



RH8 - Review & Herald Articles (8/25/1904 - 9/12/1907)

August 25, 1904 A Visit to the South - No. 3

Mrs. E. G. White
The Work in Graysville

Friday morning, June 17, we left Nashville for Graysville, where we spent Sabbath and Sunday. <RH, August 25, 1904 par. 1>

I found that the work at Graysville has made much progress. Graysville is a homelike place,--a pretty little village in a valley surrounded by hills. A large part of the village is made up of the homes of Seventh-day Adventists. <RH, August 25, 1904 par. 2>

On Sabbath I spoke to our people. The church was crowded. The Spirit of Lord rested upon me, and I was given a plain testimony to bear. In my weakness I had much strength; for God was with me. My heart was filled with thanksgiving and praise and rejoicing. <RH, August 25, 1904 par. 3>

On Sunday we were taken to see the different lines of work that are being carried on by our people in Graysville. We went over the school building, and then we visited the twenty-five acre farm on the hill, which is largely planted with peaches. The young trees look thrifty. After looking at this, we went to see the four-hundred-acre farm, which has recently been acquired by the conference and has been leased to the school. On this farm we saw large fields of corn, broad pasture lands, and on the hill thirty acres of strawberries. <RH, August 25, 1904 par. 4>

The school is doing well. An addition is needed to the main building; for the chapel is not large enough. But we advised those in charge to wait until the sanitarium could be put in running order. Finishing and equipping this institution will require all the means that they can command at present. <RH, August 25, 1904 par. 5>

From the school farm we drove to the sanitarium. I am much interested in this institution. It is built on the mountainside, in the midst of a grove of trees. There are pine, oak, chestnut, hickory, and many other varieties of beautiful trees. With proper care this grove can be made very beautiful. It is a place in which any lover of nature would take delight, and is as healthful a location for a sanitarium as I have ever seen. <RH, August 25, 1904 par. 6>

The institution is well planned, and the physicians and nurses are working disinterestedly and earnestly to bring the work on the building to completion. I wish that I had had time to say to the physician, "It pleases me to see the good work you do while handling the ax, hammer, and plane. You seem to be a master of the situation." His face expressed anxiety, and showed a burden of thought, and I did wish to say to him, "This is the work that Christ did in his youth. And through it all he did not speak an impatient word, not even when he was misunderstood. He always spoke pleasantly. When he was blamed for being so particular about his work, he answered by words of song from the Psalms, and those who had been scolding him often found themselves uniting with him in singing, 'O give thanks unto the Lord; for he is good: because his mercy endureth forever.' 'Let them now that fear the Lord say, that his mercy endureth forever.' 'Blessed are they that keep his testimonies, and that seek him with the whole heart.'" <RH, August 25, 1904 par. 7>

I should have been pleased to have spoken words of encouragement to the physician's wife and sister. I would have said to them, "Be sure, my dear friends, ever to walk with Christ. 'Learn of me,' said the divine Teacher; '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, August 25, 1904 par. 8>

On the second floor we found the nurses busy at work. I hope they all realized that their faithfulness is fully appreciated by One who knows. In looking to their Saviour, they will find peace and joy. We are to unite our influence in making the earth radiant and glorious. Entire consecration is essential, and the union of all is needed, in order that the work of God may advance. No one is to exalt self and disparage others. <RH, August 25, 1904 par. 9>

I longed to say to all the workers, "Henceforth you are Christ's servants. No longer are you to live to yourselves, but for him who died for you, and rose again. Your lives are to be hid with Christ in God, that when he who is your life shall appear, you may appear with him in glory." <RH, August 25, 1904 par. 10>

Some of the patients asked if I would not talk to them in the parlor, but I had not the strength to do this, and at the same time to see the various things which our brethren wished me to see in connection with the work in Graysville. <RH, August 25, 1904 par. 11>

We went up to the third story of the building, and looked off over the treetops across the valley. We greatly enjoyed the view. <RH, August 25, 1904 par. 12>

I was taken to the spring, which is a little farther up the mountainside. This spring gives an abundance of soft, pure water, and is a treasure of inestimable worth. <RH, August 25, 1904 par. 13>

I am more than pleased with the earnestness and zeal that the brethren have shown in the erection of this sanitarium. Success had attended their unselfish efforts. Each worker has tried to help the other, and all have worked together harmoniously. This is as it should be. When workers labor thus, their efforts reveal the sweet fragrance of godliness. <RH, August 25, 1904 par. 14>

On our return, the brother who was driving stopped at the homes of many of our brethren in the village. I did not get out of the carriage, but we drove up to the gate of each house, and the friends came out. Whole families, father, mother, and children came out to speak with me, and I shook hands with them all, not forgetting the children. <RH, August 25, 1904 par. 15>

Our visit to Graysville was a very pleasant one. We were sorry that we could not stay longer, so that we might have more time to talk with the brethren and sisters there. <RH, August 25, 1904 par. 16>

September 1, 1904 A Visit to the South - No. 4

The Huntsville School **Mrs. E. G. White**

Monday morning, July 20, I went from Graysville to Huntsville. We found the school situated in a beautiful country place. In the school farm there are more than three hundred acres of land, a large part of which is under cultivation. <RH, September 1, 1904 par. 1>

Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard, and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need. <RH, September 1, 1904 par. 2>

Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the help that his strength demanded. Sister Jacobs also worked too hard, and when her health began to give way, they decided to leave Huntsville, and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers, and with means to make the needed improvements, the advancement made would have given courage to Brother Jacobs, to the students, and to our people everywhere. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing. <RH, September 1, 1904 par. 3>

Recently the question was asked me, "Would it not be well to sell the school land at Huntsville, and buy a smaller place?" Instruction was given me that this farm must not be sold; that the situation possesses many advantages for the carrying forward of a colored school. It would take years to build up in a new place the work that has been done at Huntsville. The Lord's money was invested in the Huntsville school farm, to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become, and what those may become who go there for instruction, if his plans are followed. <RH, September 1, 1904 par. 4>

In order that the school may advance as it should, money is needed, and sound, intelligent generalship. Things are to be well kept up, and the school is to give evidence that Seventh-day Adventists mean to make a success of whatever they undertake. <RH, September 1, 1904 par. 5>

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. A small building should be put up, in which the students can be taught how to care for one another in times of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging. <RH, September 1, 1904 par. 6>

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practises of the world. They are to be taught how to present the truth for this time, and how to work with the hands and with the head to win their daily bread, that they may go forth to teach their own people. They are to be taught to appreciate the school as a place in which they are given opportunity to obtain a training for service. <RH, September 1, 1904 par. 7>

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in

cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart. <RH, September 1, 1904 par. 8>

The man who takes charge of the Huntsville school should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public, and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed. <RH, September 1, 1904 par. 9>

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful attention to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve faithfully in some capacity. Teachers and students are to co-operate in doing their best. The constant effort of the teachers should be to make the students see the importance of constantly rising higher and still higher. <RH, September 1, 1904 par. 10>

The leading, controlling influence in the school is to be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things. Each student is to take himself in hand, and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish interest in the welfare of the school. If he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails, and make the needed repairs. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered. <RH, September 1, 1904 par. 11>

These little things are of much more importance than many suppose in the education of students. Business men will notice the appearance of the wagons and harnesses, and will form their opinions accordingly. And more than this, if students are allowed to go through school with slack, shiftless habits, their education will not be worth half as much as it would be if they were taught to be faithful in all they do. "He that is faithful in that which is least is faithful also in much." Little things needing attention, yet left for days and weeks, until they become an unsightly neglect, teach the students lessons that will cling to them for a lifetime, greatly hindering them in their work. Such an example is demoralizing, and students whose education is after this order are not needed in the world. <RH, September 1, 1904 par. 12>

Should not our God be served most faithfully? We are called upon as teachers to rise up with firm purpose of heart, and discipline ourselves with sternness and vigor to habits of order and thoroughness. All that our hands find to do is to be well done. We have been bought with a price, even the blood of the Son of God, and all that we do is to honor and glorify our Redeemer. We are to work in partnership with Christ, as verily as Christ works in partnership with the Father. We are to lay aside every weight, "and the sin that doth so easily beset," that we may follow our Lord with full purpose of heart. <RH, September 1, 1904 par. 13>

The soul suffers a great loss when duties are not faithfully performed, when habits of negligence and carelessness are allowed to rule the life. Faithfulness and unselfishness are to control all that we do. When the soul is left uncleansed, when selfish aims are allowed to control, the enemy comes in, leading the mind to carry out unholy devices and to work for selfish advantage, regardless of results. <RH, September 1, 1904 par. 14>

But he who makes Christ first and last and best in everything will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of Christ can not abide in the heart of a man in whose life self is the mainspring of action. Such a one may hold the theories of truth, but unless he brings himself into harmony with the requirements of God's Word, giving up all his ambitions and desires for the will and way of Christ, he strives without purpose; for God can not bless him. He halts between two opinions, constantly vacillating between Christ and the world. It is like some one striving for the mastery, yet cumbering himself by clinging to heavy weights. <RH, September 1, 1904 par. 15>

September 1, 1904 *The Relation of Education to the Work of God*

With the great work before us of enlightening the world, we who believe present truth should feel the necessity of thorough education in the practical branches of knowledge, and especially our need of an education in the truths of the Scriptures. Error of every kind is now exalted as truth, and it is our duty to earnestly search the sacred Word, that we may know what is truth, and be able intelligently to present it to others. We shall be called upon to make known the reasons of our faith. We shall have to stand before magistrates to answer for our allegiance to the law of God. <RH, September 1, 1904 par. 1>

The Lord has called us out from the world that we may be witnesses for his truth, and all through our ranks young men and women should be trained for positions of usefulness and influence. They are privileged to become missionaries for God; but they can not be mere novices in education and in their knowledge of the Word of God, and yet do justice to the sacred work to which they are appointed. <RH, September 1, 1904 par. 2>

In every land the need of education among our workers is painfully apparent. We realize that education is not only necessary to the proper fulfilment of the duties of domestic life, but necessary for success in all branches of usefulness. . . . Whatever business parents might think suitable for their children, whether they desire them to become manufacturers, agriculturists, mechanics, or to follow some professional calling, they would reap great advantages from the discipline of an education. . . . They need to be thoroughly furnished with the reasons of our faith, to understand the Scriptures for themselves. Through understanding the truths of the Bible they will be better fitted to fill positions of trust. They will be fortified against temptations that will beset them on the right hand and on the left. Efforts must be made to fit young men for the work. They must come to the front to lift burdens and responsibilities. Those who are now young must become strong men. . . . The work is now greatly retarded because men are bearing responsibilities for which they are unfitted. Shall this great want continue and increase? Shall these great responsibilities drop from the hands of experienced workers into the hands of those unable to manage them? Are we not neglecting a very important work by failing to educate and train our youth to fill positions of trust? Let the workers be educated, but at the same time let them be meek and lowly of heart. Let us elevate the work to the highest possible standard, ever remembering that if we do our part, God will not fail to do his. <RH, September 1, 1904 par. 3>

The agency of the Spirit of God does not remove from us the necessity of exercising our faculties and talents, but teaches us how to use every power to the glory of God. The human faculties when under the special direction of the grace of God, are capable of being used to the best purpose on earth, and will be exercised in the future immortal life. <RH, September 1, 1904 par. 4>

Ignorance will not increase the humility or spirituality of any professed followers of Christ. The truths of the divine Word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve him intelligently. The great object of education is to enable us to use the powers which represent the religion of the Bible and promote the glory of God. <RH, September 1, 1904 par. 5>

We are indebted to him who gave us existence for all the talents which have been intrusted to us; and it is a duty we owe to our Creator to cultivate and improve the talents which he has committed to our trust. Education will discipline the mind, develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God.-- *Christian Education*. <RH, September 1, 1904 par. 6>

September 8, 1904 *Training Children for God* - No. 1

Mrs. E. G. White

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." <RH, September 8, 1904 par. 1>

It should be the object of every parent to secure to his children a well-balanced, symmetrical character. This is a work of no small magnitude and importance. It requires earnest thought and prayer, no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected, and then day by day the work of building, polishing, perfecting, must go forward. <RH, September 8, 1904 par. 2>

The early training of children is a subject that all should carefully study. We need to make the education of our children a business; for their salvation depends largely upon the education given them in childhood. Parents and guardians must themselves maintain purity of heart and life, if they desire their children to be pure. As fathers and mothers, we should train and discipline ourselves. Then as teachers in the home, we can train our children, preparing them for the immortal inheritance. <RH, September 8, 1904 par. 3>

At an early age the minds of children are very susceptible to impressions of good or of evil. Even in infancy a child is affected by a sorrowful expression on the mother's face. In a home where harsh, fretful, scolding words are spoken, a child cries much, and upon its tender sensibilities are impressed the marks of unhappiness and discord. Then, mothers, let your countenance be full of sunshine. Smile, if you can, and the infant's mind and heart will reflect the light of your countenance, as the polished plate of an artist portrays the human features. Be sure, mothers, to have an indwelling Christ, so that on your child's plastic mind may be impressed the divine likeness. <RH, September 8, 1904 par. 4>

Mothers, have you neglected your God-given responsibility of multiplying agencies for the service of Christ? Children are the younger members of the Lord's family. Parents should not allow them to be hindrances. They should be led to consecrate themselves wholly to God, whose they are by creation and by redemption. With their parents, children are to share spiritual as well as temporal burdens. They should be trained to be helpful. Thus they will be taught to serve the Saviour. <RH, September 8, 1904 par. 5>

Opportunities of inestimable worth, interests infinitely precious, are committed to every mother. During the first three years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and evil. By every familiar object surrounding him, she sought to lead his thoughts up to the Creator. In fulfilment of her vow to give her son to the Lord, with great self-denial she placed him under the care of Eli the high priest, to be trained for service in the house of God. Though Samuel's youth was passed at the tabernacle devoted to the worship of God, he was not free from evil influences or sinful example. The sons of Eli feared not God, nor honored their father; but Samuel did not seek their company nor follow their evil ways. His early training led him to choose to maintain his Christian integrity. What a reward was Hannah's! and what an encouragement to faithfulness is her example! <RH, September 8, 1904 par. 6>

The father should be the faithful high priest of the home, the house band of the family. He should not be so absorbed in business life or in the study of books that he can not take time to study the nature and the necessities of his children. He should devise ways by which they may be kept busy in useful labor agreeable to their individual dispositions. It is a great mistake to allow young men to grow up without learning some trade. To the parents of ancient Israel God gave a positive command that every child should learn a trade. The carelessness of parents in neglecting to furnish employment to their children has resulted in untold evil, imperiling the lives of many youth, and sadly crippling their usefulness. <RH, September 8, 1904 par. 7>

God desires both parents and teachers to train children in the practical duties of every-day life. Encourage industry. Girls--and even boys who do not have outdoor work--should learn how to help the mother. From childhood, boys and girls should be taught to bear heavier and still heavier burdens, intelligently helping in the work of the family firm. Mothers, patiently show your children how to use their hands. Let them understand that their hands are to be used as skilfully as are yours in the household work. Often a fretful infant or a sick child keeps the mother awake night after night. At such times how much better it is for the children to draw upon their strength than to allow the already overtaxed mother to be burdened with work that they should do. Too often the mother succumbs to disease, sometimes lying upon her death-bed before her children realize that by sharing the home burdens, they could have lessened her cares, and spared her much suffering and affliction. <RH, September 8, 1904 par. 8>

Prayerfully, unitedly, the father and the mother should bear the grave responsibility of guiding their children aright. Whatever else they neglect, they should never leave their children free to wander in paths of sin. Many parents allow children to go and do as they please, amusing themselves, and choosing evil associates. In the judgment such parents will learn that their children have lost heaven because they have not been kept under home restraint. Parents should awake to their solemn responsibility, realizing that they are to teach their children to walk in the narrow way, that at last, a united family, they may enter the heavenly kingdom. <RH, September 8, 1904 par. 9>

Children left in the hands of Satan are gladly taken by him and used in his service. Fathers and mothers, Satan is seeking to seize every one of your children. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Consecrate your household to God. <RH, September 8, 1904 par. 10>

Evening and morning join with your children in God's worship, reading his Word and singing his praise. Teach them to repeat God's law. Concerning the commandments the Israelites were instructed: "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." Accordingly, Moses directed the Israelites to set the words of the law to music. While the older children played on instruments, the younger ones marched, singing in concert the song of God's commandments. In later years they retained in their minds the words of the law which they learned during childhood. <RH, September 8, 1904 par. 11>

If it was essential for Moses to embody the commandments in sacred song, so that as they marched in the wilderness, the children could learn to sing the law verse by verse, how essential it is at this time to teach our children God's Word! Let us come up to the help of the Lord, instructing our children to keep the commandments to the letter. Let us do everything in our power to make music in our homes, that God may come in. Banish the discord of scolding and fretting. Never exhibit passion. Christian parents will put away every objectionable trait of character, daily learning from the Great Teacher to train their children wisely, bringing them up in the fear and admonition of the Lord. <RH, September 8, 1904 par. 12>

