sheaves. Believers in the truth should watch for souls as they that must give an account. They should seek for opportunities to speak words of warning and encouragement to unbelievers, inviting them to come to the Saviour. Many will refuse, but some will come. If you say nothing to those around you about the love of God, if you allow them to continue unwarned, the time will come when you will bitterly regret your wasted opportunities. <RH, April 28, 1904 par. 2>

We are to let our light shine amid the moral darkness. Many, as they see the reflection of the Light of the world, will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that he holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from darkness. <RH, April 28, 1904 par. 3>

All around you are doors open for service. All around you are men and women who will gladly receive the message of salvation. Take your Bible, and show them the beauty of the truth for this time. Become acquainted with your neighbors, and seek to draw them to Christ. As you do this, he will cooperate with you. <RH, April 28, 1904 par. 4>

### **The Need for More Workers**

I hear of workers whose health is breaking down under the strain of the burdens they are bearing. This ought not to be. God desires us to remember that we are mortal. We are not to embrace too much in our work. We are not to keep ourselves under such a strain that our physical and mental powers shall be exhausted. <RH, April 28, 1904 par. 5>

More workers are needed, that some of the burdens may be removed from those now so heavily loaded down. The Lord desires those who have gained an experience in his service to be educators. They are to be learners in the school of Christ, that they may teach others, and that they may plan wisely for the carrying forward of God's work. <RH, April 28, 1904 par. 6>

God calls for ministers, Bible workers, and canvassers. Let our young men and young women go forth as canvassers, evangelists, and Bible workers, in company with laborers of experience, who can show them how to labor successfully. Let canvassers carry our publications from house to house. When opportunity offers, let them speak of the truth for this time to those whom they meet, and let them sing and pray with them. When in our work for God right methods are energetically followed, a harvest of souls will be gathered. <RH, April 28, 1904 par. 7>

There is room in the work of God for all who are filled with the spirit of self-sacrifice. God is calling for men and women who are willing to deny self for the sake of others, willing to consecrate all they have and are to his work. Men are needed who, when they encounter difficulties, will move steadily on, saying, We will not fail or become discouraged. Men are needed who will strengthen and build up the work that others are trying to do. <RH, April 28, 1904 par. 8>

### **Different Instrumentalities**

It is God's plan that in his work there shall be unity in diversity. In a garden there are no two flowers just alike. Each leaf on a tree differs from every other leaf. So in the work of God, men of different minds and capabilities are needed. <RH, April 28, 1904 par. 9>

When the tabernacle was to be erected, the Lord instructed Moses: "See, I have called by name Bezaleel the son of Uri, . . . and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." <RH, April 28, 1904 par. 10>

But Bezaleel was not to work alone. God chose another man to stand at his side to help him. "Behold," he said, "I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee." <RH, April 28, 1904 par. 11>

One man is not to carry the burden of the whole work in the cause of God today. God has given each one a special place and a special work. Each one is to fill his appointed place, and is to help others in their God-given work. And

each one is to be willing to receive help from those who can assist him. <RH, April 28, 1904 par. 12>

Our minds need to be broadened, that we may see beyond our opinions and ideas and ways to the purposes and plans of God. We must give our fellow workers elbow room. If their ideas are not precisely like ours, we must remember that God has given them ideas, and we must seek to work in harmony with them, under the guidance of Christ. <RH, April 28, 1904 par. 13>

Brethren, if you are so situated that the work presses too heavily upon you, and you are unable to do all that you think should be done, do the best you can without endangering your health, and then carry your burdens to the Lord. And when he sends some one to help you, do not be afraid to trust the one who is to associate with you, fearing that he will not work in accordance with your ideas. Do not say, "This man does not agree with me; if I unite with him in labor, he will spoil the work that I have been trying to do. He will introduce plans that will divert my mind from the plans that I have laid." Perhaps God desires your mind to be diverted from the plans that you have been following. Perhaps he desires you to have a change of place. <RH, April 28, 1904 par. 14>

Give room for all to work. Do not watch to see if another's footsteps measure exactly with yours. Keep your eyes fixed on your Leader. Then you will not be continually criticizing what others do. Remember that God has other workmen, who, even though they do not follow exactly in your footsteps, are serving him in his appointed way. <RH, April 28, 1904 par. 15>

Satan is seeking to hinder the work of God by filling the hearts of the workers with a desire for recognition and supremacy. Contention and strife as to who shall be the greatest have robbed the Lord's working force of grace and power. God calls for a decided change; it is his purpose that we shall be one in Christ. It is no time now for us to draw apart. Among God's people love and unity are to prevail. Each worker, while preserving his individuality, is to labor in harmony with every other worker. Each is to be united with his fellow workers in the bonds of Christian love, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he must have in order to be a strength to the work. <RH, April 28, 1904 par. 16>

## **The Need of the Church**

God's people would put on joy and gladness as a garment if they would only receive what 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 life breathed into them, that they may arouse to spiritual action. Many have lost their vital energy; they 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 kindle life in some other soul. Healthy, happy, united action is what is needed in the church today. <RH, April 28, 1904 par. 17>

God calls for self-denying, self-sacrificing workers. Those who devote their time to hunting for souls, watching for souls as they that must give an account, will obtain a rich experience. As they communicate the precious truths of God's Word to others, their own hearts will be opened for the entrance of the word. They will be instructed by the Great Teacher. <RH, April 28, 1904 par. 18>

Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard, Come, all ye thirsting souls, come and drink. You may take of the water of life freely. Let him that heareth say, Come; and whosoever will, let him come. Every believer in the truth is to sound this message. Then the work will be carried to the waste places of the earth. The scripture will be fulfilled, In that day the Lord shall open fountains in the valleys, and rivers in the desert, and "with joy shall ye draw water out of the wells of salvation." <RH, April 28, 1904 par. 19>

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## **May 5, 1904 *The Blessing of Service***

### **Mrs. E. G. White**

God's people are to place in his treasury all the means that they can spare. For this means, needy, unworked fields are calling. From many lands is sounding the cry, "Come over and help us." Our church-members should feel a deep interest in home and foreign missions. Great blessing will come to them as they make self-sacrificing efforts to plant the standard of truth in new territory. The money invested in this work will bring rich returns. New converts, rejoicing in the light received from the Word, will in their turn give of their means to carry the light to others. <RH, May 5, 1904 par. 1>

The Lord is calling upon his people to take up different lines of missionary service. Those in the highways and

byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. <RH, May 5, 1904 par. 2>

Let those who take up this work make the life of Christ their constant study. Let them be intensely in earnest, using every capability in the Lord's service. Precious results will follow sincere, unselfish efforts. From the Great Teacher the workers will receive the highest of all education. But those who do not impart the light they have received will one day realize that they have sustained a fearful loss. <RH, May 5, 1904 par. 3>

Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed. The work of the canvasser-evangelist whose heart is imbued with the Holy Spirit is fraught with wonderful possibilities for good. The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise, humble, heartfelt, prayers, and a simple presentation of 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. <RH, May 5, 1904 par. 4>

The monotony of our service for God needs to be broken up. Every church-member should be engaged in some special service for the Master. Let those who are well established in the truth go into neighboring places, and hold meetings. Let God's Word be read, and let the ideas expressed be such that they will be readily comprehended by all. <RH, May 5, 1904 par. 5>

There are others who can visit the people in their homes, and speak to them of the love of Christ. By such labor souls will be convicted and converted. Those who do this work should be able to speak and read with clearness and feeling. <RH, May 5, 1904 par. 6>

There are those who, because of pressing home duties, may not be able to do house-to-house work. But let them not think that they can do nothing to help. They can encourage and pray for those who have opportunity to do this work, and they can give of their means for its advancement. <RH, May 5, 1904 par. 7>

## Medical Missionary Work

When Christ sent his disciples out on their first missionary journey, he said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." And when at the close of his earthly ministry he gave them their commission, he said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." <RH, May 5, 1904 par. 8>

Of the disciples after Christ's ascension, we read, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." <RH, May 5, 1904 par. 9>

To Christ's disciples today there come countless opportunities to minister to sin-sick souls and to those in need of physical healing. Physical healing is bound up with the gospel commission. Medical missionary work is the pioneer work of the gospel. <RH, May 5, 1904 par. 10>

God's people are to be genuine medical missionaries. They are to learn to minister to the needs of soul and body. They should know how to give the simple treatments that do so much to relieve pain and remove disease. They should be familiar with the principles of health reform, that they may show others how, by right habits of eating, drinking, and dressing, disease may be prevented and health regained. A demonstration of the value of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician the originator of medical missionary work, will bless every one who will go forward humbly and trustfully, seeking to impart the truth for this time. <RH, May 5, 1904 par. 11>

## Establishing Sanitariums

Sanitariums are to be established in many places, to stand as memorials for God. I know that the truth will reach the hearts of many who, but for the agency of these institutions, would never be enlightened by the brightness of the gospel message. Self-sacrificing workers, who have full faith in God, should be chosen to take charge of these institutions. They are to take up this work, not with the hope of gaining financial advantage, but because their hearts are weighted with the burden of the message for this time. They are to be willing to sacrifice personal gain and personal convenience for the sake of saving souls. <RH, May 5, 1904 par. 12>

## **A Work Demanding Sacrifice**

The work of God is to be carried forward in self-denial and self-sacrifice. "Whosoever will come after me." Christ said, "let him deny himself, and take up his cross, and follow me." Christ became poor that we might be partakers of the "far more exceeding and eternal weight of glory." We are to practise the same self-sacrifice that led him to give himself up to the death of the cross to make it possible for human beings to have eternal life. In all that we do or say, in all our expenditure of means, we are to strive with full purpose of heart to fulfil the purpose of him who is the Alpha and Omega of medical missionary work. Beside all waters we are to sow the seeds of truth, winning souls to Christ by tender compassion and unselfish interest. <RH, May 5, 1904 par. 13>

We are to seek to understand the necessities of those with whom we are brought into contact, and to obtain their confidence. People are eager to hear the truth from those whose lips are governed by the law of kindness. The divine word, spoken by such messengers, will be as music in their ears. Thus many of those whose minds are now filled with prejudice against present truth may be won to Christ. <RH, May 5, 1904 par. 14>

Our work is a great and solemn one, and it needs men who understand what it means to give themselves to unselfish effort for the saving of the lost. But there is no need for the service of men who are lukewarm. Men and women are needed whose hearts are touched with human woe and suffering, men and women who have heard a message from heaven, and whose lives give evidence that they are receiving and imparting light and life and grace. <RH, May 5, 1904 par. 15>

## **Our Efficiency**

Our faith is to be broader, deeper, more trustful, than it has been. We are to bring all our necessities to Christ, knowing that he will supply our need. The deeper our appreciation of his love, the keener will be our sense of need, and the stronger our faith. And we shall receive according to our faith. <RH, May 5, 1904 par. 16>

Our belief in Christ is not to be a casual belief, but a belief that enters into every part of the life. Such a belief leads us to ask for his help because we realize that he is our only dependence. A casual belief admits that he is the Redeemer, but does not honor him by receiving him as a friend, a helper. Those who have such a belief work at a great disadvantage; for they do not take Christ into their confidence. <RH, May 5, 1904 par. 17>

Shall we not avail ourselves of our high privilege in Christ,--sanctification through the truth? O, how greatly our souls need to be revived, quickened, spiritualized, filled with a love for the Saviour that leads us to choose his society, saying with real satisfaction, "In the Lord will I rejoice. His Word is my comfort and my guide." A constant reliance on Christ for success gives an abiding satisfaction. It is a source of peace that the world can neither give nor take away. <RH, May 5, 1904 par. 18>

## **Laborers Together With God**

By pen and voice, by the circulation of literature, by the preaching of the word, by medical missionary work, by every other agency that can be employed in consecrated service, the work of warning the world is to be carried forward. Every church-member is to do something. God's people are to be laborers together with him. As they take up his work, there will be a manifest increase of faith and piety. There will be greater readiness to offer prayer and praise in the testimony meetings held. <RH, May 5, 1904 par. 19>

Our ministers may visit our churches, and may offer public prayer to God for the comfort of the sorrowing, asking him to dispel doubt from their minds, and shed light into their darkened hearts. But this will not be so effective in helping these sorrowful, doubting, sin-burdened ones, as to lead them to work for those more needy than themselves. The darkness will be dispelled if they can be led to help others. <RH, May 5, 1904 par. 20>