Parents, your own home is the first field in which you are called to labor. The precious plants in the home garden demand your first care. To you it is appointed to watch for souls as they that must give an account. Carefully consider your work, its nature, its bearing, and its results. Line upon line, precept upon precept, here a little and there a little, you must instruct, warn, and counsel, ever remembering that your looks, words, and actions have a direct bearing upon the future of your dear ones. Your work is not to form beauty upon canvas, nor to chisel it from marble, but to impress upon a human soul the image of the Divine. <RH, September 8, 1904 par. 13>

For Christ's sake, for the sake of your children, seek to conform your own life to the divine standard. Let nothing come between you and your God. Be earnest, patient, and persevering; be instant in season and out of season. Give

your children intellectual culture and moral training. Fortify their young hearts with firm, pure principles. While you have opportunity, lay the foundation for a noble manhood and womanhood. Your labor will be rewarded a thousandfold. <RH, September 8, 1904 par. 14>

September 15, 1904 *Training Children for God - No. 2*

Mrs. E. G. White

The highest duty of parents is to give their children a religious training. To allow a child to follow his natural impulses is to allow him to deteriorate and to become proficient in evil. The results of wrong training begin to be revealed in childhood. In early youth a selfish temper is developed and as the youth grows to manhood he grows in sin. A continual testimony against parental neglect is borne by children who have been permitted to follow a course of their own choosing. Such a downward course can be prevented only by surrounding them with influences that will counteract evil. From infancy to youth and from youth to manhood, a child should be under influences for good. <RH, September 15, 1904 par. 1>

In the home school--the first grade--the very best talent should be utilized. Instruction should be given as God has directed. Patiently, carefully, diligently, mercifully, children should be trained. Upon all parents rests the obligation of giving their children physical, mental, and spiritual instruction. It is essential ever to keep before children the claims of God. <RH, September 15, 1904 par. 2>

Physical training, the development of the body, is far more easily given than spiritual training. The nursery, the playground, the workshop, the sowing of seed and the ingathering of the harvest,--all these give physical training. Under ordinarily favorable circumstances a child naturally gains healthful vigor and a proper development of the bodily organs. Yet even in physical lines the child should be carefully trained. <RH, September 15, 1904 par. 3>

Soul culture, which gives purity and elevation to the thoughts and fragrance to word and act, requires more painstaking effort. It takes patience to keep every evil motive weeded from the garden of the heart. <RH, September 15, 1904 par. 4>

The spiritual training should in no case be neglected. Let us teach our children the beautiful lessons of God's Word, that through these they may gain a knowledge of him. Let them understand that they should do nothing which is not right. Teach them to do justice and judgment. Tell them that you can not permit them to take a wrong course. In the name of the Lord Jesus Christ present them to God at the throne of grace. Let them know that Jesus lives to make intercession for them. Encourage them to form characters fashioned after the divine similitude. <RH, September 15, 1904 par. 5>

The prudent mother keeps the door of her lips, that she may not utter one hasty, fretful word. Fathers and mothers, never scold. Consecrate to God the talent of speech. Tell your children exactly what you require of them. Then let them understand that your word is law, and must be obeyed. Thus you are training them to respect the commandments of God, which plainly declare "Thou shalt," and "Thou shalt not." It is far better for your boy to obey from principle than from compulsion. If as teachers in the home the father and the mother allow children to take the lines of control into their own hands and to become wayward, they are held responsible for what their children might otherwise have been. From babyhood the child should be taught that the mother is master. Never is the mother to do anything that would give Satan opportunity to arouse or strengthen the disagreeable passions of her child. She should not use the rod, if it be possible to avoid doing so. But if milder measures prove insufficient, punishment that will bring the child to its senses should in love be administered. Frequently one such correction will be enough for a lifetime to show a child that he does not hold the lines of control. <RH, September 15, 1904 par. 6>

Few parents begin early enough to teach their children to obey. The child is usually allowed to get two of three years the start of its parents, who forbear to discipline it, thinking it too young to learn to obey. But all this time self is growing strong in the little being, and every day makes harder the parent's task of gaining control. At a very early age children can comprehend what is plainly and simply told them, and by kind and judicious management can be taught to obey. <RH, September 15, 1904 par. 7>

In the school, as well as in the home, the question of discipline should be understood. We should hope that in the schoolroom there would never be occasion to use the rod. But if in a school there are those who stubbornly resist all counsel and entreaty, all prayers and burden of soul in their behalf, then it is necessary to make them understand that they must obey. <RH, September 15, 1904 par. 8>

Some teachers do not think it best to enforce obedience. They think that their duty is merely to educate. True, they should educate. But what does the education of children amount to, if, when they disregard the principles placed before

them, the teacher does not feel that he has a right to exercise authority? <RH, September 15, 1904 par. 9>

I know that many parents do not cooperate with the teacher by fostering in the home the good influence exerted in the school. Instead of carrying out in the home the principles of obedience taught in the school, they allow their children to do as they please, to go hither and thither without restraint. And if the teacher exercises authority in requiring obedience, the children carry to their parents an exaggerated, distorted account of the way in which they have been "misused." The teacher may have done only that which it was his painful duty to do; but the parents sympathize with their children, even though they are in the wrong. <RH, September 15, 1904 par. 10>

Those parents who themselves rule in passion are the most unreasonable when their children are restrained and disciplined in school. Parents, when the church-school teacher tries so to train and discipline your children that they may gain eternal life, do not in their presence criticize his actions, even though you may think him too severe. If you desire them to give their hearts to Jesus, co-operate with the teacher's efforts for their salvation. How much better it is for children, instead of hearing criticism, to hear from the lips of their mother sweet and tender and loving words commending the work of the teacher. Such words make lasting impressions, and influence children to respect the teacher. <RH, September 15, 1904 par. 11>

The teachers in our schools need the keen perception of the Spirit of God, that they may know how to deal with the youth in their care. Those who conduct church-schools and larger schools should regard it as their privilege, not only to teach in the school, but to bring into the church with which they are connected the same talents that are used in the school. Talk to the parents along educational and medical missionary lines. Show them the privilege they have of using their God-given capabilities in training their children, thus co-operating with the teacher. <RH, September 15, 1904 par. 12>

We are approaching the day of final reckoning. Christ told his disciples that prior to his second coming the world would be as it was in the days of Noah, when "they were eating and drinking, marrying and giving in marriage, . . . and knew not until the flood came, and took them all away." Those who believed when Noah began to build the ark, lost their faith through association with unbelievers who aroused all the old passion for amusement and display. For one hundred and twenty years the antediluvians were on probation, free to choose to obey the voice of God and find refuge in the ark, or to refuse to hear his voice, and be destroyed. They chose to disobey, and were destroyed. <RH, September 15, 1904 par. 13>

In those days "the earth was filled with violence." Is not violence now in the land? How much is human life worth, if man's way is crossed, man's passion excited? If the picture of the present state of the world is not sufficiently startling to arouse parents to do their duty in bringing up their children in the nurture and admonition of the Lord, what will bring them to a right understanding? <RH, September 15, 1904 par. 14>

Satan is marshaling his hosts. Are you prepared for the conflict just before us? Are you preparing your children for the crisis? Are your children forming habits of decision, that they may be firm to principle? Parental duty has been sadly neglected. Will you not now repent, and take up your God-given lifework? There is no time to lose. Redeem the time, because the days are evil. Pray that your spiritual perceptions may be quickened. Strive to realize the importance of living in obedience to The Holy Spirit. When you do this, the heavenly angels will minister to you as teachers in the home, training you for the work of teaching your children. <RH, September 15, 1904 par. 15>

When you stand before the great white throne, then your work will appear as it is. The books are opened, the record of every life is made known. Many in that vast company are unprepared for the revelations made. Upon the ears of some, the words will fall with startling distinctness, "Weighed in the balance, and found wanting." To many parents the Judge will say in that day, "You had my Word, plainly setting forth your duty. Why have you not obeyed its teachings? Knew you not that it was the voice of God? Did I not bid you search the Scriptures, that you might not go astray? Not only have you ruined your own souls, but by your pretensions to godliness, you have misled many others. You have no part with me. Depart, Depart?" <RH, September 15, 1904 par. 16>

Another class stand pale and trembling, trusting in Christ, and yet oppressed with a sense of their own unworthiness. They hear with tears of joy and gratitude the Master's commendation. The days of incessant toil, of burden-bearing, of fear and anguish, are forgotten as that voice, sweeter than the music of angel harps, pronounces the words, "Well done, good and faithful servant, enter ye into the joy of your Lord." There stand the host of the redeemed, the palm branch of victory in their hand, the crown upon their head. These are the ones who by faithful, earnest labor have obtained a fitness for heaven. The life-work performed on earth is acknowledged in the heavenly courts as a work well done. <RH, September 15, 1904 par. 17>

With joy unutterable parents see the crown, the robe, the harp, given to their children. The days of hope and fear are ended. The seed sown in tears and prayers may have seemed to be sown in vain, but their harvest is reaped with joy at last. Their children have been redeemed. <RH, September 15, 1904 par. 18>

Fathers, mothers, shall the voices of *your* children swell the song of gladness in that day? <RH, September 15, 1904 par. 19>

September 22, 1904 *An Onward Work*

Mrs. E. G. White

On Sunday, July 17, I spoke in the M Street Memorial church to the company of workers who have gathered in Washington to hold a tent-meeting and to do Bible work. My heart is filled with a longing desire that all who connect with this important work shall themselves have a daily experience in the things of God, that they may fill the place assigned them in a way that will win the Lord's approval. On this point we can not be too urgent. Each worker should feel that he is on trial, and should strive to do his work in a way that will stand the test of the heavenly watchers. <RH, September 22, 1904 par. 1>

I wish to express my gratitude to my Heavenly Father for the work that is being done on the school land at Takoma Park. I recently drove over the ground with my son and Brother Baird, and they explained the plans to me, and showed me the buildings going up. All who were on the ground were working diligently and earnestly. <RH, September 22, 1904 par. 2>

We have an excellent company of workers here. If they will walk with God, they will gain a precious experience; for God takes a special interest in his faithful laborers. The work that they are doing is the Lord's work, and his angels are round about them. We certainly see the hand of the Lord in the establishment of the work in this place. The message received is that many years ago this work should have been done. The call for help that is being made now should have been made long ago. <RH, September 22, 1904 par. 3>

"The Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. . . . And let them make me a sanctuary; that I may dwell among them." <RH, September 22, 1904 par. 4>

"And they came, every one whose heart stirred him up, and every one whom his spirit made him willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." And the work went forward according to the word of the Lord. <RH, September 22, 1904 par. 5>

We would now stir up the minds of our people in America to give willingly to the work that is being carried forward in Takoma Park. A school and a sanitarium are to be established in this place. A building in which publishing work can be done is to be erected. As soon as possible, school and sanitarium work should be set in operation. <RH, September 22, 1904 par. 6>

We hope that no one will become weary in the special effort that is being made to erect memorials for God in this important place. All our churches are to show an unselfish interest in this work, doing all in their power to hasten it forward. Let church officers counsel together, and present to the church the importance of prompt action, and let the prayers of the church ascend to heaven, that all may see that it is their duty to help. <RH, September 22, 1904 par. 7>

If there are those who are tempted to be extravagant in dress or in other things, let them restrain their desires, and remember that God calls upon them to show a special interest in the work in Washington. Let them be careful not to set an example that would lead others into extravagance. <RH, September 22, 1904 par. 8>

The means that is sent in is to be used in the most careful, economical way. The buildings are to be put up and furnished without display, and without an unnecessary expenditure of means. <RH, September 22, 1904 par. 9>

The Lord expects his people to take hold of this work with willingness, and with a ready mind. He is willing to give wisdom to those who are engaged in the erection of the buildings, and to those who shall be chosen to carry forward the work in these buildings. He now asks his people to offer willingly of their means, that the work on the buildings may be hastened forward. <RH, September 22, 1904 par. 10>

God will surely bless those who will aid in carrying out the command, "Arise, and build for me a memorial in Washington." Let all his people take an active, unselfish interest in the advancement of the work that the Lord has declared should be done. Let no one yield to selfishness, or give with a grudging spirit. Let all give liberally, that the work may make rapid advancement. <RH, September 22, 1904 par. 11>

Those who are working on the ground are doing their best. We pray that the Lord's blessing may rest upon them all, that everything may be done in accordance with his will. As the work advances, the workers will gain great blessings in seeing that the Lord answers the prayers ascending to him. His name is to be glorified. His truth is to find standing room here. The Lord God of Israel is in the work in this place, and we acknowledge it. <RH, September 22, 1904 par. 12>

I call upon every church-member to remember that those who are working in Washington are in need of your stretching your hands toward heaven, and pleading with the Lord to put his Spirit upon every worker, imbuing him with his rich grace. Elder Daniells is bearing heavy responsibilities, and is putting to the tax every power of mind and body to advance the work. He needs each day the healing, reviving power of the Holy Spirit. It is your prayers we need,

brethren and sisters, as well as your gifts. Both are essential, but your prayers are needed constantly. <RH, September 22, 1904 par. 13>

Let every believer ask God to give special help to the workers in Washington, that no wrong moves may be made, that there may be no extravagance in the outlay of means. We need the meekness of the Redeemer. I pray that we may all put on Christ, wearing the robe of his righteousness. <RH, September 22, 1904 par. 14>

Let us trust in the Lord, and pray earnestly that we may be kept by his power. Looking to human agents for help is very poor policy. We must put our entire trust in God, and exercise faith in him, depending upon his wisdom. Unless we do this, we shall surely err; for Satan is watching every chance to take advantage of us. <RH, September 22, 1904 par. 15>

We must plan wisely. God will go before us if we will look to him as our counselor and our strength. We need to get away from our selfishness, and begin to work for the Lord in earnest. When he girds us with his strength, we shall have power to rise above the discouragement that the enemy seeks to bring upon us. We are to move guardedly, walking in wisdom's way, true to the Lord God of Israel, glorifying his name in all that we do and say. <RH, September 22, 1904 par. 16>

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, . . . and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." <RH, September 22, 1904 par. 17>

September 29, 1904 *The New England Sanitarium*

Mrs. E. G. White

Ever since the removal of the New England Sanitarium to Melrose, I have had a desire to see the new location, and to tell those connected with the institution of the important influence which its work may exert to benefit the people of Boston. <RH, September 29, 1904 par. 1>

I have now been at the Melrose Sanitarium for a week, and I find it one of the most favorably located sanitariums that I have ever seen. The spacious lawns, the noble trees, the beauty of the scenery all around, answer to the representations given me of what our sanitariums ought to be. The quietude is delightful. The surroundings are attractive to the eye and refreshing to the mind. Here I see the very pictures that I have been shown in vision,--patients amid beautiful surroundings lying out in the sunshine in wheel-chairs and on cots. I see before me the sights that the Lord has helped me to present before our people in print. <RH, September 29, 1904 par. 2>

Our sanitariums should be attractive places, and the surroundings of this sanitarium correspond more closely than anything else I have seen to the representations that have been given me by the Lord. This place, and several other places, were presented to me some time ago. This place was pointed out as a most desirable site for the sanitarium work that should be carried on near Boston. It has the attractiveness that will bring to it wealthy people from Boston. It has been reserved for us, that we may reach the people of that city. I have been instructed that it is in the providence of God that the sanitarium is here; and we should appreciate the advantages thus placed within our reach. <RH, September 29, 1904 par. 3>

Since coming to the sanitarium, I have had opportunity to see a great deal of its surroundings. The buildings, with the forty acres which go with them, are in the midst of the Middelsex Fells, a State reservation of three thousand five hundred acres. We have driven slowly through the park in every direction, looking with delight at the trees and the lakes, and inhaling the health-giving fragrance of the pines. It is delightful to ride through the forest. There are many beautiful drives, and much fine scenery. I enjoy looking at the many different kinds of trees, but most of all I enjoy looking at the noble pines. There are medicinal properties in the fragrance of these trees. "Life, life," my husband used to say when riding among the pines. "Breathe deep, Ellen; fill your lungs with the fragrant, life-giving atmosphere." <RH, September 29, 1904 par. 4>

It is impossible for me to find words to describe the beauty of this place. Just in front of the sanitarium buildings there is a beautiful lake, called Spot Pond. This lake supplies the city of Boston with water, and it is most carefully guarded from contamination. No bathing or boating are allowed in it. <RH, September 29, 1904 par. 5>

The sanitarium buildings are fairly well adapted to their present use. They were originally used as a hotel, but have been easily adapted to sanitarium purposes, though, of course, some changes had to be made. The buildings, with the forty acres of land, were purchased for thirty-nine thousand dollars. There was about six thousand dollars' worth of furniture in the buildings, and for this no charge was made. <RH, September 29, 1904 par. 6>

I have been instructed that it was in the providence of God that our people obtained possession of this place. I have

also been instructed that proper facilities should be provided for the increasing number of patients. Many from Boston and other places will come to this institution, to be away from the din and bustle of the city. Additional buildings will have to be put up. Rooms must be provided for the rich as well as for the poor. The money of the rich is needed; it will be a great help to the institution. <RH, September 29, 1904 par. 7>

I groaned in spirit when I saw the sanitarium site in South Lancaster. I knew that the work ought to be carried on in a more favorable place, and when the opportunity came for it to be moved, I felt that the providence of God was guiding. A wealthy family living in South Lancaster offered to buy the sanitarium property, and gave our people a good price for it. Then they offered to give them the building, if they would move it off the ground. This offer was accepted, and the building was afterward taken down, and shipped to Melrose. <RH, September 29, 1904 par. 8>

At the time that the sanitarium work was moved from South Lancaster to Melrose, I bore testimony to the wisdom of the change, and I now say again, The providence of God has been revealed in the transfer. The Melrose Sanitarium is a place that will be well patronized; and great good will be accomplished by the institution if it is rightly conducted. <RH, September 29, 1904 par. 9>

There were those who said that the move would result in financial embarrassment. But there is no necessity for this institution to become embarrassed by debt. Should there be a pressure for means, money can be borrowed at four per cent interest. Thus the matter stands at the present time. But another building is needed. There should be accommodations for those who desire and are willing to pay for rooms with a private bath-room. People come here who say that they are willing to pay whatever is asked for rooms which are just what they want. But they see nothing that satisfies them, and they go away. Accommodations must be provided for people of this class. We are to labor in the highways as well as in the byways. <RH, September 29, 1904 par. 10>

I am instructed that Boston must be worked; and I know that the possession of this sanitarium site is one of the greatest blessings that could come to our work in the Eastern States. A hundred or more might be cared for here were there suitable accommodations. Therefore we advise that the work on the new building be begun soon, so that patients of the wealthy class may be cared for. This class must hear the message. Let those in charge counsel together, and make arrangements to put up a building that will provide the necessary accommodations. The material now lying in the barn can be utilized. Remember, this material was a gift. <RH, September 29, 1904 par. 11>

We rejoice that the Lord in his providence has guided us to this place. No buildings can be put up near the sanitarium. There is here nothing to offend the sense of sight or the sense of smell, and care must be taken that there shall be nothing of the kind. I am instructed that close inspection is being made by those who are not supposed to be inspectors. Everything about the building will be investigated. Note will be taken of the care given to the barns and stables; therefore there must be no laxness or looseness in the care of the premises. Let everything be such that it will bear favorable testimony to the institution. <RH, September 29, 1904 par. 12>

Those who are acting a prominent part in connection with this sanitarium should be encouraged by what the Lord has done in behalf of the institution. Let all move forward unitedly. Let every one strive to become better acquainted with Christ Jesus, the great Medical Missionary. Let all strive with every power of the being to control the blind passions, which, if not purged from the life, would lead to the dishonor of God's holy name. Self is to be subdued. Every thought, word, and act is to be brought into obedience to the will of Christ. <RH, September 29, 1904 par. 13>

Let all who are connected with the sanitarium inquire at every crisis, What would Christ do were he in my place? Keeping the way of the Lord always leads men into paths on truth and righteousness. We are to make advance moves; we are not to stagnate. <RH, September 29, 1904 par. 14>

If there are members of the board who can not see clearly what ought to be done to advance the work that other members of the board regard as essential, let all bow before God in prayer, asking him to cure the evil of disunion, and make the right way clear. Time is too short for any one to put his foot on the brake, so that the chariot of the Lord can not move forward. If there is one who persists in putting his foot on the brake, let others say, "We will now seek the Lord in prayer." Do not enter into controversy with the one who has set himself against the work that needs to be done. Take it all to the Lord in prayer. <RH, September 29, 1904 par. 15>

Self, self, self--how it struggles for the supremacy! In all things the Word of the God of truth is to be our criterion. Study this Word. Constantly praying with meekness and reverence, constantly rendering obedience to a plain "Thus saith the Lord," you will reveal to angels and to men that you are members of the redeemed family. <RH, September 29, 1904 par. 16>

Caution should be exercised not to bring an unnecessary burden of debt upon the institution. Stand in the light and freedom, without a yoke upon your necks. Come up to the help of the Lord, to the help of the Lord against the mighty. Satanic agencies are constantly seeking to discourage and destroy those who will listen to the counsel of the enemy. Keep close to the word of God; for it is spirit and life. Then the Lord will be able to say of you, Ye "are laborers together with God: ye are God's husbandry, ye are God's building." <RH, September 29, 1904 par. 17>

October 6, 1904 Notes of Travel

Mrs. E. G. White A Visit to Middletown, Connecticut

After two weeks' rest at the Melrose Sanitarium, we started Friday, September 2, for the Middletown camp-meeting, where we spent three days. <RH, October 6, 1904 par. 1>

It had been planned that we should attend the Maine camp-meeting, and the Canadian Union Conference, which was held in Knowlton, Quebec; but I had not strength to endure so many meetings or the fatigue of so much travel. <RH, October 6, 1904 par. 2>

Toward the close of our stay at Melrose, my strength revived, and I was encouraged to attempt to speak to our people assembled at the Middletown camp-meeting, which was not far away, and to stop on my way West to speak to our people in Battle Creek. <RH, October 6, 1904 par. 3>

At Middletown we found about one hundred and twenty-five of our people assembled. This was the first annual meeting of the Southern New England Conference. A spot of ground near the city and easy of access had been chosen for the camp, and there was a fair attendance of the public. <RH, October 6, 1904 par. 4>

During our short stay at the meeting, I spoke four times. Our brethren dared not hope for a large attendance of the public, but on Sunday the large tent was filled, and many were standing outside. <RH, October 6, 1904 par. 5>

I spoke from the third chapter of First John, about God's great gift to our world. I spoke of Christ's temptation in the wilderness, and then dwelt for a short time on the subject of temperance. I spoke with great plainness, and the people seemed to be interested. The Lord strengthened me, and I felt no weariness after speaking. <RH, October 6, 1904 par. 6>

Wherever I go, I shall urge the people to keep Christ uplifted. He is always the same, yesterday, today, and forever, always seeking to do us good, always encouraging and guiding us, leading us onward step by step. What he is today,--a faithful high priest, touched with the feeling of our infirmities,--he will be tomorrow, and forevermore. He is our guide, our teacher, our counselor, our friend, ever bestowing his blessings upon us in response to our faith. He invites us to abide with him. When we do this, when we make our home with him, all friction, all ill temper, all irritation, will cease. <RH, October 6, 1904 par. 7>

Many years ago, when our work was just beginning, my husband and I received a letter from Brother Chamberlain, of Middletown, urging us to attend a conference in Connecticut. We decided to go if we could obtain the necessary means for the journey. My husband settled with his employer, and collected the ten dollars due him. With five of this I purchased articles of clothing that we much needed, and then patched my husband's overcoat, even piecing the patches. We had five dollars left, and with this we bought tickets to Dorchester, Mass. The little box that we used as a trunk contained almost all that we possessed on earth; but we enjoyed peace of mind and a clear conscience, and this we prized above all earthly comforts. On reaching Dorchester, we called at Brother Nichols' house, and as we were leaving, Sister Nichols handed my husband five dollars. This paid our fare to Middletown, Conn. We were strangers in the city, and had never seen one of the brethren living in the place. We had but fifty cents left, and my husband dared not use this to hire a carriage, so we walked on in search of some one of like faith. We soon found Brother Chamberlain, who took us to his house. <RH, October 6, 1904 par. 8>

It was in Middletown, about 1849, that my husband began the publication of our first paper, a small sheet called, *The Present Truth*. We were then living in Rocky Hills, seven miles from Middletown, and my husband often walked back and forth between the two places, though he was then lame. When he brought the first number of the paper from the printing-office, we all bowed round it, and with humble hearts and many tears besought the Lord to let his blessing rest upon the feeble efforts of his servant. My husband then directed copies of the paper to all who he thought would read it, and walked seven miles to the Middletown post-office, carrying the precious papers in a carpet-bag. Again and again, before the papers were taken to the post-office, they were spread before God, and earnest prayers, mingled with tears, were offered to God that his blessing might attend the silent messengers. Very soon letters came, bringing means to help in the publication of the paper, and bringing also the good news that many souls were accepting the truth. <RH, October 6, 1904 par. 9>

A Visit to Battle Creek

On Tuesday, September 6, we reached Battle Creek. Here I spent two days, speaking once to the patients in the

Sanitarium parlor, once to a large congregation in the Tabernacle, and once to the Sanitarium helpers. Very short notice could be given of the meeting in the Tabernacle, and I did not expect to see many present. To my surprise, the Tabernacle was filled. It was estimated that about twenty-five hundred people were present. I spoke with freedom for more than an hour. <RH, October 6, 1904 par. 10>

In the night season I received a special blessing from the Lord. I was to speak the next morning to the Sanitarium helpers, and I felt the need of wisdom and grace from on high. I laid right hold of the great Medical Missionary, and I was assured that his grace would be with me in large measure. This promise was fulfilled to me as I stood on Thursday morning before a congregation of nearly three hundred, mostly made up of sanitarium physicians, nurses, and helpers. <RH, October 6, 1904 par. 11>

I know that when I ask the Lord to be my helper, he will not deny me, because it is my one desire to do his will and glorify his name. I am weak, but in depending wholly upon him, I obtain strength. In laying my burden upon the Burden-bearer, I find comfort and strength and hope. This is my desire, --to find abiding rest at his feet. While I keep firm hold of his hand, he leads me safely. The living God shall be the joy and rejoicing of my soul. <RH, October 6, 1904 par. 12>

The Omaha Camp-Meeting

From Battle Creek we went to Omaha, where there was a large camp-meeting in progress. In a conversation with Elder A. T. Robinson, I learned that there were more than one thousand camped on the ground. There is a decided interest in the truth in Omaha, and the people of the city seem to be glad of the opportunity of attending the meetings. <RH, October 6, 1904 par. 13>

I spoke on Sabbath afternoon and Sunday afternoon in the large tent. At each of these meetings the large tent was full. At the Sunday evening meeting, there were more than fifteen hundred present. <RH, October 6, 1904 par. 14>

Monday morning I addressed the workers. During my talk I read the following from my diary:-- <RH, October 6, 1904 par. 15>

Many scenes have passed before me during the night, and many questions in reference to the work that we are to do for our Master, the Lord Jesus Christ, have been made plain and clear. Words were spoken by One of authority. The heavenly messenger said, "The ministry is becoming greatly enfeebled because men are assuming the responsibility of preaching without gaining the needed preparation for this work." <RH, October 6, 1904 par. 16>

Those who give themselves to the ministry of the Word enter a most important work. Some have made a mistake in receiving ministerial credentials. They ought to take up work for which they are better adapted. Their efforts are feeble, and they should not continue to receive pay from the tithe. In many ways the ministry is losing its sacred character. <RH, October 6, 1904 par. 17>

Our churches are becoming enfeebled by receiving for doctrines the commandments of men. Many are received into the church who are not converted. Men, women, and children are allowed to take part in the solemn rite of baptism without being fully instructed in regard to the meaning of this ordinance. Participation in this ordinance means much, and our ministers should be careful to give each candidate for baptism plain instruction regarding its meaning and its solemnity. <RH, October 6, 1904 par. 18>

The gospel ministry is a high and sacred calling. Properly done, the work of the gospel minister will bring many souls into the fold. "All power is given unto me in heaven and in earth," Christ said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." This commission is given to every ordained minister. The minister who is merely a speaker, who does not labor as Christ labored, putting his whole soul intelligently into the work, needs true conversion. <RH, October 6, 1904 par. 19>

Those who preach the gospel without putting the whole being, heart, mind, soul, and strength, into the work, are consumers and not producers. God calls for men who realize that they must put forth earnest effort, men who bring thought, zeal, prudence, capability, and the attributes of Christ's character into their work. The saving of souls is a vast work, which calls for the employment of every talent, every gift of grace. Those engaged in this work should constantly increase in efficiency. They should be filled with an earnest desire to have their power for service strengthened, realizing that they will be weak without a constantly increasing supply of grace. They should seek to attain larger and still larger results in their work. When this is the experience of our workers, fruit will be seen. Many souls will be brought into the truth. <RH, October 6, 1904 par. 20>

My brethren, labor earnestly and seriously. This does not mean that you are not to be cheerful, but that you are to put your whole soul into the work of preparing the way for Christ's coming. The Lord calls for whole-hearted, unselfish men to sound the note of warning. Workers who perform faithfully the duties given them of God will receive more and more grace. From their lives will shine forth more and more clearly the light of present truth. They will be given power

to glorify God. They will be enabled to help and bless others by setting a Christlike example. Their path will grow brighter and brighter unto the perfect day. Their conversion will become more and more decided, and they will be vessels unto honor. God's purpose for his workers is that they shall grow up into the full stature of men and women in Christ. <RH, October 6, 1904 par. 21>

October 13, 1904 *The Closing Work*

Mrs. E. G. White

We see before us a special work to be done. We are now to pray as never before for the Holy Spirit's guidance. Let us seek the Lord with the whole heart, that we may find him. We have received the light of the three angels' messages; and we need now to come decidedly to the front, and take our position on the side of truth. <RH, October 13, 1904 par. 1>

The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator will be repeated with distinct utterance. <RH, October 13, 1904 par. 2>

The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power," and the earth is to be "lighted with his glory." The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with his unsurpassed glory, as the waters cover the sea. <RH, October 13, 1904 par. 3>

Those who have held the beginning of their confidence firm unto the end will be wide-awake during the time that the third angel's message is proclaimed with great power. During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere. <RH, October 13, 1904 par. 4>

The saving knowledge of God will accomplish its purifying work on the mind and heart of every believer. The Word declares: "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." This is the descent of the Holy Spirit, sent from God to do its office work. The house of Israel is to be imbued with the Holy Spirit, and baptized with the grace of salvation. <RH, October 13, 1904 par. 5>

Amid the confusing cries, "Lo, here is Christ! Lo, there is Christ!" will be borne a special testimony, a special message of truth appropriate for this time, which message is to be received, believed, and acted upon. It is the truth, not fanciful ideas, that is efficacious. The eternal truth of the Word will stand forth free from all seductive errors and spiritualistic interpretations, free from all fancifully drawn, alluring pictures. Falsehoods will be urged upon the attention of God's people, but the truth is to stand clothed in its beautiful, pure garments. The Word, precious in its holy uplifting influence, is not to be degraded to a level with common, ordinary matters. It is always to remain uncontaminated by the fallacies by which Satan seeks to deceive, if possible, the very elect. <RH, October 13, 1904 par. 6>

The proclamation of the gospel is the only means in which God can employ human beings as his instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see his statutes, and will write upon the hearts of the truly penitent his law. The animating Spirit of God, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping his commandments, - preparing here below for translation. <RH, October 13, 1904 par. 7>

There have been conflicts, and there will be until in heaven the voice of the Lord is heard, saying, "It is done." And after the redeemed are taken to heaven, God the Father will be glorified in crowning the Lord Jesus, who gave his life a ransom for the world. <RH, October 13, 1904 par. 8>

Let the work of proclaiming the gospel of Christ be made efficient by the agency of the Holy Spirit. Let not one believer, in the day of trial and proving that has already begun, listen to the devising of the enemy. The living Word is the sword of the Spirit. Mercies and judgments will be sent from heaven. The working of providence will be revealed both in mercies and in judgments. <RH, October 13, 1904 par. 9>

If we watch and pray and trust God's living Word, we shall gain victories "Watch and pray," Christ said, "that ye

enter not into temptation." The day dawns. We must enter each battle with full faith that through Christ we shall be more than conquerors. As faithful watchmen we must diligently guard against the dangers threatening God's people. Other chapters will open before us, and in order to discern their meaning, we shall need keen perception. We are not to be depressed or discouraged, but filled with holy boldness. We are not to be disheartened by the prevalence of sin, or by the difficulties that arise on the right hand and on the left. We must put on the whole armor of God, and stand firm for the right. In the future, Satan's deceptions will assume new forms. 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. Our watchword is to be, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." <RH, October 13, 1904 par. 10>

God's Messengers

Moses was chosen by God as the messenger of his covenant. The Lord called him up into the mountain, to receive his instruction for Israel. Today God chooses men as he chose Moses, to be his messengers. These men are first to receive instruction from God; then they are to impart that which they have received, line upon line, precept upon precept, here a little and there a little. Every word they speak must be spoken in truth. <RH, October 13, 1904 par. 11>

It is fearfully dangerous now to be unable to discern the truth. Those who would proclaim the word of God must be men who know his will. They must be careful lest they make mistakes. They must be men of knowledge, able to instruct others. How can they speak clearly and intelligently of the things of God if they do not commune with him. They must obtain wisdom from on high. They are to be instant in season and out of season, always prepared for whatever they may be called to do. <RH, October 13, 1904 par. 12>

"The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." The people should counsel with him, for he is God's appointed messenger. They should not only hear, but they should ask questions, that they may have a clear knowledge of truth. He is not to withhold his knowledge from them, but is to regard it as a sacred trust, to be imparted to others. His mind is to be a treasure-house of good things, from which, whenever occasion demands, he can draw a "Thus saith the Lord." <RH, October 13, 1904 par. 13>

October 20, 1904 A Call to Service

Mrs. E. G. White

We are living in the very last days of this earth's history. All the signs that our Saviour predicted would herald his second advent are being fulfilled. We must earnestly continue laboring until the work given us to do is finished. As we see and sense the perils of the last days, and as the powers of darkness press more heavily than ever upon us, should not we, as Bible believers, do our very best work? <RH, October 20, 1904 par. 1>

We see before us a special work to be done in the time when the whole earth shall be filled with the light and the glory of the Lord, as the waters cover the sea. The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power;" and the earth is to be "lightened with the glory." The Spirit of the Lord will so graciously and universally bless consecrated human instrumentalities, that men, women, and children will open their lips in praise and testimony, filling the earth with the knowledge of God, and with his unsurpassed glory, as the waters cover the sea. <RH, October 20, 1904 par. 2>

The proclamation of the gospel is the only means by which God can employ human beings as his instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see his statutes, and will write his law upon the hearts of the truly penitent. <RH, October 20, 1904 par. 3>

To my brethren and sisters I am bidden to say: Let the work of proclaiming the gospel of Jesus Christ be directed and made efficient by the agency of the Holy Spirit. Let not one believer, in the day of trial and proving that has already begun, listen to the devising of the enemy. The animating Spirit of God, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping his commandments,--preparing here below for translation. <RH, October 20, 1904 par. 4>

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 tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that can not be resisted. Thus the walls of prejudice will be broken down. <RH, October 20, 1904 par. 5>

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 obligation resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches. <RH, October 20, 1904 par. 6>

Do we realize how large a number in the world are watching our movements? From quarters where we least expect it, 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, October 20, 1904 par. 7>

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 can not 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, October 20, 1904 par. 8>

October 27, 1904 *An Appeal for the Colored Race*

*[Reprinted from "Testimonies for the Church," vol. VII.]