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## **May 12, 1904 Into Clearer Light**

### **Mrs. E. G. White**

Cornelius, the Roman centurion, was not even accounted a disciple of Christ; but he had faith in God, according to the light that he had, and he was reaching out for more light. The Lord saw this man would do honor to the church, and he brought him into connection with the apostle Peter. He sent a special message from heaven to him, and by another

message directed Peter to visit him, and give him light. That is God's way of working. Daily prayers for light and guidance will surely be answered. <RH, May 12, 1904 par. 1>

In our world there are many such men as Cornelius, and for them the Lord desires his servants to make special efforts. The Lord showed Peter, the Jew, that there were Gentiles who were serving God as acceptably as he was. There are today many in the world who are nearer the kingdom of God than we suppose. They are walking in all the light they have, and in the future they will be led into clearer and still clearer light. <RH, May 12, 1904 par. 2>

In this dark world of sin the Lord has many precious jewels, to whom he will guide his messengers. God will use his believing ones as his instrumentalities, through them ministering to souls fainting for the bread of life. Words of hope and cheer falling from lips that have been touched by a live coal from God's altar, will revive and comfort those who are weary and distressed. <RH, May 12, 1904 par. 3>

There are many who are represented to me as being like Cornelius, men whom God desires to connect with his church. Their sympathies are with the Lord's people. But the threads that bind them to the world hold them firmly. They have not the moral courage to take their position with the lowly ones. We are to make special efforts for these souls, who are in need of earnest labor because of their responsibilities and temptations. <RH, May 12, 1904 par. 4>

We talk and write much of the neglected poor; should not some attention be given to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the power of Satan, have lost eternity out of their reckoning. Thousands of wealthy men have gone to their graves unwarned, because they have been judged by appearance, and passed by as hopeless subjects. But, indifferent as they may appear, most of this class are soul-burdened. There are thousands of rich men who are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they feel that they receive no benefit. The teaching they hear does not touch the soul. Shall we make no personal appeal in their behalf? <RH, May 12, 1904 par. 5>

God calls for earnest, humble workers, who will carry the truth to the higher classes. It is by no casual, accidental touch that wealthy, world-loving, world-worshiping souls can be drawn to Christ. Decided personal effort must be put forth by men and women imbued with the missionary spirit, those who will not fail nor become discouraged. <RH, May 12, 1904 par. 6>

There are some who are especially fitted to work for the higher classes. These should seek the Lord daily, making it a study how to reach these persons, not to make merely a casual acquaintance with them, but to lay hold of them by personal effort and living faith, manifesting a deep love for their souls, a real concern that they shall have a knowledge of the truth as it is in Jesus. <RH, May 12, 1904 par. 7>

In order to reach these people, believers themselves must be living epistles, "known and read of all men." We do not represent as fully as we might the elevating, ennobling character of the truth. We are in danger of becoming narrow and selfish. With fear and trembling lest we fail, we should ever remember this. <RH, May 12, 1904 par. 8>

Let those who work for the higher classes bear themselves with true dignity, remembering that angels are their companions. Let them keep the treasure-house of mind and heart filled with "It is written." Hang in memory's hall the precious words of Christ. They are to be valued far above silver or gold. <RH, May 12, 1904 par. 9>

There are miracles to be wrought in genuine conversion,--miracles that are not now discerned. The greatest men of the earth are not beyond the power of a wonder-working God. If those who are workers together with him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible positions, men of intellect and influence. Through the power of the Holy Spirit many will accept the divine principles. Converted to the truth, they will become agencies in the hand of God to communicate the light. They will have a special burden for other souls of this neglected class. They will feel that a dispensation of the gospel is committed to them for those who have made this world their all. Time and money will be consecrated to God, means will be brought into his treasury, talent and influence will be converted to the truth, and new efficiency and power will be added to the church. <RH, May 12, 1904 par. 10>

Everywhere there are those who will take their stand for present truth. Beside all waters we are to sow the seeds of truth. Let us never allow ourselves to be controlled by feelings of hopelessness. God's work will be done. The Lord knows those that are his. In his providence he will direct them as he directed Cornelius. <RH, May 12, 1904 par. 11>

Have we not a work to do for the Lord? and should we not labor more intelligently, more earnestly, than we have labored in the past for those who need help? Let us remember that we are God's helping hand. With the Bible as our guide and counselor, let us go forth to work for the Lord, serving him in the way he has appointed, proclaiming the message of present truth in a way that will make it impressive and acceptable. We are weak, but if we will but believe. God will give us his enduring strength. <RH, May 12, 1904 par. 12>

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## May 19, 1904 *The Promise of the Spirit*

**Mrs. E. G. White**

Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,--the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin. <RH, May 19, 1904 par. 1>

In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow. The Saviour looked on humanity, and saw that it was under the power of the prince of darkness; but he saw also that there was hope for human beings because there was power in the divine nature successfully to contend with evil agencies. With glad assurance he said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." <RH, May 19, 1904 par. 2>

The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon the church. <RH, May 19, 1904 par. 3>

Christ said of the Spirit, "He shall glorify me." As Christ glorified the Father by the demonstration of his love, so the Spirit was to glorify Christ by revealing to the world the riches of his grace. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of his people. <RH, May 19, 1904 par. 4>

At the cost of infinite sacrifice and suffering, Christ has provided for us every essential to success in the Christian warfare. The Holy Spirit brings power that enables man to overcome. It is through the agency of the Spirit that the government of Satan is to be subdued. It is the Spirit that convinces of sin, and, with the consent of the human being, expels sin from the heart. The mind is then brought under a new law,--the royal law of liberty. <RH, May 19, 1904 par. 5>

The Spirit works in us by bringing to mind, vividly and often, the precious truths of the plan of redemption. We should forget these truths, and for us God's rich promises would lose their efficiency, were it not for the Spirit, who takes of the things of God, and shows them to us. Our hearts are warmed by the contemplation of Jesus and his love, and we long to speak to others the comforting assurances that have been brought to our minds. <RH, May 19, 1904 par. 6>

It is the privilege of every son and daughter of God to have the indwelling of the Spirit. If those who know the truth would love and fear the Lord always, if they would abide in Christ, they would have moral and spiritual power. The grace of Christ would be in them as a well of water, springing up unto everlasting life, and would flow from them as streams of living water. <RH, May 19, 1904 par. 7>

The Spirit illumines our darkness, informs our ignorance, and helps us in our manifold necessities. But the mind must be constantly going out after God. If worldliness is allowed to come in, if we have no desire to pray, no desire to commune with him who is the source of strength and wisdom, the Spirit will not abide with us. Those who are unbelieving do not receive the rich endowment of grace that would make them wise unto salvation, patient, forbearing, quick to perceive and appreciate heavenly ministrations, quick to discern Satan's devices, and strong to resist sin. God can not do his mighty work for them because of their unbelief. <RH, May 19, 1904 par. 8>

Christ has promised the gift of the Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe, and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people "to will and to do of his good pleasure." But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. <RH, May 19, 1904 par. 9>

Christ declared that the divine influence was to be with his followers to the end. But the promise is not accepted and believed by God's people; therefore its fulfilment is not seen. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,--spiritual drought, spiritual weakness, spiritual declension and death. Minor matters occupy the attention, and the divine power that is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude. <RH, May 19, 1904 par. 10>

Just so long as the church is satisfied with small things will it fail of receiving the great things of God. Why do we not hunger and thirst after the gift of the Spirit, since this is the means by which we are to receive power? Talk of it, pray

for it, preach concerning it. The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. <RH, May 19, 1904 par. 11>

If our workers realized the responsibility resting upon them, would they enter the work without cherishing a deep sense of its sacredness? Should we not see the deep movings of the Spirit of God upon the men who present themselves for the ministry? For the baptism of the Holy Spirit, every worker should be offering his prayer to God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to devise and execute. Especially should men pray that God will baptize his missionaries with the Holy Spirit. <RH, May 19, 1904 par. 12>

There is no limit to the usefulness of one who, putting aside self, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. If men will endure the necessary discipline, without complaining or fainting by the way, God will teach them hour by hour, and day by day. He longs to reveal his grace. If his people will remove the obstructions, he will pour forth the waters of salvation in abundant streams through human channels. If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress the zeal, there would be one hundred workers for Christ where now there is one. <RH, May 19, 1904 par. 13>

God takes men as they are, and educates them for his service, if they will yield themselves to him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and his disciples that the Christian becomes like him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. <RH, May 19, 1904 par. 14>

The presence of the Holy Spirit with God's workers will give the presentation of truth a power that not all the honor or glory of the world could give. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amid the unfriendliness of relatives, the hatred of the world, and the realization of their own imperfections and mistakes. <RH, May 19, 1904 par. 15>

A union of divine and human endeavor, a close connection first, last, and ever, with God, the source of all strength,-- this is absolutely necessary in our work. <RH, May 19, 1904 par. 16>

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## **May 26, 1904 Words of Encouragement**

*\*[Sermon preached in the Seventh-day Adventist Memorial church, Washington, D. C. Sabbath, April 30, 1904.]*

### **Mrs. E. G. White**

We need to understand the meaning of the instruction given in the first chapter of second Peter. "Simon Peter, a servant and an apostle of Jesus Christ," writes his second epistle, "to them that have obtained like precious faith" with himself. In order that we may realize the importance of God's claims upon us, we need constantly to cherish the faith that the early Christians cherished. This faith is obtained not through any righteousness of our own, but "through the righteousness of God and our Saviour Jesus Christ." <RH, May 26, 1904 par. 1>

To those who have obtained the faith that filled the hearts of Christians in Peter's time, are written the words: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." In the light of this instruction, how important it is that we give strict attention to the formation of character! He who by faith daily lays hold firmly upon the invisible One, will reveal the character of Jesus. With lowliness of heart he will accept Christ's invitation to the weary and the heavy laden. Instead of unloading his burdens upon his neighbor, with whose heart-sorrows and burdens he is unacquainted, he will seek rest by taking upon himself the yoke of Christ. Let us abide in Jesus. Then he alone--formed within, the hope of glory--will appear in our every word and deed. <RH, May 26, 1904 par. 2>

"According as his divine power hath given unto us *all* things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." <RH, May 26, 1904 par. 3>

Before us there has been placed an open door, which no man can shut. In the third of Revelation we read: "Behold, I have set before thee an open door, and no man can shut it." Why are we so slow to enter this door? The promises given us are yea and amen. Christ declares: "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." <RH, May 26, 1904 par. 4>

Are we not inexcusable for unloading all our troubles upon our neighbors? Are we not thus insulting God? Is not this why there is among us so much spiritual feebleness? Why do we not take everything to the Lord in prayer? He stands at

the head of humanity, enabling men through his sacrifice to become partakers of the divine nature,--to lay hold upon an infinite power that will transform them into the likeness of the Divine. <RH, May 26, 1904 par. 5>

In co-partnership with Christ, we are to work out our own salvation with fear and trembling, by doing the works he bids us do. We are to be meek and lowly. Trials sometimes come to lead us to humble ourselves before him, and to depend wholly upon him for grace and guidance. We can not afford to live without Christ's presence; for perfection of character comes only through the gift of his righteousness. When we are in trouble, let us go to him instead of to some defective human being. We have a friend in Jesus, and we are without excuse for placing upon our brethren and sisters the burdens that our Saviour alone is able to bear for us. <RH, May 26, 1904 par. 6>

Peter writes of "the knowledge of God, and of Jesus our Lord." To know Jesus, is to know that he is my personal Saviour,--to know that he pities me, that upon his sympathizing heart he bears the wounds of my transgressions. <RH, May 26, 1904 par. 7>

My brethren and sisters, this is the great Medical Missionary, the greatest Medical Missionary that ever stood on earthly soil. Sometimes when I speak of him, it seems as if the fountain of my heart would break at the thought of how wicked the world is today, notwithstanding the fact that they have among them a Medical Missionary ready to help them at any time. <RH, May 26, 1904 par. 8>

Let us guard against speaking words that discourage. Let us resolve never to engage in evil-speaking and backbiting. Let us refuse to serve Satan by implanting seeds of doubt. Let us guard against cherishing unbelief, or expressing it to others. Many, many times I have wished that there might be circulated a pledge containing a solemn promise to speak only those words that are pleasing to God. There is as great need for such a pledge as there is for one against the use of intoxicating liquor. Let us begin to discipline the tongue, remembering always that we can do this only by disciplining the mind; for "out of the abundance of the heart the mouth speaketh." <RH, May 26, 1904 par. 9>

Through the help that Christ can give, we shall be able to learn to bridle the tongue. Sorely as he was tried on the point of hasty and angry speech, he never once sinned with his lips. With patient calmness he met the sneers, the taunts, and the ridicule of his fellow workers at the carpenter's bench. Instead of retorting angrily, he would begin to sing one of David's beautiful psalms; and his companions, before realizing what they were doing, would unite with him in the hymn. What a transformation would be wrought in this world if men and women today would follow Christ's example in the use of words! <RH, May 26, 1904 par. 10>

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." <RH, May 26, 1904 par. 11>

Little do we realize the prevalence of evil among those who claim to be Christians. We, as believers, are exhorted to cultivate the Christian graces. Immediately after holding before us the hope of escaping from the corruption that is in the world through lust, the apostle further declares: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]." <RH, May 26, 1904 par. 12>

Daily we have a sum to prove; daily we are to add these graces to the character we are perfecting. Faithfulness in the carrying out of this scripture in the life-practise, will result in the conversion of hundreds and of thousands, as upon the day of Pentecost. <RH, May 26, 1904 par. 13>

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." <RH, May 26, 1904 par. 14>

When we submit to the solemn rite of baptism, we testify to angels and to men that we are purged from our old sins, and that henceforth, having died to the world, we will "seek those things which are above, where Christ sitteth on the right hand of God." Let us not forget our baptismal vow. In the presence of the three highest powers of heaven,--the Father, the Son, and the Holy Spirit,--we have pledged ourselves to do the will of him who, over the rent sepulcher of Joseph, declared, "I am the resurrection and the life." Christ forgives every penitent sinner, and as the forgiven one, at the time of baptism, rises from the watery grave, he is declared a new creature, whose life is hid with Christ in God. Let us ever remember that it is our high privilege to be purged from our old sins. <RH, May 26, 1904 par. 15>

Faithfulness to our baptismal vow gives the heart-preparation needful for saving souls. O how many we might save! As I look over the congregation before me, I realize that there is a work for every church-member to do. All may not have lived up to their baptismal vow; but let every erring one do all in his power to redeem the past, turning from the path that has led astray, to the path of humble obedience. You, my brother, my sister, are to win heaven, and a life that measures with the life of God. You know not how soon your own life may be taken away. Have you secured the better life? Make sure of salvation, I beg of you, while you still have the opportunity. <RH, May 26, 1904 par. 16>

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." <RH, May 26, 1904 par. 17>

This is the only election regarding which the Bible speaks. Fallen in sin, we may become partakers of the divine nature, and attain to a knowledge far in advance of any scientific learning. By partaking of the flesh and the blood of our crucified Lord, we shall gain life eternal. In the sixth of John we read: "Whoso eateth my flesh, and drinketh my blood, hath eternal life. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." None need lose eternal life. Every one who chooses daily to learn of the Heavenly Teacher, will make his calling and election sure. Let us humble our hearts before God, and follow on to know him whom to know aright is life eternal. <RH, May 26, 1904 par. 18>

"Give diligence to make your calling and election *sure*: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." <RH, May 26, 1904 par. 19>

Here are your life-insurance papers. This is not an insurance policy the value of which some one else will receive after your death; it is a policy that assures *you* a *life* measuring with the life of God,--even eternal life. O what an assurance! what a hope! Let us ever reveal to the world that we are seeking for a better country, even a heavenly. Heaven has been made for us, and we want a part in it. We can not afford to allow anything to separate us from God and heaven. In this life we must be partakers of the divine nature. Brethren and sisters, you have only one life to live. O let it be a life of virtue, a life hid with Christ in God! <RH, May 26, 1904 par. 20>

Unitedly we are to help one another gain perfection of character. To this end, we are to cease all criticism. Onward and still onward we may advance toward perfection, until at last there will be ministered unto us an abundant entrance into the heavenly kingdom. <RH, May 26, 1904 par. 21>

"Wherefore," says Peter, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." <RH, May 26, 1904 par. 22>

Supposing we were to cherish a remembrance of the bright chapters in our Christian experience, and dwell upon these in our testimony meetings; would not this be pleasing to God? If unbelievers are present in these meetings, they will recognize the right ring in such testimonies. Why?--Because angels of God are with those who have gained a personal knowledge of Christ Jesus, and these angels will impress hearts. <RH, May 26, 1904 par. 23>

## The Work in Washington

In the city of Washington there is much to be done. I am thankful to God for the privilege of seeing the land that has been purchased for our institutional work in this place. The securing of this land was in the Lord's providence, and I praise God that our brethren had the faith to take this forward step. <RH, May 26, 1904 par. 24>

As I look over this city, I realize the magnitude of the work to be accomplished. Let every professed Christian feel the necessity of self-denial. Let every one guard against the tendency to expend, for the gratification of mere vanity, money that belongs to God,--especially in this time when our people are making every effort possible to build in the capital of the nation memorials that will stand in vindication of present truth. Let us study the use of every penny. Some may have formed habits of extravagance; let all such now choose another way--the way of obedience and self-denial. <RH, May 26, 1904 par. 25>

God now calls upon every believer in this center to act his individual part in helping to build up the work that must be done. If you do your duty faithfully, you will find no time for dwelling upon the little trials and annoyances and perplexities that come to you. As the result of laboring earnestly to provide facilities for the salvation of unbelievers, and for the training of many of our own people for soul-saving service, you will find that your souls are refreshed with heaven's richest blessings. <RH, May 26, 1904 par. 26>

In some respects the situation in Washington reminds me of our pioneer experiences in Cooranbong, Australia. There we secured fifteen hundred acres in the heart of the woods, and began the work of establishing a school. With willing hands the workmen toiled early and late. One by one, at great personal sacrifice to many of our dear brethren and sisters in Australia, the school buildings were erected. <RH, May 26, 1904 par. 27>

Before this work was finished, the problem of providing a meeting-house at Cooranbong arose. This problem proved to be a perplexing one. It seemed that we had done about all we could, and that it would be impossible to raise means sufficient for erecting a suitable house of worship. Finally, during a council meeting in which the matter was receiving consideration, I offered to go through our settlement, and try to secure gifts of labor and material. Accompanied by my secretary, I visited the workmen living for miles around, and solicited help. Just at this time it happened that several of the carpenters who had been laboring on the school buildings, were temporarily out of employment; and these men generously responded, offering to work on the proposed meeting-house at a very low wage,--less than one half the usual rate. Several worked for nothing a portion of the time. <RH, May 26, 1904 par. 28>

The erection of the meeting-house was pushed forward rapidly. In the providence of God, two hundred pounds came to me from the Wessels family in Africa, just as we were ready to secure lumber; this money brought great relief, as it enabled us to proceed without delay. Many smaller gifts came in. Within a remarkably short time, the building was completed. <RH, May 26, 1904 par. 29>

May not we hope to have here in Washington some experiences similar to those we had in Australia, and to receive the same blessings that we received there? May God help us to do what we can in this place. May he give us hearts willing to make sacrifices. O, I am thankful, so thankful, that the work which for nearly twenty years I have hoped would be done at the nation's capital, has now been begun! As we plan and labor, let us do a great deal more praying than talking. If we lean heavily upon the Mighty One, and live on the plan of addition, the heavenly graces will be multiplied unto us, and we shall see of the salvation of God. <RH, May 26, 1904 par. 30>

Sometimes I hardly know how to express my gratitude to God because the work in this place has actually begun. We are to remember that we can now see simply the alpha; we desire to see the omega. Having begun, let us not cease our efforts before completing the work. Christ declares, "I am Alpha and Omega, the beginning and the end." He has been with us at the beginning: and he will round out all the work we shall do, if by faith we continue to walk in the way in which he leads. <RH, May 26, 1904 par. 31>

Let us talk faith, and not unbelief; let us praise God, and go forward. The Lord is good, and greatly to be praised. At every step let us praise him from whom all blessings flow. <RH, May 26, 1904 par. 32>

## **May 26, 1904 *Our Work in Washington***

Takoma Park, D. C., May 13, 1904.

I am grateful to my Heavenly Father for the blessings that he has bestowed upon me since we left St. Helena. <RH, May 26, 1904 par. 1>

I have several times gone over the land which has been purchased for school and sanitarium purposes, and all that I have seen is most satisfactory. The land resembles representations that have been shown me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and a sanitarium, without crowding either institution. The fine stream running through the land is a treasure more valuable than gold or silver. <RH, May 26, 1904 par. 2>

Our Sanitarium is to have an abundance of water free for five years. The school will pay seven cents for each one thousand gallons used. <RH, May 26, 1904 par. 3>

Today our contract with the Takoma Park Town Council for the removal of the sewer-farm was signed, and we can now go forward in carrying out the plans that have been laid. The sewer-farm is to be moved one mile down the creek. We are to have most excellent sewer facilities. <RH, May 26, 1904 par. 4>

No pains or money should be spared to secure perfect sewer arrangements in connection with our schools and sanitariums. Message after message in regard to this matter has been given to those bearing responsibilities in our institutions. I have been plainly instructed that carelessness or neglect in regard to sanitary conditions, in home or in public buildings, means a withdrawal of the blessing of God. Special directions in reference to sanitary arrangements were given to the children of Israel. Every one was charged to keep his premises clean, within and without, lest the Lord, passing by, should see uncleanness, and should remove his presence from those who were careless and indifferent in this respect. <RH, May 26, 1904 par. 5>

A week ago we took a drive through various portions of Takoma Park, and Sister Daniells showed me the quiet and beautiful settlements near our land, half hidden by the natural forest. These settlements reminded me of Oakland, as it was thirty years ago. We feel thankful that our work can be located in such a place. It seems as if this place has been waiting to be occupied by our working forces. <RH, May 26, 1904 par. 6>

The situation here fills me with hope and courage. We know that the Lord desires us to go forward as speedily as possible with the work before us. This work is to be a representation of the work that can be done in other parts of the South. It is to give a clear representation of the principles held by Seventh-day Adventists. <RH, May 26, 1904 par. 7>

There will be much to do in various branches of the work, and young men and women of solid worth will be needed, who can enter the school as students when the buildings are ready. Wise, experienced teachers will be needed,--men and women who can give the youth lessons in business lines, and who can teach them, also, how to do true missionary work. Nothing is to be neglected that will give a thorough training in right principles. <RH, May 26, 1904 par. 8>

The Bible is to be made the foundation of all study, the basis of the education given. Thus the students will be taught to build upon the Rock. Many in our world do not understand the truth for this time. Our young men and women should be wise unto salvation. They should know what is required of them. <RH, May 26, 1904 par. 9>

The true motive of service is to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed. They are to be taught to put their powers to the best use. Physical and mental powers are to be equally taxed. No part of the living machinery is to be overworked, or left to become useless. [<RH, May 26, 1904 par. 10>](#)

Our school here is to follow the plan of the schools of the prophets. It is to be the earnest endeavor of every one to use the powers that God has given him in harmony with God's laws. Habits of order and discipline are to be cultivated. All that is done is to brace nerve and muscle and will to more resolute effort for the harmonious development of the whole being. The power that is exerted by a true, pure life is to be kept before the students. This will aid them in their preparation for useful service. Daily they will grow purer and stronger, better prepared, through his grace and a study of his Word, to put forth aggressive efforts against evil.