Mrs. E. G. White

The proclamation that freed the slaves in the Southern States opened doors through which Christian workers should have entered to tell the story of the love of God. In this field there were precious jewels that the Lord's workers should have searched for as for hidden treasure. But though the colored people have been freed from political slavery, many of them are still in the slavery of ignorance and sin. Many of them are terribly degraded. Is no message of warning to reach them? Had those to whom God has given great light and many opportunities done the work that he desires them to do, there would today be memorials all through the Southern field,--churches, sanitariums, and schools. Men and women of all classes would have been called to the gospel feast. <RH, October 27, 1904 par. 1>

The present condition of the Southern field is dishonoring to the Redeemer. But shall it lead us to believe that the commission which Christ gave to his disciples when he told them to preach the gospel to all nations, can not be fulfilled?--No, no! Christ has power for the fulfilment of his commission. He is fully able to do the work laid upon him. In the wilderness, armed with the weapon, "It is written," he met and overcame the strongest temptations that the enemy could bring against him. He proved the power of the Word. It is God's people who have failed. That his Word has not the power on hearts that it ought to have is shown by the present condition of the world. But it is because men have chosen to disobey, not because the Word has less power. <RH, October 27, 1904 par. 2>

Some time ago I seemed to be, during the night season, in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: "Has God no message for the colored people of the South? Have they no souls to save? Does not the new covenant include them? If the Lord is soon to come, is it not time that something was done for the Southern field?" <RH, October 27, 1904 par. 3>

"We do not," it was said, "question the need of missions in foreign lands. But we do question the right of those who claim to have present truth to pass by millions of human beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored people of the South, many of whom are ignorant and destitute, and need to be taught that Christ is their Creator and Redeemer? How can they believe in him of whom they have not heard? How can they hear without a preacher? And how can one preach except he be sent?" <RH, October 27, 1904 par. 4>

"We lay this matter before those who profess to believe the truth for this time. What are you doing for the unenlightened colored race? Why have you not a deeper sense of the necessities of the Southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be educated?"

Does not the commission of the Saviour teach this? Is it right for professed Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given you no message for us?" <RH, October 27, 1904 par. 5>

Then He who has authority arose, and called upon all to give heed to the instruction that the Lord has given in regard to the work in the South. He said: "Much more evangelistic work should be done in the South. There should be a hundred workers where now there is but one. <RH, October 27, 1904 par. 6>

"Let the people of God awake. Think you that the Lord will bless those who have felt no burden for this work, and who permit the way of its advancement to be hedged up?" <RH, October 27, 1904 par. 7>

As these words were spoken, deep feeling was manifested. Some offered themselves as missionaries, while others sat in silence, apparently taking no interest in the subject. <RH, October 27, 1904 par. 8>

Then the words were spoken: "The South is a most unpromising field; but how changed would it be from what it is now, if, after the colored people had been released from slavery, men and women had worked for them as Christians ought to work, teaching them how to care for themselves!" <RH, October 27, 1904 par. 9>

The condition of the colored people in the South is no more disheartening than was the condition of the world when Christ left heaven to come to its aid. He saw humanity sunken in wretchedness and sinfulness. He knew that men and women were depraved and degraded, and that they cherished the most loathsome vices. Angels marveled that Christ should undertake what seemed to them a hopeless task. They marveled that God could tolerate a race so sinful. They could see no room for love. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. <RH, October 27, 1904 par. 10>

Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being. In each one he sees capacity for improvement. With divine energy and hope he greets those for whom he has given his life. In his strength they can live a life rich in good works, filled with the power of the Spirit. <RH, October 27, 1904 par. 11>

November 3, 1904 *Preach the Word*

Mrs. E. G. White

Satan came to Adam and Eve with the temptation, "Ye shall be as gods." This same temptation comes to all the members of the human family. Naturally, man is not willing to be what God desires him to be. He is not willing to act his part in meekness and lowliness, as did the great Exemplar. Christ laid aside his royal robe and kingly crown, and clothed his divinity with humanity, that he might stand at the head of the human race. <RH, November 3, 1904 par. 1>

In man's behalf Christ volunteered to pass over the ground where Adam fell, and, by living a life of perfect obedience, place the race on vantage-ground. Power was vested in him for the redemption of mankind. Yet he did not exalt himself. He humbled himself, becoming obedient to 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." <RH, November 3, 1904 par. 2>

Only through faith in Christ's name can the sinner be saved. He is the head of the new creation. He is the Way, the Truth, and the Life. He is the prophet, priest, and king of all regenerate humanity. He is Immanuel, God with us. The eternal Word became flesh, and dwelt among us, and of his fulness have all we received. He is the author and finisher of our faith. "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, November 3, 1904 par. 3>

Faith in Christ is not the work of nature, but the work of God on human minds, wrought in the very soul by the Holy Spirit, who reveals Christ, as Christ revealed the Father. Faith is the substance of things hoped for, the evidence of things not seen. With its justifying, sanctifying power, it is above what men call science. It is the science of eternal realities. Human science is often deceptive and misleading, but this heavenly science never misleads. It is so simple that a child may understand it, and yet the most learned men can not explain it. It is inexplicable and immeasurable, beyond all human expression. <RH, November 3, 1904 par. 4>

All who search the Scriptures with humility of heart will be taught of God. "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves the holy city, and

stay themselves upon the God of Israel; the Lord of hosts is his name. I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass." <RH, November 3, 1904 par. 5>

Read the whole of this chapter,--the forty-eighth of Isaiah. It has been pointed out to me as a representation of the true condition of those, who, though they have had the truth, line upon line, precept upon precept, have refused to hear and receive the testimonies of warning that God has given. They have hindered the work and cause of God with misrepresentation, falsehood, and heresy, and when the Spirit of God has spoken, they have said, "It is naught, it is naught." <RH, November 3, 1904 par. 6>

"Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; . . . lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will ye not declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them. . . . Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened; for I knew that thou wouldest deal very treacherously." <RH, November 3, 1904 par. 7>

"For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. . . . For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another. Harken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last." <RH, November 3, 1904 par. 8>

The Lord continues to carry forward his work of redemption in the hearts of his people, not because of the goodness and devotion and purity that he sees in those in high places; not because they have feared the Lord; but for the glory of his name, lest the enemies of the truth should triumph. <RH, November 3, 1904 par. 9>

The Lord has borne long with the waywardness of his people, with their persistency in carrying out their own way,--a way of self-exaltation suggested by the tempter. If they repent, and turn decidedly from their evil ways, they will become monuments of his almighty power and his abounding grace. They will become witnesses for the truth, establishing that which once they tore down. If they will repent, and make straight paths for their feet, that the lame be no longer turned out of the way, God will have mercy upon them. <RH, November 3, 1904 par. 10>

The Lord desires those who have the light of truth to be wholly worked by the Holy Spirit. The truth is to be taught as Christ taught it. If he had desired us to cherish new views of God and heavenly things, he would have plainly given them to us by revelation. Let not God's servants allow their eyes to be blinded by the sophistries of the enemy. Let them not allow themselves to be led to accept theories that are contrary to the Word of God. <RH, November 3, 1904 par. 11>

The word of the Lord is yea and amen. Teach the truth in the way that it is taught in the Bible. Teach it with clearness and in the fervency of the Spirit, because you have first talked with God, and have had the burden of the message laid upon your soul by the ministration of the Spirit. Then the truth will be proclaimed in its purity. There will be no tares mingled with the seed sown. The truth will commend itself to men and women of good judgment. <RH, November 3, 1904 par. 12>

Thousands who have never heard the truth are starving for the bread of life. They want light from heaven. Were the truth presented to them in love, the Holy Spirit would move upon their hearts, leading them to accept it. But while these are waiting for the truth, there are backsliders in our churches, men and women who are acting as sinners. These, if not soundly converted will soon be punished as sinners. <RH, November 3, 1904 par. 13>

Let no one present beautiful, scientific sophistries to lull the people of God to sleep. Clothe not the solemn, sacred truth for this time in any fantastic dress of man's wisdom. Let those who have been doing this stop and cry unto God to save their souls from deceiving fables. <RH, November 3, 1904 par. 14>

It is the living energy of the Holy Spirit that will move hearts, not pleasing, deceptive theories. Fanciful representations are not the bread of life: they can not save the soul from sin. <RH, November 3, 1904 par. 15>

Christ was sent from heaven to redeem humanity. He taught the doctrines that God gave him to teach. The truths that he proclaimed, as found in the Old Testament and the New, we today are to proclaim as the word of the living God. <RH, November 3, 1904 par. 16>

Let those who want the bread of life go to the Scriptures, not to the teaching of finite, erring men. Give the people the bread of life that Christ came from heaven to bring to us. Do not mix with your teaching human suppositions and conjectures. I would that all knew how much they need to eat the flesh and drink the blood of the Son of God,--to make his words a part of their very lives! "Except ye eat the flesh of the Son of man," Christ declares, "and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by 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, November 3, 1904 par. 17>

We need spiritual strength. If we eat the Word of God, if we practise the teachings of Christ, we shall have life in

ourselves. We shall be strong in the strength of God. <RH, November 3, 1904 par. 18>

November 10, 1904 *The Power of the Word of God*

Mrs. E. G. White

In the Word of God, studied and obeyed as our guide-book, we possess a spiritual guide and instructor by which the worst forms of evil in ourselves may be brought under the discipline of God's law. If the teachings of this Word were made the controlling influence in our lives, if mind and heart were brought under its restraining power, the evils that now exist in churches and families would find no place. Upon converted households the purest blessings would descend, and from these households an influence would go forth that would make them a power on the side of truth and righteousness. <RH, November 10, 1904 par. 1>

The work of reformation that is needed must begin in the home. There rests upon parents the most solemn obligation to train their children in the fear and love of God. In the home the purest morals are to be preserved. Strict obedience to Bible requirements is to be taught. The teachings of the Word of God are to control mind and heart, that the home life may demonstrate the power of the grace of God. Each member of the family is to be "polished after the similitude of a palace" by the divine principles and precepts. <RH, November 10, 1904 par. 2>

Parents need to awake from their deathlike slumber, and no longer neglect the Lord's instructions. As members of the church, and for the benefit of those with whom they may be associated, their characters are to be cast in a Christlike mold. Their course of action is to be a constant declaration that, instead of wearing the stamp and mold of the world, they have put on the image of the heavenly. <RH, November 10, 1904 par. 3>

In the Bible the will of God is revealed. Through all time this book is to stand as a revelation of Jehovah. To human beings the divine oracles have been committed to be the power of God. The truths of the Word of God are not mere sentiment, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin have clouded the understanding, is removed. <RH, November 10, 1904 par. 4>

The words, "A new heart will I give you," mean, A new mind will I give you. This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our views of truth will be proportionate to our understanding of the Word of God. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher grade of intelligence. <RH, November 10, 1904 par. 5>

The Word of God, studied and obeyed as it should be, will give light and knowledge. Its perusal will strengthen the understanding. By contact with the purest, most lofty truths, the mind will be enlarged, the taste refined. <RH, November 10, 1904 par. 6>

We are dependent on the Bible for a knowledge of the early history of our world, of the creation of man, and of his fall. Remove the Word of God, and what can we expect but to be left to fables and conjectures, and to that enfeebling of the intellect which is the sure result of entertaining error. We need the authentic history of the origin of the earth, of the fall of Lucifer, and of the introduction of sin into the world. Without the Bible, we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But, having in our possession an authentic history of the beginning of the world, we need not hamper ourselves with human conjectures and unreliable theories. <RH, November 10, 1904 par. 7>

Wherever Christians are, they may hold communion with God. And they may enjoy the intelligence of sanctified science. Their minds may be strengthened, even as Daniel's was. God gave him "knowledge and skill in all learning and wisdom." Among all the youth examined by Nebuchadnezzar, there was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. <RH, November 10, 1904 par. 8>

The habits and understanding of the youth who were not instructed by God were in accord with the knowledge that comes from idolatrous practises, and leaves God out of the reckoning. Daniel and his companions, from the first of their experience in the king's court, were gaining a clearer comprehension and sounder, more accurate judgment, than all the wise men in the kingdom of Babylon. They placed themselves where God could bless them. They ate only that food which would not becloud their minds. They followed rules of life which would help to give them strength of intellect, that they might gain the greatest possible benefit from their study of God's Word. <RH, November 10, 1904 par. 9>

It was to Daniel that Nebuchadnezzar, unable to get help from his wise men, turned for an account of his forgotten

dream, and for an interpretation of it. Daniel and his companions sought the Lord in prayer, and he revealed to them the dream and its interpretation. And when they related to the king what God had shown them, Nebuchadnezzar said, "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." <RH, November 10, 1904 par. 10>

The mind of which error has once taken possession can never expand freely to after-investigation. The old theories will claim recognition. The understanding of things that are true and elevated and sanctifying will be confused. Superstitious ideas will enter the mind, to mingle with the true, and these ideas are always debasing in their influence. Christian knowledge bears its own stamp of unmeasured superiority in all that concerns the preparation for the future, immortal life. It distinguishes the Bible reader and believer, who has been receiving the precious treasures of truth, from the skeptic and the believer in pagan philosophy. <RH, November 10, 1904 par. 11>

Cleave to the word, "It is written." Cast out of the mind the dangerous, obtrusive theories which, if entertained, will hold the mind in bondage, so that man shall not become a new creature in Christ. The mind must be constantly restrained and guarded. It must be given as food only that which will strengthen the religious experience. <RH, November 10, 1904 par. 12>

The Bible teaches every soul to turn to the lands where the cross of Calvary has not been uplifted, and the name of Jesus exalted above every other name. The nation that gives free room for the circulation of the Scriptures opens the way for the minds of the people to work with greater vigor. The reading of the Scriptures causes light to shine into the darkness. As the Word of God is searched, life-giving truths are found. <RH, November 10, 1904 par. 13>

In the cities and nations of our world, there will be found among unbelievers a remnant who will appreciate the blessed Word, and who will receive the Saviour. Christ will give men and women power to become the sons and daughters of God. <RH, November 10, 1904 par. 14>

November 17, 1904 *Simplicity in Dress*

Mrs. E. G. White

Fashion rules the world. She is a tyrannical mistress, often compelling her devotees to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy. She has a fascinating power, and stands ready to criticize and ridicule the poor, if they do not follow in her wake at any cost, even at the sacrifice of life itself. Satan triumphs that his devices succeed so well, and Death laughs at the health-destroying folly and blind zeal of the worshipers at Fashion's shrine. <RH, November 17, 1904 par. 1>