Ellen G. White. [<RH, May 26, 1904 par. 11>](#)  
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## **June 2, 1904 *Shall We Colonize Around Our Institutions?***

### **Mrs. E. G. White**

Special light has been given me in regard to moving our publishing houses and sanitariums and schools out of the cities into places more favorable for their work, where those connected with them will not be exposed to all the temptations of city life. Especially should our schools be away from the cities. It is not for the spiritual good of the workers in our institutions for them to be located in the cities, where the temptations of the enemy abound on every hand. [<RH, June 2, 1904 par. 1>](#)

The instruction given regarding the removal of the publishing work from Battle Creek to some rural place near Washington, D. C., was clear and distinct, and I earnestly hope that this work may be hastened. [<RH, June 2, 1904 par. 2>](#)

Instruction has also been given that the Pacific Press should be moved from Oakland. As the years have passed by, the city has grown, and it is now necessary to establish the printing plant in some more rural place, where land can be secured for the homes of the employees. Those who are connected with our offices of publication should not be obliged to live in the crowded cities. They should have opportunity to obtain homes where they will be able to live without requiring high wages. [<RH, June 2, 1904 par. 3>](#)

The apprentices in our publishing houses should receive more fatherly care than they had. They are to be given a thorough training in the different lines of the printing business; and they are also to be given every opportunity to gain a knowledge of the Bible; for the time is at hand when believers will be scattered into many lands. The workers in our publishing houses are to be taught what it means to be sincere followers of our Lord and Saviour Jesus Christ. In the past, many souls have been left unguarded. They have not been taught what is comprehended in the science of godliness. Not all of those who have borne responsibilities have lived the Christian life. [<RH, June 2, 1904 par. 4>](#)

### **Consecrated Workers Needed**

I listened to words spoken by One who understands the past, the present, and the future. A most solemn representation was given, delineating the characters that should be possessed by those who are accepted as yokefellow in our institutions. These institutions need men who are temperate in the full acceptance of the term. God forbid that men who have not learned to control themselves, and who neglect their own character-building in order to make plans for someone else, should be brought into our institutions at Washington, D. C., and Mountain View, Cal. [<RH, June 2, 1904 par. 5>](#)

The workers in our institutions are to heed the instruction given by Christ. When the truth abides in the hearts of those in charge, when they walk in the light shining from God's Word, the younger workers will wish to understand better the words they hear in the assembly of God's people. They will ask for fuller explanations, and there will be special seasons of seeking the Lord and studying his Word. It was in some quiet room or some retired spot in the country that Christ explained to the disciples the parables which he had spoken before the multitude. This is the work that will need to be done for the youth in our publishing houses. [<RH, June 2, 1904 par. 6>](#)

### **The Tendency to Colonize**

Those who are necessarily situated near our institutions should be careful how they send out glowing reports of the

place. Everywhere there are people who are restless and dissatisfied, and who long to go to some place where they think they will do better than in their present surroundings. They think that if they could be given work in connection with some one of our institutions, they would have a better chance to earn a living. <RH, June 2, 1904 par. 7>

Those who are tempted to gather about our institutions should understand that it is skilled workers that are needed, and that heavy burdens fall upon all who are properly related to the work. Those who are connected with our institutions must be producers as well as consumers. To those who desire to change their location, and settle near one of our institutions, I would say: Do you think that in settling near an institution you will be able to get a living without perplexity or hard work? Have you counseled with the Lord in regard to this matter? Have you evidence that your desire for a change of location is free from selfish motives, and would be for the honor of God? <RH, June 2, 1904 par. 8>

From letters received by those connected with our institutions, and by movements already made, we see that many desire to obtain homes near these institutions. My mind is weighed down with perplexity regarding this, because I have received instruction from the Lord in regard to the influence that would be exerted upon individuals and upon our work for our people selfishly to gather around our institutions. <RH, June 2, 1904 par. 9>

For years, in warnings often repeated, I have testified to our people that God was not pleased to see families leaving the smaller churches, and gathering into the places where our publishing houses, sanitariums, and schools are established, for their own convenience, ease, or worldly profit. <RH, June 2, 1904 par. 10>

In Australia, we went into the forest and secured a large tract of land for our school. Plans were laid to sell to our brethren building lots near the school homes and near the meeting-house. But I was instructed to protest against permitting families to settle near our school homes. The counsel given was that it would be much better for families not to live near the school, and not to live too close to one another. <RH, June 2, 1904 par. 11>

Those who feel like settling close to our publishing house or our sanitarium and school at Takoma Park, should take counsel before they move. <RH, June 2, 1904 par. 12>

To those who are looking toward Mountain View as a favorable place in which to live, because the Pacific Press is to be established there, I would say: Look to other parts of the world, which need the light that you have received in trust. Remember that God has given to every man his work. Choose some locality where you will have opportunity to let your light shine forth amid the moral darkness. <RH, June 2, 1904 par. 13>

It is always the case that when an institution is established in a place, there are many families who desire to settle near it. Thus it has been in Battle Creek and in Oakland, and, to some extent, in almost every place where we have a school or a sanitarium. <RH, June 2, 1904 par. 14>

There are restless ones who, were they to go to a new place to live, would still be dissatisfied, because the spirit of disaffection is in their hearts, and a change of place does not bring a change of heart. Their characters have not been refined and ennobled by the Spirit of Christ. They need to learn the lesson of contentment. They do not study from cause to effect. They do not seek to understand the Bible tests of character, which are essential to true success. <RH, June 2, 1904 par. 15>

There are many who are desirous of changing their employment. They wish to obtain advantages which they suppose exist in some other place. Let them ask themselves of what benefit it would be to them to move if they have not learned to be kind and patient and helpful where they are. Let them look at themselves in the light of the Word of God, and then work to the point where improvement is needed. <RH, June 2, 1904 par. 16>

Let those who are thinking of settling at Mountain View remember that this is not wisdom unless they are called there to connect with the publishing work. The world is large; its needs are great. Go, make new centers in places where there is need of light. Do not crowd into one place, making the same mistake that has been made in Battle Creek. There are hundreds of places that need the light God has given you. <RH, June 2, 1904 par. 17>

And wherever you live, whatever your circumstances may be, be sure to bring the teachings of the Word of God into your homes, into your daily life. Seek God as your light, your strength, your way to heaven. Remember that to every man God has entrusted talents, to be used for him. Learn at the feet of Jesus the lessons of meekness and lowliness, and then work in the spirit of the Saviour for those around you. By willing obedience to the commandments, make your home a place where God's honor will love to dwell. "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." <RH, June 2, 1904 par. 18>

We each have an individual work to do. We are to consecrate ourselves, body and soul and spirit, to God. Each child of his has something to do for his name's honor and glory. Wherever you are, you may be a blessing. <RH, June 2, 1904 par. 19>

If there seems to be but a slender chance of obtaining a livelihood where you are, make the most of every opportunity. Devise wise plans. Put to use every jot of ability that God has given you. Do your duty to yourself, improving in understanding and adaptability, daily becoming better able to turn to the best account the mental and

physical powers that God has given you. He wants you to be a success. He wants you to be a blessing in your home and in the neighborhood in which you live. <RH, June 2, 1904 par. 20>

Parents, help your children to help you and to help one another. Be kind and courteous to your neighbors. By good works let your light shine forth amid the moral darkness. If you are true Christians, you will become more and more able to understand what the will of the Lord is, and you will move forward step by step in the light of his Word. <RH, June 2, 1904 par. 21>

Study the life of Christ, and strive to follow the pattern he has given you. Ask yourselves if you have done your whole duty to the church in your own house, and your duty to your neighbors. Have you been faithful in teaching your children lessons of Christian politeness? Are there not many opportunities for improvement in the government of your home? Do not neglect your children. Learn how to discipline yourselves, that you may be worthy of the respect of your children and your neighbors. If Christ is not abiding in your hearts, how can you teach others the lessons of patience and kindness that must be manifest in the life of every Christian? Be sure that you are keeping the way of the Lord, and then teach the truth to those around you. <RH, June 2, 1904 par. 22>

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## **June 9, 1904 *The Great Medical Missionary***

### **Mrs. E. G. White**

In the days of Christ there were no sanitariums in the holy land. But wherever the Great Physician went, he carried with him the healing efficacy that was a cure for every disease, spiritual and physical. This he imparted to those who were under the afflicting power of the enemy. In every city, every town, every village through which he passed, with the solicitude of a loving father he laid his hands upon the afflicted ones, making them whole, and speaking words of tenderest sympathy and compassion. How precious to them were his words! From him flowed a stream of healing power, which made the sick whole. He healed men and women with unhesitating willingness and with hearty joyfulness; for he was glad to be able to restore suffering ones to health. <RH, June 9, 1904 par. 1>

The Mighty Healer worked so incessantly, so intensely,--and often without food,--that some of his friends feared he could not much longer endure the constant strain. His brothers heard of this, and also of the charge brought by the Pharisees that he cast out devils through the power of Satan. They felt keenly the reproach that came upon them through their relation to Jesus. They decided that he must be persuaded or constrained to cease his manner of labor, and they induced Mary to unite with them, thinking that through his love for her they might prevail upon him to be more prudent. <RH, June 9, 1904 par. 2>

Jesus was teaching the people when his disciples brought the message that his mother and his brothers were without, and desired to see him. He knew what was in their hearts, and "he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother." <RH, June 9, 1904 par. 3>

The enmity kindled in the human heart against the gospel was keenly felt by the Son of God, and it was most painful to him in his home; for his own heart was full of kindness and love, and he appreciated tender regard in the family relation. But with their short measuring-line his brothers could not fathom the mission that he came to fulfil, and therefore could not sympathize with him in his trials. <RH, June 9, 1904 par. 4>

Some of those whom Christ healed he charged to tell no man. He knew that the more the Pharisees and Sadducees and rulers heard of his miracles, the more they would try to hedge up his way. But notwithstanding his precautions, "so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities." Again and again he was followed by the priests, who expressed their violent sentiments against him in order to stir up the enmity of the people. But when he could no longer safely remain in one place, he went to another. <RH, June 9, 1904 par. 5>

In doing medical missionary work we shall meet the same opposition that Christ met. He declares: "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." <RH, June 9, 1904 par. 6>

The life of Christ and his ministry to the afflicted are inseparably connected. From the light that has been given me, I know that an intimate relationship should ever exist between the medical missionary work and the gospel ministry. They are bound together in sacred union as one work, and are never to be divorced. The principles of heaven are to be adopted and practised by those who claim to walk in the Saviour's footsteps. By his example he has shown us that



medical missionary work is not to take the place of the preaching of the gospel, but is to be bound up with it. Christ gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart. <RH, June 9, 1904 par. 7>

Christ has empowered his church to do the same work that he did during his ministry. Today he is the same compassionate physician that he was while on this earth. We should let the afflicted understand that in him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as his disciples of old prayed. And recoveries will follow; for "the prayer of faith shall save the sick." We need the Holy Spirit's power, the calm assurance of faith that can claim God's promises. <RH, June 9, 1904 par. 8>

We should ever remember that the efficiency of the medical missionary work is in pointing sin-sick men and women to the Man of Calvary, who taketh away the sin of the world. By beholding him they will be changed into his likeness. Our object in establishing sanitariums is to encourage the sick and suffering to look to Jesus and live. Let the workers in our medical institutions keep Christ, the Great Physician, constantly before those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual diseases. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of him who gave his life to make it possible for them to have life eternal. Keep their minds fixed upon the One altogether lovely, the Chiefest among ten thousand. Talk of his love; tell of his power to save. <RH, June 9, 1904 par. 9>

The Lord desires every worker to do his best. Those who have not had special training in one of our medical institutions may think that they can do very little; but, my dear fellow workers, remember that in the parable of the talents, Christ did not represent all the servants as receiving the same number. To one servant was given five talents; to another, two; and to still another, one. If you have but one talent, use it wisely, increasing it by putting it out to the exchangers. Some can not do as much as others, but every one is to do all he can to roll back the wave of disease and distress that is sweeping over our world. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. God desires every one of his children to have intelligence and knowledge, so that with unmistakable clearness and power his glory shall be revealed in our world. <RH, June 9, 1904 par. 10>

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## **June 16, 1904 *Medical Missionary Workers to Reveal Christ's Character***

### **Mrs. E. G. White**

True medical missionary work is of divine origin, and has a most glorious mission to fulfil. In all its bearings it is to be in conformity with Christ's work. <RH, June 16, 1904 par. 1>

At this stage of the medical missionary work nothing will help us more than to understand the mission of the greatest Medical Missionary that ever trod the earth; nothing will help us more than to realize how sacred is this line of service, and how perfectly it corresponds to the life-work of the Great Missionary. The object of our mission is the same as the object of Christ's mission. Why did God send his Son to the fallen world?--To make known to mankind his love for them. Christ came as a Redeemer. Throughout his ministry he kept prominent his mission to save sinners. <RH, June 16, 1904 par. 2>

When Christ was about to ascend to heaven, he committed to his disciples the mission that his Father had committed to him; and he taught them how to fulfil this mission. He declared that as he had represented his Father to the world, so they were to represent him. Although he would be invisible to the natural eye, yet all who believed on him would be able to behold him by faith. He told his followers to work as he had worked. They were to be a spectacle to worlds unfallen, to angels, and to men, revealing the Father through a revelation of the Son. <RH, June 16, 1904 par. 3>