Not a few of our people are backsliding. They are imitating the fashions of the world. Their spirituality is dying. Step by step they are approaching world-loving. Selfishness and pride are taking possession of them, and the love of God finds little room in their hearts. Some who were once zealous reformers are now indifferent. Sisters who were once plain in dress are now conforming to fashion. God expects his commandment-keeping people to be distinct from worldlings, but in many instances the line of demarcation is hardly discernible. <RH, November 17, 1904 par. 2>

As I have seen those of our faith becoming worldly, my heart has been saddened. Some of those who profess to believe that they have the last message of mercy to give to the world, follow the fashions as far as they think their profession of faith will allow them to do. And their influence leads others astray. Their lack of Christlikeness is apparent to all. The Lord is dishonored by their conformity to the fashions of this degenerate age. Outward display is contradictory to our profession of faith. I entreat my sisters to guard against the tendency to dress in accordance with the demands of fashion. <RH, November 17, 1904 par. 3>

Many of the mother's burdens are the result of her effort to keep pace with the fashions of the day. Terrible is the effect of these fashions on the physical, mental, and moral health. Lacking the courage to stand firm for the right, women allow the current of popular feeling to draw them on in its wake. Much precious time is devoted to needless stitching and ruffling, to add to the outward adorning. Children are robbed of the time that should be devoted to gaining for them the beauty of holiness,--the inward adorning, which, in the sight of God, is of great price. <RH, November 17, 1904 par. 4>

In order to follow fashion, many of our youth incur expenses that are out of proportion to their condition in life. Children of poor parents endeavor to dress as do those who are wealthy. Parents tax their purses and their God-given time and strength in making and remodeling clothing to satisfy their children's vanity. If our sisters who have an abundance of means would regulate their expenditures by their responsibility to God, as wise stewards of the means entrusted to them; their example would do much to stay this evil now existing among us. Souls whom they might have helped by letting their light shine in good works, are strengthened in unbelief by their inconsistent course. <RH, November

17, 1904 par. 5>

Mothers can not be slaves to fashion and at the same time exert a sanctifying influence in the home. Too often professedly Christian mothers sacrifice principle to their desire to follow the multitude who make fashion their god. Conscience protests, but they are not brave enough to take a decided stand against the wrong. <RH, November 17, 1904 par. 6>

Many of our sisters willingly bear the unnecessary burden of conformity to worldly dress. Attempting to follow the fashions, their burdens are greatly increased, yet they willingly bear the yoke, because they worship the goddess of fashion. <RH, November 17, 1904 par. 7>

It is not only the privilege, but the duty of every one to increase daily in the knowledge of God and the truth. Satan's object is gained if he can invent something that will so attract the mind that God will be forgotten, and he uses fashion with great success to do this. He knows that women who constantly have a feverish desire to follow the fashions, have benumbed their moral sensibilities, and do not realize their real spiritual condition. Worldly minded, they are without God, without hope. They take no time to pray, or to search the Scriptures in order that they may understand the truth, and teach it to their children. <RH, November 17, 1904 par. 8>

When I have seen Christian women leading out in temperance campaigns, presenting to liquor inebriates a pledge to abstain from all intoxicating drinks, I have thought that it would also be well for them to present to every Christian woman a pledge to abstain from all needless display and extravagance in dress. By dressing simply, thus saving time and means, Christian women can do much to help the temperance cause. The means thus saved will clothe the destitute, feed the hungry, and will help to close the door against liquor drinking. Those who are simple in dress have time to visit the afflicted, and to pray with and for them. On all Christians rests a solemn duty to economize, that they may be better able to help those in need. <RH, November 17, 1904 par. 9>

We do not discourage neatness in dress. Correct taste is not to be despised nor condemned. Our faith, if carried out, will lead us to be so plain in dress, and zealous of good works, that we shall be marked as peculiar. But when we lose taste for order and neatness in dress, we virtually leave the truth; for the truth never degrades, but elevates. When believers are neglectful of their dress, and are coarse and rough in their manners, their influence hurts the truth. "We are," said the inspired apostle, "made a spectacle unto the world, and to angels, and to men." All heaven is marking the daily influence that the professed followers of Christ exert upon the world. My sisters, your dress is telling either in favor of Christ and the sacred truth or in favor of the world. Which is it? Remember that we must all answer to God for the influence we exert. <RH, November 17, 1904 par. 10>

Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of a simple, appropriate attire. The young women who break away from the slavery of fashion will be ornaments to society. The one who is simple and unpretending in her dress and in her manners shows that she understands that a true woman is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in comeliness can be compared with the flowers of the field. <RH, November 17, 1904 par. 11>

November 24, 1904 *A Preparation for the Coming of the Lord*

Mrs. E. G. White
(Reading for Sabbath, December 10)

Sin is a hateful thing. It marred the moral beauty of a large number of the angels. It entered our world, and well-nigh obliterated the moral image of God in man. But in his great love God provided a way whereby man might regain the position from which he fell in yielding to the tempter. Christ came to stand at the head of humanity, to work out in our behalf a perfect character. Those who receive him are born again. "As many as received him, to them gave he power to become the sons of God." <RH, November 24, 1904 par. 1>

Christ saw humanity, through the working of the mighty growth of sin, demoniacally possessed by the prince of the power of the air, and putting forth gigantic strength in exploits of evil. But he saw also that a mightier power was to meet and conquer Satan. "Now is the judgment of this world," he said; "Now shall the prince of this world be cast out." He saw that if human beings believed in him, they would be given power against the host of fallen angels, whose name is legion. Christ strengthened his own soul by the thought that by the wonderful sacrifice which he was about to make, the prince of this world was to be cast out, and men and women placed where, through the grace of God, they would regain what they had lost. <RH, November 24, 1904 par. 2>

What does the Lord require of his blood-bought heritage?--The sanctification of the whole being,--purity like the purity of Christ, perfect conformity to the will of God. My brethren and sisters, God requires this of us. Into the holy city there can enter nothing that defileth, or maketh a lie. God's word to us is, "I am the Almighty God; walk before me, and be thou perfect." "Ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "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." He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." <RH, November 24, 1904 par. 3>

We can, *we can*, reveal the likeness of our divine Lord. We can know the science of spiritual life. We can honor our Maker. But do we do it? O, what an illustrious example we have in the life that Christ lived on this earth! He has shown us what we can accomplish through co-operation with divinity. We are to seek for the union of which he speaks when he says, "Abide in me, and I in you." This union is deeper, stronger, truer, than any other union, and is productive of all good. Those who are thus united to the Saviour are controlled by his will, and are moved by his love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep sympathy for every one in weakness, sorrow, or distress. <RH, November 24, 1904 par. 4>

Higher than the highest human thought can reach is God's ideal for his children. He wants our minds to be clear, our tempers sweet, our love abounding. Then the peace that passeth knowledge will flow from us to bless all with whom we come in contact. The atmosphere surrounding our souls will be refreshing. <RH, November 24, 1904 par. 5>

But how few there are who are making determined efforts to reach this ideal. Satan is trying to keep the people of God dwarfed, feeble, un-Christlike. And too often he is successful. In our churches there are many who have not the spirit of the Master, many who act as if they were in the world merely to please themselves. They forget that the enemy is assailing all who profess to be children of God, trying to overcome them, so that they will disappoint and dishonor the Saviour. They forget that the purity and unselfishness that characterized the life of Christ must characterize their lives, else in the day of God they will be found wanting, and will hear from his lips the irrevocable sentence, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." <RH, November 24, 1904 par. 6>

I have been especially instructed in regard to the danger of drawing apart, and of evil speaking and contention. We need to bow before God in repentance because of our lack of love for one another, and for him who died for us. The gold of love and faith is not abundant among us. Many are holding on to the truth with but the tips of their fingers. The precious time that should be spent in speaking of the Saviour's power to save, is being spent by many in carrying evil reports. Unless they make a decided change, they will be found wanting. Unless they have an entire transformation of character, they will never enter heaven. A deep, thorough work needs to be done in the hearts of those who profess to be children of God. Until they reveal the faith that works by love and purifies the soul, very little genuine work for God will be done in the world. <RH, November 24, 1904 par. 7>

Let our people take up their appointed work,--the work of soul-saving. Let them not think that upon them has been laid the burden of watching and criticizing the work of others. Those who put their whole souls into the work that God gives them will have no time to criticize the efforts of their fellow workers, no time to weaken the hands of those who are straining every nerve and muscle to advance the work. <RH, November 24, 1904 par. 8>

Let not any man or woman feel that he or she has been appointed to carry evil reports from church to church, and from conference to conference. I have been grieved beyond measure to see how easy it is for persons to spend precious time in this cruel work. The proclamation of the first, second, and third angels' messages is now to be our burden. Those who spend their time in thinking and speaking evil are bringing to the foundation, material represented by hay, wood, and stubble, which will be consumed by the fires of the last days. They will one day see that their time has been spent in weakening churches, institutions, and conferences. <RH, November 24, 1904 par. 9>

God hates all such work. He will call to account all who engage in it. Let those who fear God and believe his word put a guard on their lips. Let them be determined not to speak words that will injure the cause of God, or give a wrong representation of the work being done in any of his institutions. Let them be careful not to speak words that will be a temptation to some one else to withhold the confidence and the words of courage that ought to be given to those who are severely tried, and who, perhaps, work early and late to fulfil the many calls of duty, until it seems as if mind and body would give way under the strain. <RH, November 24, 1904 par. 10>

Words of suspicion and distrust, like the thistle-down carried by the wind, are scattered far and wide, and can never be recalled. Un-Christlike speech lies at the foundation of nine tenths of all the difficulties that exist in the church. Satan's agents are industriously trying to get professed Christians to speak unadvisedly. When they succeed, Satan exults, because God's followers have hurt their influence. We have no time, in these solemn moments, to contend with one another. Those who give way to evil-thinking and evil-speaking do not realize how much time they cause others to

lose. God's servants have been called upon to settle difficulties between brother and brother, and time has been spent in this way that belonged to souls ready to perish,--time that ought to have been devoted to the fulfilling of the gospel commission. <RH, November 24, 1904 par. 11>

My brother, my sister, be afraid to find fault, afraid to talk against your fellow workers. You have enlisted to fight against Satan's forces, and you have no time to fight against your fellow soldiers. The truly converted man has no inclination to think or talk of the faults of others. His lips are sanctified, and as God's witness he testifies that the grace of Christ has transformed his heart. He realizes that he can not afford to talk discouragement or unbelief. He can not afford to be harsh or faultfinding. He has not received orders to punish the erring and sinful by heaping abuse upon them. <RH, November 24, 1904 par. 12>

Speak words of kindness, words of uplifting; for this is the fruit borne upon the Christian tree. Overcome all harshness. Eternity alone will reveal the harm that harsh words do to those who utter them, and to those who hear. Hold firmly to the One who has all power in heaven and earth, and although you often fail to reveal patience and calmness under provocation, by no means give up the struggle. Resolve again, this time more firmly, that you will be an example of Christian patience. Remember that those only will enter heaven who have overcome the temptation to think and speak evil. <RH, November 24, 1904 par. 13>

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Christ will be to his people all that these words express if they will heed the invitation to come to him. He will be to them life and power, strength and efficiency, wisdom and holiness. God calls upon us to live the Christ-life, to reveal this life to the world. When we do this, prejudice will vanish, and difficulties will adjust themselves. We shall gather about the great Missionary, our hearts filled with gratitude and love. <RH, November 24, 1904 par. 14>

My brethren and sisters, instead of spending your time looking for and talking of the shortcomings of others, give yourselves to the work that Christ did when in this world. How untiringly he labored! In the temple and the synagogues, in the streets of the cities, in the market-place and the workshop, by the seaside and among the hills, he preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. The work that he began we are to carry forward. <RH, November 24, 1904 par. 15>

Brethren and sisters, how much work have you done for God during the past year? Do you think that it is those men only who have been ordained as gospel ministers that are to work for the uplifting of humanity?--No, no! Every one who names the name of Christ is expected by God to engage in this work. The hands of ordination may not have been laid upon you, but you are none the less God's messengers. If you have tasted that the Lord is gracious, if you know his saving power, you can no more keep from telling this to some one else than you can keep the wind from blowing. You will have a word in season for him that is weary. You will guide the feet of the straying back to the fold. Your efforts to help others will be untiring, because God's Spirit is working in you. <RH, November 24, 1904 par. 16>

Have you told those with whom you have come in contact what banner you are serving under? Have they been able to see, by the Christlikeness of your words and acts, that you are a true follower of Jesus. O that our hearts may be deeply impressed with the importance of living holy lives, that the world may take knowledge of us that we have been with Jesus, and have learned of him. Christian worth does not depend upon brilliant talents, lofty birth, wonderful powers, but on a clean heart,--a heart which, purified and refined, reflects the image of divinity. It is the presence of him who gave his life for us that makes the soul beautiful. It is not eloquent speakers that are needed so much as humble, earnest workers,--men and women who have a childlike trust in God. It is the men of prayer that are men of power. They will be enabled to lead sinners to the marriage supper of the Lamb. <RH, November 24, 1904 par. 17>

My brethren and sisters, do not allow trifling things to absorb your time and attention. Keep your mind on the glorious themes of the Word of God. A study of these themes will give you a strength that will carry you through the trials and difficulties of the last days, and bring you to where you will walk with Christ in white, because you are worthy. In the Word of God, studied and obeyed, we possess a spiritual guide and instructor by which the worst forms of evil in ourselves may be brought under the discipline of his law. If the teachings of this Word were made the controlling influence in our lives, if mind and heart were brought under its restraining power, the evils that now exist in churches and in families would find no place. Upon converted households the purest blessings would descend, and from these households an influence would go forth that would make God's people a power on the side of truth. <RH, November 24, 1904 par. 18>

But there are many in our churches who know little of the meaning of the truth for this time. They have not searched for the truth with humble, contrite hearts. I appeal to the members of our churches not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O, how many who have not cared for the salvation of their souls will soon make the bitter lamentation, "The harvest is past, the summer is ended, and we are not saved!" <RH, November 24, 1904 par. 19>

O, that we would remember that it is court week with us, and that our cases are pending! Now is the time to watch

and pray, to put away all self-indulgence, all pride, all selfishness. The precious moments that are now by many worse than wasted should be spent in meditation and prayer. Many of those who profess to be keeping the commandments of God are following inclination instead of duty. As they are now, they are unworthy of eternal life. To these careless, indifferent ones, I would say, Your vain thoughts, your unkind words, your selfish acts, are recorded in the book of heaven. The angels that were present at Belshazzar's idolatrous revelry stand beside you as you dishonor your Redeemer. Sadly they turn away, grieved that you should thus crucify him afresh, and put him to open shame. <RH, November 24, 1904 par. 20>

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hand 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. . . . Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." <RH, November 24, 1904 par. 21>

On Christ's coronation day he will not acknowledge as his any who bear spot or wrinkle or any such thing. 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 of whom bears the sign, The Lord Our Righteousness. They will see the head once crowned with thorns crowned with a diadem of glory. <RH, November 24, 1904 par. 22>

In that day the redeemed will shine forth in the glory of the Father and his Son. The angels of heaven, touching their golden harps, will welcome the King, and those who are the trophies of his 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 self-sacrifice has not been in vain. <RH, November 24, 1904 par. 23>

November 24, 1904 *The Day of the Lord Is Near, and Hasteth Greatly*

Mrs. E. G. White
(Reading for Friday, December 16)

An Impressive Scene

Not long ago a very impressive scene passed before me. I saw an immense ball of fire falling among some beautiful mansions, causing their instant destruction. I heard some one say, "We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon." Others said, "You knew? Why then did you not tell us. We did not know." On every side I heard such words spoken. <RH, November 24, 1904 par. 1>

In great distress I awoke. I went to sleep again, and seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that this map pictured God's vineyard, which must be cultivated. As light from heaven shone upon any one, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled. The words were repeated,-- <RH, November 24, 1904 par. 2>

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and trodden under foot of men. Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. <RH, November 24, 1904 par. 3>

I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's Word was obeyed, and, as a result, there were memorials for him in every city and village. His truth was proclaimed throughout the world. <RH, November 24, 1904 par. 4>

Then this map was removed, and another put in its place. On it, light was shining forth from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our Instructor said, "This darkness is the result of men's following their own course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel." <RH, November 24, 1904 par. 5>

If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain

sound, the world might, ere this, have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us. <RH, November 24, 1904 par. 6>

No Time to Lose

Soon grievous troubles will arise among the nations.--trouble that will not cease until Jesus comes. As never before, we need to press together, serving 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, November 24, 1904 par. 7>

The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfilment. <RH, November 24, 1904 par. 8>

From all the countries of the world the Macedonian cry is sounding, "Come over and help us." God has opened fields before us, and if human agencies would but co-operate with divine agencies, many souls would be won to the truth. But the Lord's professed people have been sleeping over their allotted work, and in many places it remains comparatively untouched. God has sent message after message to arouse our people to do something, and to do it now. But to the call, "Whom shall I send?" there have been few to respond, "Here am I; send me." <RH, November 24, 1904 par. 9>

When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord. <RH, November 24, 1904 par. 10>