The Saviour lived on this earth a life that love for God will constrain every true believer in Christ to live. Following his example, in our medical missionary work we shall reveal to the world that we are his representatives, and that our credentials are from above. <RH, June 16, 1904 par. 4>

Christ knew that his Father had chosen him to carry out the great plan of redemption by coming to the fallen world to die for sinners. And when he came to fulfil his mission, he was, in every sense of the term, a medical missionary. We can do medical missionary work in a Christlike manner only when we are one with him. United with him, we receive spiritual life and power, and learn to be "laborers together with God," manifesting love for every one for whom he died, and working earnestly to bring into the heavenly garner a harvest of souls. Filled with his Spirit, men and women are animated with the same desire to save sinners that animated Christ in his lifework as a missionary sent of God. <RH, June 16, 1904 par. 5>

I am instructed to say that God desires to have the medical missionary work cleansed from the tarnish of earthliness,

and elevated to its true position before the world. Our medical missionary workers must rise to heights that can be reached only by a living, working faith. At this time in our history, we are to allow no confusion of sentiment to prevail in regard to what should be expected of medical missionaries sent of God. There should be a more clear, definite understanding of what medical missionary work comprehends. Those who desire to honor God will not mingle worldly policy plans with his plans in attempting to accomplish that which this work is ordained by him to accomplish. <RH, June 16, 1904 par. 6>

Clothed with humanity, Christ performed a work that revealed the invisible Father, in order that his disciples might understand the meaning of the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." But how many who claim to be his followers concede to a worldly policy! This is because their hearts are not filled with love for the truth. God's purpose in committing to men and women the mission that he committed to Christ, is to separate his followers from worldly policy. <RH, June 16, 1904 par. 7>

The people of God, those who claim to love him and to keep his commandments, are to reflect a much clearer, purer light than they now reflect. Even Christ desired men to know that he was not acting independently, but in behalf of another, who had sent him. He never for a moment lost sight of the greatness of his mission. He was always conscious of the fact that he was the Sent of God. And to his Father he declares concerning his disciples, "As thou hast sent me into the world, even so have I also sent them into the world." <RH, June 16, 1904 par. 8>

Our work is clearly defined. As the Father sent his only begotten Son into our world, even so Christ sends us, his disciples, as his medical missionary workers. In fulfilling this high and holy mission, we are to do the will of God. No one man's ideas or judgment are to be our criterion as to what constitutes genuine medical missionary work. We can have power and efficiency only by working as Christ worked. And we can be Christlike in word and deed only when his will is perfected in us. Then shall his righteousness go before us, and the glory of the Lord shall be our rearward. <RH, June 16, 1904 par. 9>

The life of Christ must become our life, our light, our exceeding great reward. Our words and works must bear a living testimony that in our lives we are not lying against the truth we claim to believe. If Christ is indeed formed within, the hope of glory, we shall manifest that tenderness, that love, that fervency of spirit, which reveals his character. Our hearts will be humble, our spirits contrite. Our works will bear witness to his indwelling presence. His disposition, his kindness, his compassion, manifested in us, will inspire hope in the hearts of the most hopeless. Thus in act, as well as in word, we shall reveal to the world the character of the Unseen. <RH, June 16, 1904 par. 10>

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## **June 23, 1904 *Our Work***

### **Mrs. E. G. White**

I have been instructed to direct the minds of our people to the fifty-sixth chapter of Isaiah. This chapter contains important lessons for those who are fighting on the Lord's side in the conflict between good and evil. <RH, June 23, 1904 par. 1>

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. <RH, June 23, 1904 par. 2>

"Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. <RH, June 23, 1904 par. 3>

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer." <RH, June 23, 1904 par. 4>

"And taketh hold of my covenant." This is the covenant spoken of in the following scripture: -- <RH, June 23, 1904 par. 5>

"Moses went up unto God, and the Lord called him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed,"--in truth, earnestness, and sincerity,--"and keep my covenant, then ye shall be a peculiar treasure unto me . . . for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

<RH, June 23, 1904 par. 6>

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do." <RH, June 23, 1904 par. 7>

This is the pledge that God's people are to make in these last days. Their acceptance with God depends on a faithful fulfilment of the terms of their agreement with him. God includes in his covenant all who will obey him. To all who will do justice and judgment, keeping their hand from doing any evil, the promise is, "Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off." <RH, June 23, 1904 par. 8>

"The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him." <RH, June 23, 1904 par. 9>

"Seek ye out of the book of the law, and read." "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." <RH, June 23, 1904 par. 10>

These words outline our work. This scripture is to be received by our people as a message for today. The glad tidings of salvation are to be carried to those who have not heard them. <RH, June 23, 1904 par. 11>

Among the people of God there is to be no colonizing. The word of the Lord to them is, "Thou shalt break forth on the right hand and on the left." They are to make plants in all places. Everywhere the truth for this time is to be proclaimed. Those into whose hearts the light has shone are to remember that they are God's workmen, his witnesses. To serve and honor him is to be their science. They are to call upon others to keep his commandments and live. To all people and nations and kindreds and tongues the truth is to be proclaimed. The time has come for much aggressive work to be done in the cities, and in all neglected, unworked fields. This the enemy knows, and he tries to keep the minds of those to whom this work has been committed, occupied with nonessentials. Thus he seeks to lead them to neglect the precious opportunities that come to them to present the truth to those who know it not. <RH, June 23, 1904 par. 12>

Shall those who know the truth, and who ought to be filled with zeal for its advancement, allow Satan to turn their thoughts from the great truth that has been given them to give to others? The enemy is determined to place God's people in a false light before the world. He is pleased when their lives reveal defects, when they cherish objectionable traits of character. These traits of character he uses in his service. <RH, June 23, 1904 par. 13>

Many yield to his temptations, and the time and influence of God's servants, which should be used in making known to unbelievers the truth for this time, is used in efforts to recover professing believers from Satan's snares. Thus the way of the advancement of the truth is blocked. <RH, June 23, 1904 par. 14>

God sees the struggle that is to take place in our world, the whole progress and outcome of which has been traced in the pages of his Word. He sees also the diseased, defective eyesight of his people, which prevents them from discerning their own deficiencies, and from taking an earnest interest in the things of eternity. Christ calls upon the members of his church to cherish the true, genuine hope of the gospel. He points them upward, distinctly assuring them that the riches that endure are above, not below. Their hope is in heaven, not on the earth. "Seek ye first the kingdom of God, and his righteousness," he says, "and all these things," -- all that is essential for your good -- "shall be added unto you." <RH, June 23, 1904 par. 15>

With many, the things of this world obscure the glorious view of the eternal weight of glory that awaits the saints of the Most High. They can not distinguish the true, the real, the enduring substance, from the false, the counterfeit, the passing shadow. Christ urges them to remove from before their eyes that which is obscuring their view of eternal realities. He insists upon the removal of that which is causing them to mistake phantoms for realities, and realities for phantoms. God entreats his people to give the strength of body, mind, and soul to the service that he expects them to perform. He calls upon them to be able to say for themselves that the gains and advantages of this life are not worthy to be compared with the riches that are reserved for the diligent, rational seeker for eternal life. <RH, June 23, 1904 par. 16>

He does not leave us in ignorance of what is before us. He shows us the vast confederacy arrayed against us. He tells us plainly that we are battling against a mighty foe. But he assures us that we shall not be left to fight alone. Angels are in the ranks of God's soldiers. And One more powerful than angels is there. The Captain of our salvation leads the way, saying, "Be of good cheer; I have overcome the world." <RH, June 23, 1904 par. 17>

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## June 30, 1904 *The Workers Needed*

**Mrs. E. G. White**

The work of God demands true, staunch, whole-hearted, spiritual-minded men,--men who are in earnest, and who have a clear understanding of what is truth,--men who are not fashioned after a worldly mold, but who realize that at this time Satan's power will be exercised through believers who have not held the beginning of their confidence firm unto the end. Men are needed who acknowledge Christ as their Master; who realize, as did Elijah and Jeremiah, that they hold their commission from God, and that they are accountable to him for the use they make of the talents entrusted to them. Men are needed who can speak intelligently of the sacredness and importance of the truth,--men who can point their fellow men to the needs of the present hour,--men who have an inspiring message to bear against perverted principles, and who watch for souls as they that must give an account. <RH, June 30, 1904 par. 1>

### **To Every Man His Work**

Men of varied gifts are needed. In the building of the tabernacle, different lines of work were assigned to different ones; but all worked under the supervision of God. The Lord gives men talents that will enable them to carry forward special lines of work. Each one is to be allowed to do the work for which he is fitted. It is the Lord's purpose that there shall be unity in diversity. He endows men with different degrees of capability, and then places them where they can do the work for which they are best adapted. The trust given to each worker is proportioned to his ability. <RH, June 30, 1904 par. 2>

While traveling in Switzerland, we passed by a large building in process of erection. Many men were at work. Some were bringing stone from the quarry; others were squaring, shaping, and measuring these stones; and still others were placing them in the building. In charge of the different departments were experienced workers, whose part it was to see that the work was done with care and thoroughness. Over all the men, superintending the work on the entire structure, was the master builder. <RH, June 30, 1904 par. 3>

United action and perfect order prevailed among the men, and the work moved forward rapidly. Every one was doing something. I was told that in the mountains other men were felling trees for the timber needed in the building, and floating them down the stream. <RH, June 30, 1904 par. 4>

To me this was an object-lesson of the way in which the Lord's work is to be carried forward. In his work there are many different branches. Workers of different talents and capabilities are needed. Every one is to do his best, under the direction of the great Head of the church. <RH, June 30, 1904 par. 5>

But there has been and still is great danger of one man meddling with another man's work, not from a desire to help him, but in order to confuse him. The Lord is not in this. He has not given to the one who is neglecting his own work the outlines of his brother's work. How can one 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, though unseen, will take the oversight of the work that in his wisdom he has entrusted to other hands. <RH, June 30, 1904 par. 6>

What was Christ's answer when Peter asked him concerning the work of John? "Lord, and what shall this man do?" Peter inquired. And Jesus answered, "If I will that he tarry till I come, what is that to thee? follow thou me." <RH, June 30, 1904 par. 7>

Today many are making the mistake that Peter made. They are so busily engaged in trying to arrange their brother's work according to their ideas that they neglect the work God has placed in their own hands. They lose all sense of the responsibility resting on them. <RH, June 30, 1904 par. 8>

He who attempts to unravel another man's work will find in his hands a tangle that he can not straighten. Let every man stand in his own place, doing faithfully the work committed to him. It is the questioning, criticizing spirit cherished that puts so many workers in hard places. Let men humble themselves before God, feeling that it is a sin to criticize and condemn. Satan has snares prepared for the feet of the one who is eager to place himself where God has not placed him. <RH, June 30, 1904 par. 9>

How rapidly God's work would go forward if when a man received a work from God, he would put his own 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 earnest prayer. <RH, June 30, 1904 par. 10>

Let men cease to complain and criticize, and let them do their appointed work. Let them be guided by the Lord. Then the different parts of the work of God, varied in kind, and brought together by Christ, the master workman, will be found to fit perfectly. <RH, June 30, 1904 par. 11>

## A Threefold Duty

To those bearing responsibilities in the work of God, this charge is given: "The elders which are among you I exhort, . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." <RH, June 30, 1904 par. 12>

In this charge there is a threefold duty. "Feed the flock of God,"--by giving them his word and setting them a right example. "Feed the flock of God," "taking the oversight thereof," having a personal care for the blood-bought heritage committed to your charge; "being ensamples to the flock," following Christ in self-denial and sacrifice, in the life revealing holiness to the Lord. All this must be done of a ready, cheerful mind, "neither as being lords over God's heritage," tyrannizing over them. <RH, June 30, 1904 par. 13>

Let those who have been given responsibilities in the cause of God, who are set as guardians of their fellow workers, pray most earnestly for divine grace. Before they take up the work of the day, let them make a solemn covenant with God, promising him that they will keep watchful guard over their lips, not speaking harshly, but kindly, to those who come to them for direction. Let them remember that they themselves are ever to be under the control of the Spirit of God, rendering prompt and cheerful obedience to his commands. Let them remember that they are living epistles, known and read of all men, and that because they are Christ's representatives, they are to be one with him, ever looking to him, and from him receiving strength for every conflict. <RH, June 30, 1904 par. 14>