Heavenly angels have long been waiting for human agents--the members of the church--to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power. <RH, November 24, 1904 par. 11>

At the same time there will be a power working from beneath. While God's agents of mercy work through consecrated human beings, Satan sets his agencies in operation, laying under tribute all who will submit to his control. There will be lords many and gods many. The cry will be heard, "Lo, here is Christ," and, "Lo, there is Christ." The deep plotting of Satan will reveal itself everywhere, for the purpose of diverting the attention of men and women from present duty. There will be signs and wonders. But the eye of faith will discern in all these manifestations, harbingers of the grand and awful future, and of the triumphs that will surely come to the people of God. <RH, November 24, 1904 par. 12>

Work, O work! keeping eternity in view. Bear in mind that every power must be sanctified. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." <RH, November 24, 1904 par. 13>

Those who realize, even in a limited degree, what redemption means to them and to their fellow men will walk by faith, and will comprehend in some measure the vast needs of humanity. Their hearts are moved to compassion as they see the widespread destitution in our world,--the destitution of the multitudes who are suffering for food and clothing, and the moral destitution of thousands who are under the shadow of a terrible doom, in comparison to which physical suffering fades into nothingness. <RH, November 24, 1904 par. 14>

Make Christ the Refuge

Let church-members bear in mind that the fact that their names are registered on the church books will not save them. They must show themselves approved of God, workmen that need not to be ashamed. Day by day they are to build their characters in accordance with Christ's directions. They are to abide in him, constantly exercising faith in him. Thus they will grow up to the full stature of men and women in Christ,--wholesome, cheerful, grateful Christians, led by God, step by step, into clearer and still clearer light. <RH, November 24, 1904 par. 15>

Those who do not gain this experience will be among the ones whose voices will one day be raised in the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved. Why did I not flee to the stronghold for refuge? Why have I trifled with my soul's salvation, and done despite to the Spirit of grace?" <RH, November 24, 1904 par. 16>

Among those to whom fearful disappointment will come at the day of final reckoning will be those who have been outwardly religious, who have apparently lived Christian lives, but who have woven self into all that they do. They have prided themselves on their morality, their influence, their ability to stand in a higher position than others, their knowledge of the truth. They think that these will win for them the commendation of Christ. "Lord," they say, "we have

eaten and drunk in thy presence, and thou hast taught in our streets." "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" <RH, November 24, 1904 par. 17>

But the Saviour says, "I never knew you: depart from me." "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, November 24, 1904 par. 18>

There is no discussion; the time for that is past. The irrevocable sentence has been pronounced. They are shut out from heaven by their own unfitness for its companionship. <RH, November 24, 1904 par. 19>

Those who have bowed to the idols of the world will gain no comfort from them in that great day when every one will be rewarded or punished according to his works. But Omnipotence will deal justly. Those who have made Christ their refuge will find that he lives, and that he is conqueror. He will be their defense. <RH, November 24, 1904 par. 20>

Encouraging Words--the End Near

"The great day of the Lord is near; it is near, and hasteth greatly." Every hour, every minute, is precious. We have no time to spend in faultfinding and contention. All around us there are souls perishing in sin. Every day there is something to do for the Master. Every day we are to point souls to the Lamb of God, which taketh away the sin of the world. <RH, November 24, 1904 par. 21>

Be always ready; "in such an hour as ye think not the Son of man cometh." Go to your rest at night with every sin confessed. Thus we did in 1844, when we expected to meet our Lord. And now this great event is nearer than when we first believed. Be always ready, in the evening, in the morning, and at noon, that when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet him!" you may, even though awakened out of sleep, go forth to meet him with your lamps trimmed and burning. <RH, November 24, 1904 par. 22>

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry." Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future that awaits the overcomer. Heed the encouragement in the words, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." <RH, November 24, 1904 par. 23>

Let us be found "rejoicing in hope, patient in tribulation, continuing instant in prayer." The Lord has made every provision that we shall have strong hope. If we are true to our covenant with God, the blessing is certain,--as certain as God's promise can make it. And so great is the blessing that it will be a full and sufficient reward for all the self-denial and self-sacrifice that for Christ's sake we have shown here below. <RH, November 24, 1904 par. 24>

December 1, 1904 *The Training of Workers*

Mrs. E. G. White

The true worker in the cause of God will banish from the mind, as impious, every thought of inherent merit. Even the heavenly angels take to themselves no praise. Throughout the heavenly courts, in one grand chorus, resounds their acknowledgment to the Creator: "All things come of thee, and of thine own have we given thee." Those who live on this earth should unite with the heavenly host in ascribing all praise and glory to the Creator. No man has the least cause for boasting or self-exaltation, even when he does his very best. Man often fails of doing his duty, leaving undone a vast amount that a close connection with God would have enabled him to do. <RH, December 1, 1904 par. 1>

Constantly God is laboring to make up man's deficiencies. Even repentance is brought about through the application of grace. The natural heart feels no need of repentance. The tears that fall from the eyes of man because of sorrow for his sinfulness and because of sympathy for other sinners, start unbidden. They are as dew from eyes that belong to God. Man's sighs are but indications of the deep feeling in a heart that is God's. The good resolutions we make are but the expression of desires that are his. The reformed life is but the better employment of a life that has been ransomed by the sacrifice of his Son Jesus. No credit should we take to ourselves for anything that we may do. "All things come of thee," we shall eventually be led to acknowledge to our Creator, "and of thine own have we given thee." <RH, December 1, 1904 par. 2>

Faith, too, is the gift of God. Faith is the assent of man's understanding to God's words, that binds the heart to God's service. And whose is man's understanding, if it be not God's? Whose the heart, if it be not God's? To have faith, is to

render to God the intellect, the energy, that we have received from him; therefore those who exercise faith do not themselves deserve any credit. Those who believe so firmly in a Heavenly Father that they can trust him with unlimited confidence; those who by faith can reach beyond the grave to the eternal realities beyond, must pour forth to their Maker the confession, "All things come of thee, and of thine own have we given thee." <RH, December 1, 1904 par. 3>

No man has a right to call himself his own. And no man possesses any good thing that he can call his own. Every man, every thing, is the property of the Lord. All that man receives from the bounty of heaven is still the Lord's. Whatever knowledge he has that in any way helps him to be an intelligent workman in God's cause, is from the Lord, and should be imparted by him to his fellow men, in order that they, too, may become valuable workmen. He to whom God has entrusted unusual gifts should return to the Lord's storehouse that which he has received, by freely giving to others the benefit of his blessings. Thus God will be honored and glorified. <RH, December 1, 1904 par. 4>

In all the departments of the Lord's work, every laborer is to help his fellow laborers. The workers who have had many advantages are to take no credit to themselves, nor are they to think that they deserve praise for using in the service of Christ the talents that he has entrusted to them. They should realize that the non-employment of their capabilities would place upon them a burden of guilt, making them deserving of God's just displeasure and severest judgments. <RH, December 1, 1904 par. 5>

Heavenly bestowed capabilities should not be made to serve selfish ends. Every energy, every endowment, is a talent that should contribute to God's glory by being used in his service. His gifts are to be put out to the exchangers, that he may receive his own, with usury. The talents that fit a man for service are entrusted to him not only that he may be an acceptable worker himself, but that he may also be enabled to teach others who in some respects are deficient. <RH, December 1, 1904 par. 6>

If in their ministry those whom we teach develop an energy and an intelligence even superior to that which we possess, we should be led to rejoice over the privilege of having a part in the work of training them. But there is danger that some in positions of responsibility as teachers and leaders, will act as if talent and ability have been given to them only, and that they must do all the work in order to make sure that it is done aright. They are liable to find fault with everything not originated by themselves. A great amount of talent is lost to the cause of God because many laborers, desiring to be first, are willing to lead, but never to follow. Although they closely scrutinize and criticize all that any one else does, they are in danger of regarding that which goes forth from their hands as perfect. <RH, December 1, 1904 par. 7>

To those upon whom God has bestowed many talents, I am instructed to say: Help the inexperienced; discourage them not. Take them into your confidence; give them fatherly counsel, teaching them as you would teach students in a school. Watch not for their mistakes, but recognize their undeveloped talents, and train them to make a right use of these powers. Instruct them with all patience, encouraging them to go forward and to do an important work. Instead of keeping them engaged in doing things of minor importance, give them an opportunity to obtain an experience by which they may develop into trustworthy workers. Much will thus be gained to the cause of God. <RH, December 1, 1904 par. 8>

Those placed in positions of responsibility should patiently seek to make others familiar with all parts of the work. This will reveal that they do not desire to be first, but that they are glad to have others become acquainted with details, and to become as efficient as they are. Those who faithfully fulfil their duty in this respect, will, in time, have standing by their side a large number of intelligent workers whom they have trained. Should they shape matters in accordance with narrow, selfish conceptions, they would stand almost alone. <RH, December 1, 1904 par. 9>

Some workers are incapable of filling positions that others can fill. Many who might have been able to fill positions of trust, have not disciplined themselves, nor have they done that which they could have done from day to day to meet the increasing demands of the present time. Others are able to bear responsibilities, and would do so, if they were encouraged, and if there were some one who, with patience, kindness, and forbearance, would teach them how to work. Ministers should show a real earnestness in helping such persons succeed, and should put forth persevering effort to develop talent. The inexperienced are in need of wise generals who by prayer and personal effort will encourage and help them to become perfect in Christ Jesus, wanting in nothing. This is the work which every gospel minister should endeavor to do, but which some are liable to fail of doing. <RH, December 1, 1904 par. 10>

Men of varied talents and superior ability will unite with us in the work of giving the last message of mercy to a perishing world. My brethren, learn to see and to recognize ability and talent in others besides yourselves. Be examples to the flock. Give to others the benefit of all the knowledge that the Lord has given to you. He has entrusted you with this knowledge, that you may impart it. With the same liberality and freedom that the Master teaches you, teach others, binding them to your heart by love and tenderness. <RH, December 1, 1904 par. 11>

Let no one seek to exalt himself by talking of his deeds, extolling his abilities, displaying his knowledge, and cultivating self-conceit. Let no one strive to tear down the work of others who do not labor according to his standard. The heavenly Teacher extends to us the invitation: "Come unto me, all ye that labor and are heavy laden, and I will

give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Christ was never self-confident or conceited. He declared. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, there also doeth the Son likewise." <RH, December 1, 1904 par. 12>

A great work is to be done in America and in other lands. As yet, many fields are still unentered. The most important duty before those who have been sent out into the fields at home and abroad as missionaries, it to combine the forces and strength of all whom they can possibly enlist as helpers. Thus they can make mighty strokes for their Master. God will do a great work in every part of the field, if with willing hearts his servants put self out of sight, and labor for his glory. <RH, December 1, 1904 par. 13>

December 8, 1904 *The Privilege of Prayer*

*[Reprinted From "Steps to Christ."]

Mrs. E. G. White

Through nature and revelation, through his providence, and by the influence of his Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to him. In order to have spiritual life and energy, we must have actual intercourse with our Heavenly Father. Our minds may be drawn out toward him; we may meditate upon his works, his mercies, his blessings; but this is not, in the fullest sense, communing with him. In order to commune with God, we must have something to say to him concerning our actual life. <RH, December 8, 1904 par. 1>

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive him. Prayer does not bring God down to us, but brings us up to him. <RH, December 8, 1904 par. 2>

When Jesus was upon the earth, he taught his disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon him. And the assurance he gave them that their petitions should be heard, is assurance also to us. <RH, December 8, 1904 par. 3>

Jesus himself, while he dwelt among men, was often in prayer. Our Saviour identified himself with our needs and weaknesses, in that he became a suppliant, a petitioner, seeking from his Father fresh supplies of strength, that he might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities, "in all points tempted like as we are;" but as the sinless One his nature recoiled from evil; he endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with his Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer! <RH, December 8, 1904 par. 4>

Our Heavenly Father waits to bestow upon us the fulness of his blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of his children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? The angels love to bow before God; they love to be near him. They regard communion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of his Spirit, the companionship of his presence. <RH, December 8, 1904 par. 5>

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching, we are in danger of growing careless, and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy-seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation. <RH, December 8, 1904 par. 6>

If we take counsel with our doubts and fears, or try to solve everything that we can not see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to him whose knowledge is infinite, who sees everything in creation, and who governs everything by his will and word, he can and will attend to our cry, and will let light shine

into our hearts. Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love; but this is even so. We may not feel his visible touch, but his hand is upon us in love and pitying tenderness. <RH, December 8, 1904 par. 7>

When we come to ask mercy and blessing from God, we should have a spirit of love and forgiveness in our own hearts. How can we pray, "Forgive us our debts, *as* we forgive our debtors," and yet indulge an unforgiving spirit? If we expect our own prayers to be heard, we must forgive others in the same manner, and to the same extent, as we hope to be forgiven. <RH, December 8, 1904 par. 8>

There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God will be seen in the prayer-meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven. <RH, December 8, 1904 par. 9>

Keep your wants, your joys, your sorrows, your cares, and your fears before God. You can not burden him; you can not weary him. He who numbers the hairs of your head is not indifferent to the wants of his children. "The Lord is very pitiful, and of tender mercy." His heart of love is touched by our sorrows, and even by our utterance of them. Take to him everything that perplexes the mind. Nothing is too great for him to bear; for he holds up worlds, he rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for him to notice. There is no chapter in our experience too dark for him to read; no perplexity is too difficult for him to unravel. No calamity can befall the least of his children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our Heavenly Father is unobservant, or in which he takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share his watch-care, not another soul for whom he gave his beloved Son. <RH, December 8, 1904 par. 10>

December 15, 1904 A Call to Repentance

Mrs. E. G. White

We are living in the time of the end. Thrones and churches have united to oppose God's purposes. The association of man with man, which God designed should be a means of strengthening goodness and happiness, is used as a means of strengthening evil and of developing tendencies to rebellion. Men have assumed despotic power, and human laws have been put in the place of the law of God. <RH, December 15, 1904 par. 1>

It is the reign of Antichrist. God's law is set aside. The Scriptures are exchanged for the traditions of men. Satan has become the ruler of the world; and in his hands temptation has become a science. He rules over a vast, well-organized empire. Sin has stimulated his followers into fearful activity. Men have combined to perpetuate evil. The sale of intoxicating liquor, destructive alike to soul and body, is legalized by Christian governments. <RH, December 15, 1904 par. 2>

Influences are to be set in motion that will proclaim to the world the first, second, and third angels' messages. The world is to be warned, and I beseech those who know the truth to do all in their power to sound the message, "Prepare to meet thy God." <RH, December 15, 1904 par. 3>

"It is time for thee, Lord, to work," David said; "for they have made void thy law." David lived many hundreds of years ago, and he thought then that the time had come for God to interfere to vindicate his honor and repress the swelling unrighteousness. Today men have almost filled the cup of their iniquity. But the Lord does not execute the death penalty on the transgressors of his law until they have heard the warning, and have been given an opportunity to see the result of rebellion against him. How wonderful is his forbearance and patience! He is putting a constraint on his own attributes. Omnipotence is exerted over Omnipotence. <RH, December 15, 1904 par. 4>

"The Lord is slow to anger, and great in power," "plenteous in mercy" and forgiveness; but he "will not at all acquit the wicked." Soon there is to be an awakening of his displeasure, and who then can stay his wrath? <RH, December 15, 1904 par. 5>

There is a work to be done in our cities,--work to be done in every place. God will take men from the plow, from the sheepfold, from the vineyard, and will put them in the place of those who think that they must have the highest wages. Those who grasp for high wages will find in the money they get all the reward they will ever receive. Such ones can not be expected to feel a burden for the salvation of perishing souls. The Lord can not use such ones in his work. Until they banish selfishness from their hearts, their efforts are worthless. <RH, December 15, 1904 par. 6>

God says to his people today, "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." Will they heed the reproof? Will they dare to trifle with so direct and decided a statement, and keep their commended excellencies blasted as with a mildew because they allow Satan to steal in among them. "Thou hast left thy first love," and therefore there is no steadfastness of purpose. Without this love, all knowledge, all capabilities, all outward zeal and service, are worthless. You do not receive from Christ grace to impart to others. And while you do not reveal the love that Christ has commanded you to reveal, your light is not shining forth to the world. <RH, December 15, 1904 par. 7>

Leaving the first love is represented as a spiritual fall. Many have fallen thus. In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description. Unless those who have sinned speedily repent, the deceptions of the last days will overtake them. Some, though they do not realize it, are preparing to be overtaken. God calls for repentance without delay. So long have many trifled with salvation that their spiritual eyesight is dimmed, and they can not discern between light and darkness. Christ is humiliated in his people. The first love is gone, the faith is weak, there is need of a thorough transformation. <RH, December 15, 1904 par. 8>