O, what a power a converted man, one who is transformed daily, can exert to bring blessing and gladness to those around him! Those who bear responsibilities in God's institutions are to grow in grace and in a knowledge of divine things. They are ever to remember that the talent of speech is entrusted to them by God for the help and blessing of others. It is left with them to decide whether they will speak words that will honor Christ, or words that will be a hindrance to those who hear. O, what a blessing are pleasant, sympathetic words,--words that strengthen and uplift! When asked a question, one should not answer abruptly, but kindly. The heart of the one who is asking may be sorely grieved by a hidden sorrow, which may not be told. Therefore let the words of the one addressed be always kind and sympathetic. By a few well-chosen, helpful words he may remove a heavy burden from a fellow worker's mind. <RH, June 30, 1904 par. 15>

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## July 7, 1904 *Genuine Conversion*

### Mrs. E. G. White

In order to be saved, we must know by experience the meaning of true conversion. It is a fearful mistake for men and women to go on day by day, professing to be Christians, yet having no right to the name. In God's sight, profession is nothing, position is nothing. He asks, Is the life in harmony with my precepts? <RH, July 7, 1904 par. 1>

There are many who suppose that they are converted, but who are not able to bear the test of character presented in the Word of God. Sad will it be, in the day when every man is rewarded according to his works, for those who can not bear this test. <RH, July 7, 1904 par. 2>

Conversion is a change of heart, a turning from unrighteousness to righteousness. Relying upon the merits of Christ, exercising true faith in him, the repentant sinner receives pardon for sin. As he ceases to do evil, and learns to do well, he grows in grace and in the knowledge of God. He sees that in order to follow Jesus he must separate from the world, and, after counting the cost, he looks upon all as loss if he may but win Christ. He enlists in his army, and bravely and cheerfully engages in the warfare, fighting against natural inclinations and selfish desires, and bringing the will into subjection to the will of Christ. Daily he seeks the Lord for grace, and he is strengthened and helped. Self once reigned in his heart, and worldly pleasure was his delight. Now self is dethroned, and God reigns supreme. His life reveals the fruit of righteousness. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness. This is genuine conversion. <RH, July 7, 1904 par. 3>

In the lives of many of those whose names are on the church books there has been no genuine change. The truth has been kept in the outer court. There has been no genuine conversion, no positive work of grace done in the heart. Their desire to do God's will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to accept Christ as their Saviour, but they do not believe that he will give them power to overcome their sins. They have not a personal acquaintance with a living Saviour, and their characters reveal many blemishes. <RH, July 7, 1904 par. 4>

Many a one who looks at himself in the divine mirror, and is convinced that his life is not what it ought to be, fails to

make the needed change. He goes his way, and forgets his defects. He may profess to be a follower of Christ, but what does this avail if his character has undergone no change, if the Holy Spirit has not wrought upon his heart? The work done has been superficial. Self is retained in his life. He is not a partaker of the divine nature. He may talk of God and pray to God, but his life reveals that he is working against God. <RH, July 7, 1904 par. 5>

Let us not forget that in his conversion and sanctification, man must cooperate with God. "Work out your own salvation with fear and trembling," the Word declares; "for it is God which worketh in you both to will and to do of his good pleasure." Man can not transform himself by the exercise of his will. He possesses no power by which this change may be effected. The renewing energy must come from God. The change can be made only by the Holy Spirit. He who would be saved, high or low, rich or poor, must submit to the working of this power. <RH, July 7, 1904 par. 6>

As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this bad habit or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart. <RH, July 7, 1904 par. 7>

The great truth of the conversion of the heart by the Holy Spirit is presented in Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born from above, he can not see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." <RH, July 7, 1904 par. 8>

The leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up,—the life of Christ. The mind is changed; the faculties are aroused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. <RH, July 7, 1904 par. 9>

The Scriptures are the great agency in this transformation of character. Christ prayed, "Sanctify them through thy truth: thy word is truth." If studied and obeyed, the word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us, body, soul, and spirit, to his will. <RH, July 7, 1904 par. 10>

A man sees his danger. He sees that he needs a change of character, a change of heart. He is stirred; his fears are aroused. The Spirit of God is working in him, and with fear and trembling he works for himself, seeking to find out his defects of character, and to see what he can do to bring about the needed change in his life. His heart is humbled. By confession and repentance he shows the sincerity of his desire to reform. He confesses his sins to God, and if he has injured any one, he confesses the wrong to the one he has injured. While God is working, the sinner, under the influence of the Holy Spirit, works out that which God is working in mind and heart. He acts in harmony with the Spirit's working, and his conversion is genuine. <RH, July 7, 1904 par. 11>

The nobility and dignity of the man increase as he takes his position against the wily foe, who for so many years has kept him in slavery. He feels a holy indignation arising within him as he thinks that for so long he has been Satan's bond-slave, allowing the enemy to lead him to refuse to acknowledge his best friend. <RH, July 7, 1904 par. 12>

Let the sinner co-operate with his Redeemer to secure his liberty. Let him be assured that unseen heavenly agencies are working in his behalf. Dear souls in doubt and discouragement, pray for the courage and strength that Christ waits to give you. He has been seeking for you. He longs to have you feel your need of his help. He will reach out his hand to grasp the hand stretched out for aid. He declares, "Him that cometh to me I will in no wise cast out." Let mind and heart be enlisted in the warfare against sin. Let your heart soften as you think of how long you have chosen to serve your bitterest foe, while you turned from Him who gave his life for you, who loves you, and who will accept you as his, though you are sinners. Step out from under the rebel flag, and take your stand under the blood-stained banner of Prince Emmanuel. <RH, July 7, 1904 par. 13>

He who would build up a strong, symmetrical character, must give all and do all for Christ. The Redeemer will not accept divided service. Daily he must learn the meaning of self-surrender. He must study the Word of God, getting its meaning and obeying its precepts. Thus he may reach the highest standard of Christian excellence. There is no limit to the spiritual advancement that he may make if he is a partaker of the divine nature. Day by day God works in him, perfecting the character that is to stand in the day of final test. Each day of his life he ministers to others. The light that is in him shines forth, and stills the strife of tongues. Day by day he is working out before men and angels a vast, sublime experiment, showing what the gospel can do for fallen human beings. <RH, July 7, 1904 par. 14>

Let us not spare ourselves, but carry forward in earnest the work of reform that must be done in our lives. Let us crucify self. Unholy habits will clamor for the mastery, but in the name and through the power of Jesus we may conquer. To him who daily seeks to keep his heart with all diligence, the promise is given, "Neither death, nor life, nor

angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." <RH, July 7, 1904 par. 15>

"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, . . . Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." God himself is "the justifier of him which believeth in Jesus." And "whom he justified, them he also glorified." Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings, striving for conformity to the divine image, there is imparted an outlay of heaven's treasure, an excellency of power that will place them higher than even the angels who have never fallen. <RH, July 7, 1904 par. 16>

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## **July 14, 1904 *The Work in Washington***

### **Mrs. E. G. White**

The Lord calls upon his people in every State in America to come up to his help in the establishment of his work in Washington. Those who have this work in hand are to show no lack of interest in it. And our people are to remember that for the present the work in Washington is to be our first interest. There are many kinds of work to be carried forward in different places; but our first interest just now is our work at the capital of our nation. <RH, July 14, 1904 par. 1>

We are to center our minds for the present on the work that needs to be done at Washington. Daily our petitions are to ascend to heaven for the success of this work, that it may move forward rapidly. The Lord of hosts gave special direction that the publishing work done in Battle Creek should be transferred to Washington. The directions were so plain that we could see that there must be no delay. And since we have moved forward in obedience to this word, we have had evidence that the Lord has prepared the way at every step for the establishment of important interests at Washington. Thus far he has helped us in a way that leaves no room for any one to doubt or question. <RH, July 14, 1904 par. 2>

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? <RH, July 14, 1904 par. 3>

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? <RH, July 14, 1904 par. 4>

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. <RH, July 14, 1904 par. 5>

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? <RH, July 14, 1904 par. 6>

God himself originates the plans for the advancement of his work, and he has provided his people with a surplus of means, that when he calls for help, they may cheerfully respond. If they will be faithful in bringing to his treasury the means lent them, his work will make rapid advancement. Many souls will be won to the truth, and the day of Christ's coming will be hastened. <RH, July 14, 1904 par. 7>

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 rearward. 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 heaven is revealed in the conquests achieved in winning souls to Christ. <RH, July 14, 1904 par. 8>

So God's work in this world is to be carried forward. The church here below is to serve the Lord with self-denial and self-sacrifice, and the most glorious triumphs are to be won. <RH, July 14, 1904 par. 9>

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. <RH, July 14, 1904 par. 10>

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. <RH, July 14, 1904 par. 11>

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## **July 21, 1904 *The Value of Christlike Love***

**Mrs. E. G. White**

The Lord desires me to call the attention of his people to the thirteenth chapter of First Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless. <RH, July 21, 1904 par. 1>

"If I speak with the tongues of men and of angels, but have not love," Paul declares, "I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." <RH, July 21, 1904 par. 2>

How beautiful the earth was when it came from the Creator's hand! God presented before the universe a world in which even his all-seeing eye could find no spot or stain. Each part of the creation occupied the part assigned to it, and answered the purpose for which it was created. Peace and holy joy filled the earth. There was no confusion, no clashing. There was no disease to afflict man or beast, and the vegetable kingdom was without taint or corruption. God looked upon the work of his hands, wrought out by Christ, and pronounced it "very good." He looked upon a perfect world, in which there was no sin, no imperfection. <RH, July 21, 1904 par. 3>

But a change came. Satan tempted Adam, and he fell. He who in heaven had become disloyal and had been cast out, made lying reports of God to the beings he had created, and they believed his lie. Sin entered the world, and death by sin. The consequences of our first parents' disloyalty we now have to meet as we work for God, and until the close of this earth's history our labors will become more and more trying. <RH, July 21, 1904 par. 4>

I entreat the members of our churches not to make the work more trying than it necessarily is by watching one another for a word or an act upon which to comment unfavorably. Let them, if a report is brought to them about some one, make it a rule to do just as Christ has said should be done in such cases. Let them follow the counsel of the Great Teacher, who gave his life for the life of the world. His directions are plain. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Tell him his fault between thee and him alone." Without delay make every effort to heal the wrong that exists. Do not, by speaking unwise words, give the enemy opportunity to arouse suspicion and evil-surmising in the mind of your brother. Be determined to do all in your power to make the wrong right. Do not tell to a third person the story of the difficulty. Go directly to the one who has erred, and "tell him his fault between thee and him alone." Go to him, not to condemn, but to seek for reconciliation, because Christ has told you to love one another as he has loved you. <RH, July 21, 1904 par. 5>

Our gifts, our prayers, are not acceptable to God while we leave this duty undone, and let the poison of envy and evil-surmising take possession of our souls, to destroy our union and happiness. O, how much unhappiness would be saved, how many evil thoughts would be quenched, if believers would take up the work that Christ has said must be done to prevent evil speaking! We pray, "Forgive us our trespasses, as we forgive those that trespass against us." Do we do our part to remove every stumbling-block from before the feet of our brother? Too often our prayers are hindered by our pride of heart, by our refusal to confess faults and to remove wrong impressions. Let us remember that our prayers are not acceptable to God while we suffer a fellow worker to misapprehend us. If we are not to blame for the



misunderstanding that exists, we can, perhaps, make an explanation that will remove the misunderstanding. If we are to blame, if we have left a wrong impression on a brother's mind, we are certainly under obligation to do all in our power to remove this impression. <RH, July 21, 1904 par. 6>

Let the suspicious ones, who think and speak evil of their brethren, remember that they are doing the devil's drudgery. Let every one pass over little differences and mistakes without comment. Do not magnify the small mistakes made by some one, but think of the good that is in him. Each time mistakes are thought of and talked about, they grow larger. A mountain is made out of a molehill. Ill-feeling and a lack of confidence are the result. <RH, July 21, 1904 par. 7>

To many these words are applicable: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." <RH, July 21, 1904 par. 8>

So great is the intemperance in speech that much instruction has been given on this subject by the Great Teacher. He has given special directions for the discipline of the tongue. Study and obey these directions. Check the harsh words that, if spoken, would create difference and alienation. Speak words that will cement hearts, not estrange them,--words that will heal, not wound. When difficulties arise among church-members, let them be cleared away before the Sabbath comes. This should be regarded as a Christian duty by every church-member. "Let the peace of God rule in your hearts, . . . and be ye thankful." Are you troubled and perplexed? Sweep away the rubbish that has been accumulating before the door of the heart, and open the door, inviting Jesus to come in and abide as an honored guest. Bring peace and comfort into your own heart and the hearts of others. This is most blessed missionary work. <RH, July 21, 1904 par. 9>

The Lord has instructed me to say to his people, Work for perfection. Do nothing that will cause disaffection to spring up in hearts. Do not serve the enemy. Overcome your inclination to find fault and condemn. Give no place to him whose delight it is to accuse. Remember, my beloved brethren and sisters, that you are pleasing and helping Satan by every word you utter that disparages another. <RH, July 21, 1904 par. 10>

I greatly desire that you shall follow the directions that Christ has laid down. As you do this, he will certainly help you to adjust the difficulties that exist. He will help you not to make dissension by magnifying little mistakes. The light that the Lord has given me is that he will greatly bless his people, if they will not think or speak evil of one another, but go directly to the one they think is in the wrong, and in a kind, compassionate manner point out his mistake. May the Lord help those who have learned to criticize, to learn to think no evil, and to speak only good words,-- words of comfort and healing. Then they will rejoice; for they will have evidence that they are laborers together with God. <RH, July 21, 1904 par. 11>

Christ loved the church, "and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." <RH, July 21, 1904 par. 12>

My brethren and sisters, I beseech you to give diligent heed to these words, because the day of the Lord is right upon us. You have no time to lose. Do not neglect the word of God to you. <RH, July 21, 1904 par. 13>

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee.)" <RH, July 21, 1904 par. 14>

Will you not, as servants of the Most High God, give heed to these words? Will you not respond to God's mercy and compassion and love toward you by loving one another as Christ has loved you? <RH, July 21, 1904 par. 15>

"Behold, now is the accepted time; behold, now is the day of salvation. Giving no offense in anything, that the ministry be not blamed." Remember that when you speak words that disparage one another, the ministry is blamed. The lack of power in the church is charged to the ministry, when often it is directly chargeable to the members, because they do not mix faith with their hearing. <RH, July 21, 1904 par. 16>

The ministers are to be men of faith, men who give expression to the pure love of God. And the members are to give no offense in anything, "that the ministry be not blamed." No unkind dealing or harsh words are to find a place in their experience. <RH, July 21, 1904 par. 17>

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." We should be preparing for these things; for they will come. Those who share in Christ's glory must share in his sufferings. <RH, July 21, 1904 par. 18>

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

<RH, July 21, 1904 par. 19>

"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." <RH, July 21, 1904 par. 20>

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Let every one humble his heart before God, and make a surrender of body, soul, and spirit to him, that he may give his people his rich grace abundantly. Let the heart be closed against selfishness. Let us follow the example of Christ. If we fail of doing this, we shall fail of receiving a welcome into the city of God. He who continues to be a transgressor of the law of God, even though he break but one precept, can have no place in the royal family. <RH, July 21, 1904 par. 21>

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

<RH, July 21, 1904 par. 22>

Let God's people set a perfect example, honoring Christ in every place, in every difficulty following his directions. Then at last they will be received into the family of the redeemed, and there will be given unto them a crown of immortal life. <RH, July 21, 1904 par. 23>

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## **July 28, 1904 *The World to Be Warned***

### **Mrs. E. G. White**

The most solemn truths ever entrusted to mortals have been given to us to proclaim to the world. The proclamation of these truths is our work. The world is to be warned, and God's people are to be true to the trust committed to them. They are not to engage in speculations, neither are they to enter into business enterprises with unbelievers; for this would hinder them in doing the work given them. <RH, July 28, 1904 par. 1>

Christ says of his people, "Ye are the light of the world." It is not a small matter that the counsels and purposes and plans of God have been so clearly opened to us. It is a wonderful privilege to be able to understand the will of God as revealed in the sure word of prophecy. This places on us a heavy responsibility. God expects us to impart to others the knowledge he has given us. It is his purpose that divine and human instrumentalities shall unite in the proclamation of the warning message. <RH, July 28, 1904 par. 2>

John writes: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." This message is to be proclaimed, not in a few places only, but to the whole world. <RH, July 28, 1904 par. 3>

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. <RH, July 28, 1904 par. 4>

"And the third angel followed them, saying with a loud voice. If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." <RH, July 28, 1904 par. 5>

To John was given a view of the remnant people of God, and as he beheld their character and their work, he exclaimed, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." <RH, July 28, 1904 par. 6>

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." <RH, July 28, 1904 par. 7>

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." <RH, July 28, 1904 par. 8>

In the issue of the great conflict, there will be only two classes in the world,--those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and

state will unite their power to compel "all, both small and great, rich and poor, free and bond," to receive the mark of the beast; yet the people of God will not receive it. The prophet of Patmos beheld them "that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb. <RH, July 28, 1904 par. 9>

But of those who trample on God's law, and oppress his faithful people, the terrible prediction is uttered: -- <RH, July 28, 1904 par. 10>

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." <RH, July 28, 1904 par. 11>

On which side are we standing? Have we placed ourselves fully under the direction and protection of the Holy Spirit, and are we giving the message for this time? Does every effort we put forth tend to advance the proclamation of the message? So far as his opportunities extend, every one who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom came the word: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." <RH, July 28, 1904 par. 12>

Are we to wait until the fulfilment of the prophecies of the end before we say anything concerning them? Of what value will our words be then? Shall we wait until the judgments fall upon the transgressor before we tell him how to avoid them? Where is our faith in the word of God? Must we see the things foretold come to pass before we will believe what he has said? In clear, distinct rays light has come to us, showing that the great day of the Lord is at hand, "even at the door." Let us read and understand, before it is too late. <RH, July 28, 1904 par. 13>

Study carefully the following scriptures: -- <RH, July 28, 1904 par. 14>

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, . . . and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures." <RH, July 28, 1904 par. 15>

"The loftiness of man shall be bowed down, and the haughtiness of man shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." <RH, July 28, 1904 par. 16>

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." <RH, July 28, 1904 par. 17>

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will turn and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?" <RH, July 28, 1904 par. 18>

The Lord has declared the judgments and calamities that must fall upon those who continue to dishonor him. Warnings have been given by God, and these warnings should be kept before the people. God's appointed messengers are to give the call to flee from the wrath to come. <RH, July 28, 1904 par. 19>

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: . . . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? <RH, July 28, 1904 par. 20>

"Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen." <RH, July 28, 1904 par. 21>

"Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath

eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed." <RH, July 28, 1904 par. 22>

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." <RH, July 28, 1904 par. 23>

## **August 4, 1904 God's Chosen People**

### **Mrs. E. G. White**

I have been bidden to call the attention of our people to the instruction given by the Lord to Israel regarding the importance of separation from the world. In the fourth chapter of Deuteronomy we read: -- <RH, August 4, 1904 par. 1>

"Now therefore, harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land, which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." <RH, August 4, 1904 par. 2>

"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 thine heart all the days of thy life: but teach them thy sons and thy sons' sons." <RH, August 4, 1904 par. 3>

"When the Lord shall bring thee into the land whither thou goest to possess it, and hath cast out many nations from before thee, . . . and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." <RH, August 4, 1904 par. 4>

"But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." <RH, August 4, 1904 par. 5>

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face." <RH, August 4, 1904 par. 6>

## **A Departure from Right**

Under David's rule, the people of Israel gained strength, and uprightness through obedience to God's law. But the kings that followed strove for self-exaltation. They took to themselves glory for the greatness of the kingdom, forgetting how utterly dependent they were upon God. They regarded themselves as wise and independent, because of the honor showed them by fallible, erring man. They became corrupt, immoral, and rebelled against the Lord, turning from him to the worship of idols. <RH, August 4, 1904 par. 7>

God bore long with them, calling them often to repentance. But they refused to hear, and at last God spoke in judgment, showing them how weak they were without him. He saw that they were determined to have their own way, and he gave them into the hands of their enemies, who spoiled their land, and took the people captive. <RH, August 4, 1904 par. 8>

The alliances made by the Israelites with their heathen neighbors resulted in the loss of their identity as God's peculiar

people. They became leavened by the evil practises of those with whom they formed forbidden alliances. Affiliation with worldlings caused them to lose their first love, and their zeal for God's service. The advantages they sold themselves to gain, brought only disappointment, and caused the loss of many souls. <RH, August 4, 1904 par. 9>

The experience of Israel will be the experience of all who go to the world for strength, turning away from the living God. Those who forsake the mighty One, the source of all strength, and affiliate with worldlings, placing on them their dependence, become weak in moral power, as are those in whom they trust. <RH, August 4, 1904 par. 10>

God comes with entreaties and assurances to those who are making mistakes. He seeks to show them their error, and lead them to repentance. But if they refuse to humble their hearts before him, if they strive to exalt themselves above him, he must speak to them in judgment. No semblance of nearness to God, no assertion of connection with him, will be accepted from those who persist in dishonoring him by leaning upon the arm of worldly power. <RH, August 4, 1904 par. 11>

## God's Word to Us Today

Today God's word to his people is: "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." <RH, August 4, 1904 par. 12>

God's people are to be distinguished as a people who serve him fully, whole-heartedly, taking no honor to themselves, and remembering that by a most solemn covenant they have bound themselves to serve the Lord, and him only. <RH, August 4, 1904 par. 13>

## The Sign Between God and His People

"The Lord spake unto Moses, saying, 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. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore 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: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." <RH, August 4, 1904 par. 14>

Do not these words point us out as God's denominated people? and do they not declare to us that so long as time shall last, we are to cherish the sacred, denominational distinction placed on us? The children of Israel were to observe the Sabbath throughout their generations "for a perpetual covenant." The Sabbath has lost none of its meaning. It is still the sign between God and his people, and it will be so forever. <RH, August 4, 1904 par. 15>

Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, unembarrassed by confederation with those who have not wisdom to discern the claims of God, so plainly set forth in his law. <RH, August 4, 1904 par. 16>

We are to show that we are seeking to work in harmony with heaven in preparing the way of the Lord. We are to bear witness to all nations, kindreds, and tongues, that we are a people who love and fear God, a people who keep holy the seventh-day Sabbath, and we are to show plainly that we have full faith that the Lord is soon to come in the clouds of heaven. <RH, August 4, 1904 par. 17>

God is testing his people, to see who will be loyal to the principles of his truth. Our work is to proclaim to the world the first, second, and third angels' messages. In the discharge of our duty, we are neither to despise nor fear our enemies. To bind ourselves up by contracts or in partnerships or business associations with those not of our faith is not in the order of God. We are to treat with kindness and courtesy those who refuse to be loyal to God, but we are never, never to unite with them in counsel regarding the vital interests of his work; for this is not the way of the Lord. <RH, August 4, 1904 par. 18>

Putting our trust in God, we are to move steadily forward, doing his work with unselfishness, in humble dependence upon him, committing ourselves and our present and future to his wise providence, holding the beginning of our confidence firm unto the end, remembering that it is not because of our worthiness that we receive the blessings of heaven, but because of the worthiness of Christ, and our acceptance, through faith in him, of God's abounding grace. <RH, August 4, 1904 par. 19>

I pray that my brethren may realize that the third angel's message means much to us, and that the observance of the

true Sabbath is to be the sign that distinguishes those who serve God from those who serve him not. Let those who have become sleepy and indifferent awake. We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with him, that we may receive his blessings--the blessings so essential for a people who are to be so severely tried. To give the impression that our faith, our religion, is not a dominating power in our lives, is greatly to dishonor God. Thus we turn from his commandments, which are our life, denying that he is our God and we his people. <RH, August 4, 1904 par. 20>

"The Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face." <RH, August 4, 1904 par. 21>

Where shall we be before the thousand generations mentioned in this scripture are ended? Our fate will have been decided for eternity. We shall either have been pronounced worthy of a home in the everlasting kingdom of God, or we shall have received sentence of eternal death. Those who have been true and faithful to their covenant with God, those who, remembering Calvary, have stood firmly on the side of truth, ever striving to honor God, will hear the commendation, "Well done, good and faithful servant." But those who have given God only half-hearted service, allowing their lives to be conformed to the ways and practises of the world, will hear the sad words, "Depart from me; I know you not." <RH, August 4, 1904 par. 22>

## **The Home of the Faithful**

"The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." <RH, August 4, 1904 par. 23>

"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." <RH, August 4, 1904 par. 24>

Who are these?--God's denominated people,--those who on this earth have witnessed to their loyalty. Who are they?--Those who have kept the commandments of God and the faith of Jesus; those who have owned the crucified One as their Saviour. <RH, August 4, 1904 par. 25>

"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." <RH, August 4, 1904 par. 26>

"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." <RH, August 4, 1904 par. 27>

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## **August 11, 1904 A Visit to the South - No. 1**

### *From Berrien Springs to Nashville*

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**Mrs. E. G. White**

I have just returned to Washington from the South. We were away for about six weeks, during which time we visited Nashville, Graysville, and Huntsville. <RH, August 11, 1904 par. 1>

On the way from Berrien Springs to Nashville, we had to wait for several hours in Chicago, and Dr. Paulson took us out to Hinsdale, where they are about to establish a sanitarium. <RH, August 11, 1904 par. 2>

I was very much pleased with all that I saw during the afternoon that I spent there. Hinsdale is about fourteen miles out from Chicago, and is a favorable place for a sanitarium. The atmosphere is good, and the surroundings are beautiful. Many of the houses are large, and are evidently the homes of men of wealth, who live in the country, and carry on business in Chicago. The roads are excellent, and sick people would find health in driving about and enjoying

the scenery. The sight of the trees and flowers, with the sunshine and fresh air, would bring health to mind and body. In anticipation I can see the Hinsdale Sanitarium established, and hope and faith coming into the hearts of the patients.