My brethren and sisters, humble your hearts before the Lord. Seek him earnestly. I have an intense desire to see you walking in the light as Christ is in the light. I pray most earnestly for you. But I can not fail to see that the light which God has given me is not favorable to our ministers or our churches. You have left your first love. Self-righteousness is not the wedding-garment. A failure to follow the clear light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people. <RH, December 15, 1904 par. 9>

Satan is seeking with all his subtlety to corrupt mind and heart. And O how successful he is in leading men and women to depart from the simplicity of the gospel of Christ! Under his influence hereditary and cultivated tendencies to wrong are roused into activity. Ministers and church-members are in danger of allowing self to take the throne. <RH, December 15, 1904 par. 10>

Human wisdom, human ability, is nothingness in God's sight. He who supposes that he is superior to his fellow men in wisdom will sooner or later reveal traits of character that are a dishonor to God. In the church today there are many of this stamp,--men and women in whom the loveliness of Christ is hidden by traits of character that unfit the possessor for membership in the Lord's family in the heavenly courts. <RH, December 15, 1904 par. 11>

There are many who are not Bible Christians. They follow a standard of their own devising. If they would see their defective, distorted characters as they are accurately reflected in the mirror of God's Word, they would be so alarmed that they would fall upon their faces before God in contrition of soul, and tear away the rags of their self-righteousness. <RH, December 15, 1904 par. 12>

My brethren in the ministry, you ought to be reaching higher and still higher in Christian experience,--higher, not by self-assertion, self-assumption, and self-confidence, but by growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Press forward toward the mark of the prize of your high calling in Christ. How much we need to be faithful watchmen over self, to make sure that we have not the spirit that leads us to hurt and destroy in the place of using our God-given talents to awaken the inhabitants of our world to a realization of their lost and undone condition. Let us not be content to be as those who have left their first love. <RH, December 15, 1904 par. 13>

December 22, 1904 Words to Ministers

Mrs. E. G. White

"He hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. . . . Is it a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." <RH, December 22, 1904 par. 1>

This is the word of the Lord to those who are engaged in the ministry of his word. They are in his special service, and they are not to esteem this as a light thing. Proportionate to their position of trust should be their sense of responsibility and devotion. Cheap, common talk, and light, trifling behavior should not be tolerated. Their highest desire should be to offer Christ perfect service. <RH, December 22, 1904 par. 2>

The object of preaching is not alone to convey information, not merely to convince the intellect. The preaching of the word should appeal to the intellect, and should impart knowledge, but it should do more than this. The words of the minister should reach the hearts of the hearers. <RH, December 22, 1904 par. 3>

Neither is it the object of preaching to amuse. Some ministers have adopted a style of preaching that has not the best influence. It has become a habit with them to weave anecdotes into their discourses. The impression thus made upon the hearers is not a savor of life unto life. Ministers should not bring amusing stories into their preaching. The people need pure provender, thoroughly winnowed from the chaff. "Preach the word," was the charge that Paul gave to Timothy, and this is our commission also. <RH, December 22, 1904 par. 4>

The minister who mixes story-telling with his discourses is using strange fire. God is offended, and the cause of truth is dishonored, when his representatives descend to the use of cheap, trifling words. <RH, December 22, 1904 par. 5>

My brethren, you are required by our Saviour to take heed how you witness for him. You need to go deeper and still deeper in the study of the Word. You have all classes of minds to meet, and as you teach the truths of the Sacred Word, you are to manifest earnestness, respect, and reverence. Weed out story-telling from your discourses, and preach the word. You will then have more sheaves to bring to the Master. Remember that in your audience there are those who are constantly harassed by temptation. Some are wrestling with doubt, almost in despair, almost hopeless. Ask God to help you to speak words that will strengthen them for the conflict. <RH, December 22, 1904 par. 6>

Read and study the fourth chapter of Zechariah. The two olive trees empty the golden oil out of themselves through the golden pipes into the golden bowl, from which the lamps of the sanctuary are fed. The golden oil represents the Holy Spirit. With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to the church. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." God's servants can obtain victories only by inward purity, by cleanness of heart, by holiness. <RH, December 22, 1904 par. 7>

It is of the utmost importance that ministers set a right example. If they follow lax, loose principles, their example is quoted by those who are doing wrong, as a vindication of their course. The whole synagogue of Satan is watching for defects in the lives of God's representatives, and the most is made of every defect. <RH, December 22, 1904 par. 8>

Take heed lest by your example you place other souls in peril. It is a terrible thing to lose our own soul, but to pursue a course that will cause the loss of other souls is still more terrible. That our influence should be a savor of death unto death is a terrible thought, and yet it is possible. With what earnestness, then, we should guard our thoughts, our words, our habits, our dispositions. God calls for personal holiness. Only by revealing the character of Christ can we cooperate with him in saving souls. <RH, December 22, 1904 par. 9>

God's ministers can not be too careful that their actions do not contradict their words. A consistent life alone will command respect. If our practise harmonizes with our teaching, our words will have effect; but a piety that is not based upon practise is as salt without savor. It is of no use for us to strive to inculcate principles which we do not conscientiously practise. <RH, December 22, 1904 par. 10>

Do not try to work in your own strength; for then the angels of God stand back, leaving you to carry on the warfare alone. Our preparation to meet opponents or to minister to the people must be obtained from the throne of grace. Here we see and acknowledge our own incompetence, and receive the divine efficiency. The Holy Spirit takes the things of God, and shows them to us, leading us into all truth, and giving us the faith that works by love and purifies the soul. <RH, December 22, 1904 par. 11>

My brethren, in his great mercy and love God has given you great light, and Christ says to you, "Freely ye have received, freely give." Let the light bestowed on you shine forth to those in darkness. Let us rejoice and be glad that Christ has not only given us his Word, but has given us also the spirit of wisdom and revelation in the knowledge of God, and that in his strength we may be more than conquerors. <RH, December 22, 1904 par. 12>

Christ is saying, "Come unto me. To me belong right counsel and sound judgment. I have understanding and strength for you." By faith we must rest in Christ, remembering the words of one who was inspired of God to write, "Thy gentleness hath made me great." Ask God to give you much of the oil of his grace. Carefully consider every word, whether it be written or spoken. <RH, December 22, 1904 par. 13>

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering 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, December 22, 1904 par. 14>

December 29, 1904 Words to Ministers

Mrs. E. G. White

If the one who feels that he is called of God to be a minister will humble himself and learn of Christ, he will become

a true gospel teacher. There should be among our ministers less sermonizing and more tact to educate the people in practical Christianity. The people must be impressed with the fact that Christ is salvation to all who believe. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are grand themes on which the gospel minister may dwell. Christ has said, "He that believeth on me, hath everlasting life." <RH, December 29, 1904 par. 1>

If the minister's lips are touched with a 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 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 will be able to compare spiritual things with spiritual. Power will be given him to break down the strongholds of Satan. Hearts will be melted and subdued by his presentation of the love of God, and many will inquire, "What must I do to be saved?" <RH, December 29, 1904 par. 2>

My brethren, seek God in earnest prayer, that when you stand before the people, you may realize the solemnity of the message that you are about to bear. Talk simply and to the point. Let your discourses be short. Handle only a few points, saving your strength for house-to-house work. Ministers too often give lengthy discourses. The minds of the people are wearied by such discourses, and the truth loses its effect upon them. Let the teacher of the Word first talk with God. Then he can stand before the people with the Holy Spirit working upon his mind. <RH, December 29, 1904 par. 3>

The Lord desires that the truth shall come close to the people, and this can be accomplished only by personal labor. Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." There is a work to be done in this line that has not yet been done. Let God's workers teach the truth in families, drawing close to those for whom they labor. If they thus co-operate with God, he will clothe them with spiritual power. Christ will guide them in their work, entering the houses of the people with them, and giving them words to speak that will sink deep into the hearts of the listeners. The Holy Spirit will open hearts and minds to receive the rays coming from the source of all light. <RH, December 29, 1904 par. 4>

There are families who will never be reached by the truth of God's Word unless his servants enter their homes, and by earnest ministry, sanctified by the indorsement of the Holy Spirit, break down the barriers. As the people see that these workers are messengers of mercy, the ministers of grace, they are ready to listen to the words spoken by them. But the hearts of those who do this work must throb in unison with the heart of Christ. They must be wholly consecrated to the service of God, ready to do his bidding, ready to go wherever his providence sends them, ready to speak the words he gives them. And if they are what God desires them to be, if they are imbued with his Spirit, they co-operate with heavenly agencies, and are indeed "laborers together with God." <RH, December 29, 1904 par. 5>

When such a worker offers prayer to God in the family where he is visiting, the hearts of the members are touched as they would not be by prayer offered in a public assembly. Angels of God enter the family circle with him; and the minds of the hearers are prepared to receive the word of God; for if the messenger is humble and contrite, if he has a living connection with God, the Holy Spirit takes the word, and shows it to those for whom he is laboring. <RH, December 29, 1904 par. 6>

Light, light from the Word of God,--this is what the people need. If the teachers of the word are willing, the Lord will lead them into close relation with the people. He will guide them to the homes of those who need and desire the truth; and as the servants of God engage in the work of seeking for the lost sheep, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit, they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development; for grace is given in answer to the demand. <RH, December 29, 1904 par. 7>

I was shown two Bible workers seated in a family. With the open Bible before them, they presented the Lord Jesus as the sin-pardoning Saviour. Their words were spoken with freshness and power. Earnest prayer was offered to God, and hearts were subdued by the softening influence of the Holy Spirit. As the Word of God was explained, I saw that a soft, radiant light illumined the Scriptures, and I said softly, "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled." <RH, December 29, 1904 par. 8>

These workers were not boastful, but humble and contrite, realizing always that the Holy Spirit is the efficiency of every worker. Under the influence of the Spirit, indifference vanished, and an earnest interest was manifested. The precious light was communicated from neighbor to neighbor. Family altars that had been broken down were again erected, and many souls were won to the truth. <RH, December 29, 1904 par. 9>

Teaching the Scriptures, praying in families,--this is the work of the evangelist, and this work is to be mingled with preaching. If it is omitted, preaching will, to a great extent, be a failure. Come close to the people by personal efforts. Teach them that the love of God must come into the sanctuary of the home life. <RH, December 29, 1904 par. 10>

Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy laden to carry their burdens to Jesus. Work as seeing

Him who is at your right hand, ready to give you his efficiency and omnipotent power in every emergency. The Lord is your counselor, your guide, the captain of your salvation. He goes before your face, conquering and to conquer. <RH, December 29, 1904 par. 11>

January 5, 1905 *Called to Service*

Mrs. E. G. White

Ministry means service, and to this ministry we are all called. It is a dishonor to God for any one to choose a life of self-pleasing. My brethren and sisters, do you realize that every year thousands and thousands of souls are perishing, dying in their sins because the light of truth has not been flashed upon their pathway? Do you realize that the end is near, that already the judgments of God are doing their work in this world? The lack of interest manifested in the work of God by our churches alarms me. I ask all who have means to remember that God has entrusted this means to them to be used in advancing the work which Christ came to our world to do. In the sight of God, we are not owners of what we possess, but only trustees. "Not thine, but mine," God says. He will call all to give an account of their stewardship. Our accountability to heaven should cause us to fear and tremble. The decisions of the last day turn upon practical benevolence. Christ acknowledges every act of beneficence as done to himself. <RH, January 5, 1905 par. 1>

There is a great work to be done in our world. Men and women are to be converted, not by the gift of tongues nor by the working of miracles, but by the preaching of Christ crucified. Why delay the effort to make the world better? Why wait for some wonderful thing to be done, some costly apparatus to be provided? However humble your sphere, however lowly your work, if you labor in harmony with the teachings of the Saviour, he will reveal himself through you, and your influence will draw souls to him. He will honor the meek and lowly ones, who seek earnestly to do service for him. Into all that we do, whether our work be in the shop, on the farm, or in the office, we are to bring the endeavor to save souls. <RH, January 5, 1905 par. 2>

We are to sow beside all waters, keeping our souls in the love of God, working while it is day, using the means entrusted to us in the Master's service. Whatever our hands find to do, we are to do it with cheerfulness; whatever sacrifice we are called upon to make, we are to make it cheerfully. As we sow beside all waters, we shall realize the truth of the words, "He which soweth bountifully shall reap also bountifully." <RH, January 5, 1905 par. 3>

We owe everything to grace, sovereign grace. Grace ordained our redemption, our regeneration, and our adoption to heirship with Jesus Christ. Let this grace be revealed to others. <RH, January 5, 1905 par. 4>

The Saviour takes those whom he finds will be molded, and uses them for his own name's glory. He uses material that others would pass by, and works in all who will give themselves to him. He delights to take apparently hopeless material, those whom Satan has debased, and through whom he has worked, and make them the subjects of his grace. He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient. He makes his children his agents in the accomplishment of this work, and in its success, even in this life, they find a precious reward. <RH, January 5, 1905 par. 5>

But what is this compared with the joy that will be theirs in the great day of final revealing? "Now we see through a glass, darkly; but then face to face;" now we know in part, but then we shall know even as also we are known. <RH, January 5, 1905 par. 6>

It is the reward of Christ's workers to enter into his joy. That joy, to which Christ himself looks forward with eager desire, is presented in his request to his Father, "I will that they also, whom thou hast given me, be with me where I am." <RH, January 5, 1905 par. 7>

The angels were waiting to welcome Jesus, as he ascended after his resurrection. The heavenly host longed to greet again their loved Commander, returned to them from the prison-house of death. Eagerly they pressed about him as he entered the gates of heaven. But he waved them back. His heart was with the lonely, sorrowing band of disciples whom he had left upon Olivet. It is still with his struggling children on earth, who have the battle with the destroyer yet to wage. "Father," he says, "I will that they also, whom thou hast given me, be with me where I am." <RH, January 5, 1905 par. 8>

Christ's redeemed ones are his jewels, his precious and peculiar treasure. "They shall be as the stones of a crown,"-- "the riches of the glory of his inheritance in the saints." In them "he shall see of the travail of his soul, and shall be satisfied." <RH, January 5, 1905 par. 9>

And will not his workers rejoice when they, too, behold the fruit of their labors? The apostle Paul writes to the Thessalonian converts, saying, "What is our hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." And he exhorts the Philippian brethren to "be blameless

and harmless," to "shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." <RH, January 5, 1905 par. 10>

Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God every one who has given himself as an instrument for the Holy Spirit's working will be permitted to behold what his life has wrought. <RH, January 5, 1905 par. 11>

Wonderful will be the revealing as the lines of holy influence, with their precious results, are brought to view. What will be the gratitude of souls that will meet us in the heavenly courts, as they understand the sympathetic, loving interest which has been taken in their salvation! All praise, honor, and glory will be given to God and to the Lamb for our redemption; but it will not detract from the glory of God to express gratitude to the instrumentality he has employed in the salvation of souls ready to perish. <RH, January 5, 1905 par. 12>

The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. What blessed converse they have with these souls! "I was a sinner," it will be said, "without God and without hope in the world, and you came to me, and drew my attention to the precious Saviour as my only hope. And I believed in him. I repented of my sins, and was made to sit together with his saints in heavenly places in Christ Jesus," Others will say, "I was a heathen in heathen lands. You left your friends and comfortable home, and came to teach me how to find Jesus, and believe in him as the only true God. I demolished my idols, and worshiped God, and now I see him face to face. I am saved, eternally saved, ever to behold him whom I love. I then saw him only with the eye of faith, but now I see him as he is. I can now express my gratitude for his redeeming mercy to him who loved me, and washed me from my sin in his own blood." <RH, January 5, 1905 par. 13>

Others will express their gratitude to those who fed the hungry and clothed the naked. "When despair bound my soul in unbelief, the Lord sent you to me," they say, "to speak words of hope and comfort. You brought me food for my physical necessities, and you opened to me the word of God, awakening me to my spiritual needs. You treated me as a brother. You sympathized with me in my sorrows, and restored my bruised and wounded soul, so that I could grasp the hand of Christ that was reached out to save me. In my ignorance you taught me patiently that I had a Father in heaven who cared for me. You read to me the precious promises of God's Word. You inspired in me the faith that he would save me. My heart was softened, subdued, broken, as I contemplated the sacrifice which Christ had made for me. I became hungry for the bread of life, and the truth was precious to my soul. I am here, saved, eternally saved, ever to live in his presence, and to praise him who gave his life for me." <RH, January 5, 1905 par. 14>

What rejoicing there will be as these redeemed ones meet and greet those who have had a burden in their behalf! And those who have lived, not to please themselves, but to be a blessing to the unfortunate who have so few blessings,--how their hearts will thrill with satisfaction! They will realize the promise, "Thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just." <RH, January 5, 1905 par. 15>

January 12, 1905 *The Condition of Gaining Eternal Life*

Mrs. E. G. White

All the instruction that any one needs in order to gain eternal life is found in the Word of God. This Word is a revelation of the divine will, given to us that by a daily study of it, our characters, showing daily improvement, may become transformed to the likeness of the character of the great Medical Missionary. <RH, January 12, 1905 par. 1>