<RH, August 11, 1904 par. 3>

We were taken all over the sanitarium property. It consists of ten acres of land, with two houses and a barn. The place was once very beautiful, but it has been neglected for several years. It is a favorable site for a sanitarium, and I am so glad that it has been placed at the disposal of our brethren. <RH, August 11, 1904 par. 4>

About five years ago a gentleman from Chicago went to the Battle Creek Sanitarium as a patient. He was very sick, but the treatment given him was successful, and he believes that it was the means of saving his life. After returning home, he told Dr. Paulson that he knew of a place that ought to be used for sanitarium work. A few months ago he bought this place, and has placed it at Dr. Paulson's disposal. It cost sixteen thousand dollars, and can be paid for in small monthly installments. <RH, August 11, 1904 par. 5>

Dr. Paulson looks upon the opportunity to secure this place on easy terms as a providence of God. And this is right; for the hand of the Lord is in the matter. The outdoor advantages that the sick will have will prove the greatest blessing to them, aiding in the cure of mind and body. And as the sick ones associate with those who love and serve God, they will be doubly blessed. <RH, August 11, 1904 par. 6>

How I wish that all our sanitariums could be placed among such natural surroundings. Men and women in need of physical and spiritual healing need to breathe just such an atmosphere. They need to be brought in contact with those whose words and acts will draw them to Christ. They need to be brought under the influence of the great Medical Missionary, who can heal both soul and body. They need to hear the story of the love of the sin-pardoning Saviour,--of the forgiveness granted to all who come to him confessing their sins. <RH, August 11, 1904 par. 7>

There are many, many in our great cities, both in the higher and in the lower classes, who need to be helped into the way of life by being brought into contact with our sanitariums. <RH, August 11, 1904 par. 8>

There are no entreaties so tender, no lessons so plain, no commendations so decided, as those given in the Word of God. How earnest and loving and compassionate are the invitations to come to the fountain of living water. God's Word is indeed a light shining in a dark place. And in our sanitariums, above all other places, the religion of Christ is to be clearly exemplified. This is why I have urged that many sanitariums be established in places out of the cities, that men and women may hear and understand the word of the Lord, and may be brought under an influence direct from heaven.

<RH, August 11, 1904 par. 9>

God sends angels from heaven to co-operate with human instrumentalities in bringing encouragement and hope and joy and peace to the hearts of the sick and suffering. These men and women need the grace that comes from the Life-giver, the health that the great Medical Missionary alone can give. O that those who have received light from God's Word would take hold in medical missionary lines, to do all in their power to help those in need of help! <RH, August 11, 1904 par. 10>

Those who plan to establish sanitariums should reason from cause to effect. They should lay their plans with a deep insight into the necessities of a medical institution. One of the first necessities is a site out of the city, in a retired place, where the institution can be surrounded by grounds that can be beautified with flowers and shrubs and trees. <RH, August 11, 1904 par. 11>

Let the patients be taught that the breathing of pure air is necessary to health. Let there be facilities for the giving of rational treatment, so that there will be no necessity for the use of drugs. By wise methods the patients are to be led more and more to take outdoor exercise. Every one who is recovering from sickness needs such exercise, in order that disease may be completely overcome, and health regained. When physical health has been restored, men and women are better able to exercise that faith in Christ which secures the health of the soul, bringing peace and rest and joy from the consciousness of sins forgiven. <RH, August 11, 1904 par. 12>

Our sanitariums should be out of the cities. One who is unerring in counsel has given this direction, in mercy to suffering humanity. Physicians and ministers are called upon to exert their influence in favor of establishing our sanitariums, publishing houses, and schools out of the cities. And for the sake of the youth in our schools and publishing houses, and for the sake of the patients and helpers in our sanitariums, this should be done. <RH, August 11, 1904 par. 13>

We plead the necessity of our sanitariums being out of the smoky, dirty, noisy cities, with their tobacco-laden atmosphere. It is impossible to establish a sanitarium in a city without placing it in an atmosphere that will, to a greater or less extent, undo the good accomplished by the treatment given. <RH, August 11, 1904 par. 14>

All things are to be considered from the standpoint of the Word of God. The teachers in our schools and sanitariums are to guard the minds of the youth in their care from becoming estranged from God. They are to have an interest in each one. They are to show a Christlike love for souls. Their minds are to be stayed upon Christ, and they are humbly and thankfully to receive, in order that they may impart. In their association with others, they are not to seek to benefit themselves, but to bless others. <RH, August 11, 1904 par. 15>

And as the fear of the Lord is the beginning of wisdom, let Christ ever be recognized as our counselor, infinite in wisdom, and always ready to help. Those who know God as revealed in his Word make him chief in all that they do. They say: "Thou, God, seest me. Thou hearest every word I speak; thou knowest the motives that prompt my words and actions." <RH, August 11, 1904 par. 16>

The wisdom of heaven is to be brought into every sanitarium. All the workers are to live the truth as it is in Jesus. Godliness--the result of the grace of Christ--is to lead souls to drink of the water of life. <RH, August 11, 1904 par. 17>

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## **August 18, 1904 A Visit to the South - No. 2**

**Mrs. E. G. White**

### ***The Work in Nashville***

During my stay in Nashville, I saw the necessities of the work there, and its great need of help. I visited the sanitarium conducted by Dr. Hayward and Brother Hansen. For several years Brother Hansen has had treatment rooms in Nashville. Recently the Medical Department of the Southern Union Conference purchased his business, and Dr. Hayward, from Graysville, joined Brother Hansen in the work. They have treatment rooms, a health food store, and physicians' offices in a large house in the city. They have also rented a house three miles out of the city, for the accommodation of patients and nurses. I visited both of these places, and found them full of sick people receiving help. <RH, August 18, 1904 par. 1>

Brethren Hayward and Hansen, with their faithful helpers, are doing their best with the facilities they have, but the inconveniences under which they are at present conducting their work are very trying, and I longed that they might have a larger building, where they could accomplish more with less effort. <RH, August 18, 1904 par. 2>

We also visited the colored sanitarium, which is in the charge of Dr. Isabel and Brother Young. This is situated very conveniently for the colored business men of Nashville, and is modestly but well equipped for giving the different kinds of baths. Those in charge have labored earnestly to do what they can with their limited means to provide the necessary facilities, but they need assistance to make the institution comfortable and attractive. <RH, August 18, 1904 par. 3>

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world,--the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of this message? <RH, August 18, 1904 par. 4>

When I see our people spending money for needless trimmings, needless furnishings, I think of Jesus. He might have come to this world in the glory of his kingly power. But he chose to come to this world in the garb of humanity, and to live a life of self-denial and sacrifice. Those who follow in his footsteps will remember that every dollar they can spare is needed in the work that God has said shall be done in this world. <RH, August 18, 1904 par. 5>

When our sisters are buying and making up their own and their children's garments, let them think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material for our clothing, and to have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them is to spend for self-gratification money that should be put into God's cause. <RH, August 18, 1904 par. 6>

Schools and sanitariums and meeting-houses are needed in the South. The people there must be warned. To my sisters who are inclined to spend much in trimming their clothes, I would say, Deny yourselves, and put the money thus saved aside to send to the help of those who need help so much. Let the self-denial boxes sent out by the Southern Missionary Society be kept in plain sight in the homes of our people. <RH, August 18, 1904 par. 7>

My sisters, remember that Christ clothed his divinity with humanity, and came to this world to uplift fallen human beings, that they might stand on vantage-ground, thus escaping the corruption that is in the world through lust. He gave his all to the work that he came to this world to do, and his word to us is, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples." <RH, August 18, 1904 par. 8>

Remember, too, the words of the apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." <RH, August 18, 1904 par. 9>

Let us take heed to God's words of warning, lest at any time we let them slip, and our hearts become evil hearts of unbelief. Just as soon as those who know the truth put away their unbelief, and practise the self-denial enjoined in the Word of God, the message will go with power. The Lord will hear our prayers for the conversion of souls. God's people will let their light shine forth, and unbelievers, seeing their good works, will glorify our Heavenly Father. <RH, August 18, 1904 par. 10>



## The School Work

In connection with the work in Nashville, I wish to speak of the school work that Brethren Sutherland and Magan are planning to do. I was surprised when, in speaking of the work they wished to do in the South, they spoke of establishing a school in some place a long way from Nashville. From the light given me, I knew that this would not be the right thing to do, and I told them so. The work that these brethren can do, because of the experience gained at Berrien Springs, is to be carried on within easy access of Nashville; for Nashville has not yet been worked as it should be. And it will be a great blessing to the workers in the school to be near enough to Nashville to be able to counsel with the workers there. <RH, August 18, 1904 par. 11>

In searching for a place for the school, the brethren found a farm of four hundred acres for sale, about nine miles from Nashville. The size of the farm, its situation, the distance that it is from Nashville, and the moderate sum for which it could be purchased seemed to point it out as the very place for the school work. We advised that this place be purchased. I knew that all the land would ultimately be needed. For the work of the students, and to provide homes for the teachers, such land can be used advantageously. And as our work advances, a portion of this tract may be required for a country sanitarium. <RH, August 18, 1904 par. 12>

Other properties were examined, but we found nothing so well suited for our work. The price of the place, including standing crops, farm machinery, and over seventy head of cattle, was \$12,723. It has been purchased, and as soon as possible, Brethren Magan and Sutherland, with a few experienced helpers, will begin school work there. We feel confident that the Lord has been guiding in this matter. <RH, August 18, 1904 par. 13>

The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs and other places in the North, who believe that God has called them to the work in the South, and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, and the history of our message; and special instruction in agriculture will be given. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used for the support of the schools. <RH, August 18, 1904 par. 14>

We went once more to see the farm, after its purchase had been completed, and were very much pleased with it. I earnestly hope that the school to be established there will be a success, and will help to build up the work of the Lord in that part of his vineyard. There are men of means in various parts of the land who can assist this enterprise by loans without interest, and by liberal gifts. <RH, August 18, 1904 par. 15>

Let us sustain Brethren Sutherland and Magan in their efforts to advance this important work. They gained a valuable experience in Berrien Springs, and the providence of God has led them to feel that they must labor in the Southern field. God helped them constantly in their efforts at Berrien Springs, as they steadily advanced, determined that obstacles should not stop the work. They are not leaving Berrien Springs because of dissension or strife. They are not fleeing from duty. They are leaving a place where a school has been established, to go to a new field, where the work may be much harder. They have only means enough to pay part of the price of the land. They should not be left to struggle along misunderstood and unaided, at the sacrifice of health. <RH, August 18, 1904 par. 16>

As these brethren go to the South to take hold of pioneer work in a difficult field, we ask our people to make their work as effective as possible by assisting them in the establishment of the new school near Nashville. <RH, August 18, 1904 par. 17>

I ask our people to help the work in the Southern field by aiding Brethren Sutherland and Magan and their faithful associates in the carrying forward of the important enterprise they have undertaken. Brethren and sisters, the poverty and the needs of the Southern field call urgently for your assistance. There is a great work to be done in that field, and we ask you to act your part. <RH, August 18, 1904 par. 18>

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