The Word of God is definite and specific, pointing out plainly the path to heaven. Those who heed the teachings of this Word will not turn their feet into false paths. Not only is the right way pointed out, but man is commanded to walk in that way, lest by setting a wrong example, he shall lead others in the path that ends in ruin. <RH, January 12, 1905 par. 2>

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" <RH, January 12, 1905 par. 3>

The young man who asked this question was a ruler. He had great possessions, and occupied a position of responsibility. Not long before he asked Christ this question, the mothers had brought their children to the Saviour to receive his blessing. The disciples would have kept these mothers away from their Master, but Jesus rebuked them, saying, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." <RH, January 12, 1905 par. 4>

The ruler saw the love that Christ revealed for these children; he saw how tenderly he received them; and his heart kindled with love for the Saviour. He felt a desire to be his disciple. He was so deeply moved that as Christ was going on his way, he ran after him, and kneeling at his feet, asked with sincerity and earnestness the question so important to his soul and to the soul of every human being: "Good Master, what shall I do that I may inherit eternal life?" <RH,

January 12, 1905 par. 5>

"Why callest thou me good?" Christ said; "there is none good but one, that is, God." Jesus desired to test the ruler's sincerity, and to draw from him the way in which he regarded him as good. Did he realize that the One to whom he was speaking was the Son of God? What was the true sentiment of his heart? <RH, January 12, 1905 par. 6>

"If thou wilt enter into life," Christ continued, "keep the commandments. He saith unto him, Which?" In response Jesus quoted several of the commandments: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself." <RH, January 12, 1905 par. 7>

The ruler's answer to this was positive: "All these things have I kept from my youth up. What lack I yet?" <RH, January 12, 1905 par. 8>

"One thing thou lackest," Jesus said. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven;" "and come, take up the cross, and follow me." Christ read the ruler's heart. He laid his hand upon his idol,--his earthly possessions,--which he must renounce before he could be found wanting in nothing. The possessions that he called his own were the Lord's, entrusted to him to be used for the very purpose that Christ has pointed out,-- for the help of the poor and needy, for the relief of suffering humanity, to clothe the naked and feed the hungry. <RH, January 12, 1905 par. 9>

Had the ruler been willing to obey Christ, great would have been the good that he might have done in following the Saviour's example. But he was not willing. The cost of eternal life seemed too great, and he went away sorrowful; for he had great possessions. The Saviour was not so much to him as his own name among men, or his possessions. To give up his earthly treasure, which was seen, for the heavenly treasure, which was unseen, was too great a risk. He refused the offer of eternal life, and ever after the world was to receive his worship. <RH, January 12, 1905 par. 10>

Christ came to this world to give men and women an example of how to do true missionary work. He came to bring to human beings physical and spiritual healing. Laying aside his royal robe and kingly crown, he stepped down from his high command in the heavenly courts, and, clothing his divinity with humanity, came to this world to help human beings to rid themselves of selfish practises, and to give themselves to the service of God in helping others. <RH, January 12, 1905 par. 11>

The healing of diseased souls and diseased bodies,--this was Christ's work in our world, and it is our work also. His words to the rich young ruler, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven," are spoken to all who possess this world's goods. If they will follow Christ's example, using their entrusted possessions to relieve the physical and spiritual necessities of those less fortunate than themselves, they will secure the enduring riches of eternal life. <RH, January 12, 1905 par. 12>

To those who, like the young ruler, are in high positions of truth, and have great possessions, it may seem too great a sacrifice to give up all in order to follow Christ. But this is the rule of conduct for all who would become his disciples. Nothing short of it can be accepted. Self-surrender is the keynote of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because God sees that there is no other way to save man than to cut away from his life that which, if entertained, would demoralize the whole being. <RH, January 12, 1905 par. 13>

The work of evangelizing the world has been greatly hindered by personal selfishness. Some, even among professed Christians, are shortsighted, unable to see that the work of the gospel is to be supported by the goods that Christ has entrusted to them. Are we obeying the Saviour's instructions? Are we following his example? If we are truly converted, we shall regard ourselves as God's almoners, and will dispense for the advancement of his work the means that he has placed in our hands. Money is needed in order that the work waiting to be done all over our world may be carried forward. If Christ's words were obeyed, there would be thousands where there are hundreds willing to carry out his directions to the ruler. The Lord has entrusted to men and women an abundance of means for the carrying forward of his plan of mercy and benevolence. He bids his stewards of means to invest their money in the work of feeding the hungry, clothing the naked, and preaching the gospel to the poor. Perfection of character can not possibly be attained without self-sacrifice. <RH, January 12, 1905 par. 14>

When Christ's followers give back to the Lord his own, they are accumulating treasure which will be theirs when they hear the words, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." "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." The joy of seeing souls redeemed, souls eternally saved, is the reward of all who follow in the steps of him who said, "Follow me." <RH, January 12, 1905 par. 15>

There are many in our world who are longing to hear the words of life. But how can they hear without a preacher? And how can those sent to teach them live without support? God would have the lives of his followers carefully sustained. They are his property, and he is dishonored when they are compelled to labor in a way that injures their health. He is dishonored, also, when, for lack of means, workers can not be sent to destitute fields. <RH, January 12, 1905 par. 16>

We are at this time making special efforts to set in operation certain lines of work in different places. These lines of work must have support. My brethren and sisters, read carefully the following scripture, and ask God to help you to do justice to the needs of his work:-- [<RH, January 12, 1905 par. 17>](#)

"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, . . . being enriched in everything to all bountifulness." [<RH, January 12, 1905 par. 18>](#)

January 19, 1905 Notes of Travel The College View Council

Mrs. E. G. White

From the Omaha camp-meeting we went to College View, where the General Conference Committee was in council from September 15 to 25. We were made welcome, and were well cared for at the Nebraska Sanitarium. [<RH, January 19, 1905 par. 1>](#)

On Thursday morning I spoke to the students in the college chapel. A goodly number of the College View church-members were present, and I was led to present to them the exhortation given by the apostle to those who know that the day of the Lord is near at hand. Please read I Thess. 5:1-7. The apostle continues, "Let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another." [<RH, January 19, 1905 par. 2>](#)

This is our work. We are not to watch for defects in those around us. By so doing, we are placing ourselves on the judgment-seat, and are judging. This is not our proper place or work. [<RH, January 19, 1905 par. 3>](#)

If we see one in error, we should go to him kindly, and speak to him in regard to the matter, seeking by every possible means to present the truth in contrast with error. There is always a truth with which to meet error. Let this never be forgotten. And believers are to watch for souls as they that must give an account. Not that you are to watch for their haltings and their errors; you are to watch for the prosperity of their souls, that you may know how to speak a word in season to him that is weary. [<RH, January 19, 1905 par. 4>](#)

We take upon ourselves a grave responsibility when we unite with the church. The church is God's family, and the members of this family are to be unselfishly interested in one another. They are to pray and work for one another's salvation. [<RH, January 19, 1905 par. 5>](#)

This is the work that God expects from us as a people. When you see a church whose members are in arms against one another, complaining and finding fault, you may know that there are duties which they have neglected. You may know that there is something lacking in those who always see something defective in their brethren. You may know that such ones have something to correct in their own characters. [<RH, January 19, 1905 par. 6>](#)

If you think that a brother is in the wrong, go right to him. Do not go to some one else, because this will not cure the difficulty. Go to the very one who you think is in error, and ask him if he is standing in a position that will lead others to make missteps. Tell him that he must make straight paths for his feet, lest the lame be turned out of the way. [<RH, January 19, 1905 par. 7>](#)

It will not do for any of us to get careless and indifferent in regard to our church-membership. While on this journey that I am now taking, I have felt a most solemn responsibility to try to show our people that God holds them accountable to live lives that will keep the atmosphere of the church pure and fragrant. God is dishonored, and his Spirit is grieved, when this atmosphere is tainted by careless living and by evil-speaking. [<RH, January 19, 1905 par. 8>](#)

The haphazard work done in the church by speaking to others of errors and mistakes before speaking to the one at fault has been the greatest cause and manifestation of wickedness and defection in the church. Weakness has come to many because they have not taken up their appointed work. God will not accept your gifts, however precious they may be, unless you make a straight path for your feet by following the directions that Christ has given. [<RH, January 19, 1905 par. 9>](#)

"If thou bring thy gift to the altar," he says, "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." [<RH, January 19, 1905 par. 10>](#)

We read 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." [<RH, January 19, 1905 par. 11>](#)

Tell him his fault "between thee and him alone." If he listens to you, you have gained your brother. You have not lost

him, you have not built up a barrier between him and you. You have gained him. <RH, January 19, 1905 par. 12>

Say to him, If you have anything against me, tell me what it is, that I may take it out of the way. Do not blame him. Do not cast reflections on him, but ask, What have I done? If I have done wrong, I want this to be removed; for I have a gift to offer to the Lord, and he has told me first to be reconciled to my brother. <RH, January 19, 1905 par. 13>

When you have done all in your power to bring about a reconciliation, you have acted your part, and you can then offer your gift, knowing that it will be accepted by God. You will have removed a mountain of difficulty out of the way of your brother. It may be that the difficulty was really only a mole-hill, but it had been made into a mountain. When you remove the mole-hill, the mountain has gone. <RH, January 19, 1905 par. 14>

This is the work resting upon us, and we are not to delay to do it. We can not afford to delay. We have much of this work to do, because we have left much undone. It is because of this neglect that the Lord of heaven is not glorified in our lives. <RH, January 19, 1905 par. 15>

When this work is done, the disunion existing in the church will be cured, and the cause of God will move forward with power. When you see that which you think is wrong, do all in your power to correct it. Find out what it is that separates you from your brother, and plead for the unity that Christ has said should exist in the church. Love as brethren, and do the work appointed you. Then you will know the preciousness of Christ's words, "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." <RH, January 19, 1905 par. 16>

As you seek for Christ with all your heart, and in faith, that you may reach a higher standard of righteousness, he may reveal to you a duty undone, a stumbling-block that you must remove in order that your brother may be relieved, and that you may advance in the right way. Your brother may be wrong, and you may be wrong; therefore come together as children of the same family. Work as earnestly to make things right as you will wish you had worked in that day when the judgment shall sit, and the books shall be opened, and every man shall be judged according to the deeds done in the body. <RH, January 19, 1905 par. 17>

It is the neglect of this work that is standing in the way of our churches all through our conferences. When believers stand where Christ has said they should stand, when they clear difficulties out of the way by the very process that he has outlined, they will be greatly blessed. <RH, January 19, 1905 par. 18>

On Sabbath morning I spoke in the church to a large congregation. I read from the first chapters of Revelation the messages given to the apostle John for the churches. <RH, January 19, 1905 par. 19>

John had a message for the people in his day. But they became tired of hearing of Jesus, and of the character which, in order to be saved, they must perfect through him, so they tried to kill the faithful messenger. This plan being thwarted, they banished him to the lonely, rocky island of Patmos. They thought that by separating him from his fellow men, they would silence his testimony, and that he would live out the remainder of his life in mournful solitude. But God was with the lonely exile, and opened to his view the glories of heaven, and the things that "must shortly come to pass." <RH, January 19, 1905 par. 20>

John bore no uncertain message. "That which was from the beginning," he says, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." <RH, January 19, 1905 par. 21>

We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches. We need the Holy Spirit to kindle in our hearts the zeal and earnestness that were then seen among God's people. I thank the Lord that there are still living a few who can remember those days, and who know whereof they speak. <RH, January 19, 1905 par. 22>

John continues: "These things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." <RH, January 19, 1905 par. 23>

The Lord does not want us to walk in darkness and perplexity. He desires us to know the truth as it is in Jesus, and wherever we go, to proclaim that truth. By word and deed we are to reveal Jesus to the world. <RH, January 19, 1905 par. 24>

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." <RH, January 19, 1905 par. 25>

"These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his

commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby we know that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked." <RH, January 19, 1905 par. 26>

My heart was made glad to hear of the unity and good cheer that prevailed during the council. I had a severe cold, and was not able to attend all the meetings, but my mind was constantly exercised. In the night season scene after scene passed before me. I am so sorry that we are such dwarfs in the work of Christ, when such wonderful incentives are placed before us to encourage us to cultivate our powers to the very highest point of development. We are to grow. Christians are to grow up to the full stature of men and women in Christ. Our words and works are to bear witness to the world of what Christianity can do for human beings. <RH, January 19, 1905 par. 27>

Every church should be a light in the world. If there is in your church a deadness, a stagnation, come together, as the disciples did before the day of Pentecost, and plead with God until you receive the light of life. Then let the light shine forth to those around you. Do not go on from week to week, from year to year, without knowing whether or not you are in the love of God. When Jesus went away, he promised to send the Holy Spirit, and we have a right to claim this promise. God wants us to work in the power of the Spirit. He wants us to be guided and controlled by the living, abiding principles that will keep us firm in the truth. <RH, January 19, 1905 par. 28>

God has not placed us on the judgment-seat, to pronounce sentence against our brethren. There is only one Judge,-- the One who died for us, who took upon himself our nature and all the infirmities of humanity, that we might stand on vantage-ground with God. Never are we to dissect the work or the character of another. Each one has enough to do to attend to the work that has been delivered to him. Each one is to bear his burden in the place in which he has been appointed to labor, doing his work with that perfection which will give character and influence to the cause of God. This is what the Lord expects of every conference president. This is what he expects of every worker in every line. Stand at your post of duty. When you act well your part, in your own place, there will come to you a freedom, a light, a power, that will enable you to endure as seeing him who is invisible. <RH, January 19, 1905 par. 29>

January 26, 1905 Notes of Travel - No. 2

Moline and Battle Creek **Mrs. E. G. White**

At the close of the General Conference Committee Council at College View, Neb., we returned to Battle Creek, as I had promised. At Moline Ill., we broke our journey, that we might visit the Moline Sanitarium. Here we had a profitable visit with Drs. Sanford and Maria Edwards, who have charge of the medical work of the institution. We were pleased with the location and appearance of the sanitarium, though we wished it might have been a little way out of the city. Dr. Edwards gave us as much of his time as possible, and took us for a drive through the city and the park. <RH, January 26, 1905 par. 1>

This city is an important field, and must be given the message for this time. We are glad that the sanitarium work has been begun here, and we hope that a holy influence may be exerted by this institution through its workers. The Lord has many souls in this place that should be visited by workers ready to do their Master's bidding. <RH, January 26, 1905 par. 2>

Not long ago this sanitarium had a narrow escape from being destroyed by fire. Electric wires set fire to a portion of the upper story, and the flames had begun to burst out from the roof. But Dr. Edwards discovered the blaze, and by quick action with fire-extinguishers succeeded in putting it out. When the fire-engines arrived, the fire had been entirely subdued. All are very thankful that it has not been necessary for the fire-engines to be put in operation. <RH, January 26, 1905 par. 3>

This sanitarium has a good patronage, and the hearts of the workers have been greatly cheered by the favors and tokens of appreciation shown them by the patients. One day one of the wealthy patients, after climbing the stairs to his room after his bath, remarked that they should have an elevator. Sister Edwards replied that when they had taken in sufficient money so they could afford it, they would put in an elevator. Very soon this gentleman gave Dr. Edwards instruction to select a good elevator, promising that he and a friend of his would purchase it, and present it to the institution. This elevator is now in daily use. <RH, January 26, 1905 par. 4>

We hope that our brethren and sisters in northern Illinois will encourage and assist Brother and Sister Edwards and their faithful helpers in the good work to be done in the sanitarium and in the city. If all will labor heartily and disinterestedly, the Lord will give them souls for their hire. I think of the many places in need of such work, and wish

that all our people could realize that the Lord is ready to go before every self-sacrificing worker who will carry the truth to places where it has not been heard. Then those who are collected in large numbers in some of our churches would feel a burden to go out into other cities and villages to search out those who are waiting for the truth. <RH, January 26, 1905 par. 5>

In the night season I am repeating the words: -- <RH, January 26, 1905 par. 6>

"My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust." <RH, January 26, 1905 par. 7>

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." <RH, January 26, 1905 par. 8>

As I rode through the streets and parks of Moline, I thought, Verily this is a place where the truth should be firmly established. The Lord will work here if those who are placed in positions of trust will work and watch and pray. He will in mercy call out in this place a people who will be united in keeping his way. I felt an earnest desire that our people, who profess to accept the great commission given by Christ to his disciples just before his ascension, should take up their appointed work, and carry the message to all the cities and villages in our land. The truth must be proclaimed in the high-ways and the byways. <RH, January 26, 1905 par. 9>

The Lord says to his people: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." O that the Lord would awaken the church-members to go forth to devote their powers to the work of saving the souls that are perishing in sin! God calls upon men and women everywhere to go forth and earnestly prepare the way for his coming. <RH, January 26, 1905 par. 10>

On our arrival at Battle Creek, we were met by our friends, who gave us a hearty welcome. We spent five days there, during which time I spoke three times to large congregations in the Tabernacle, once to the students in the medical college, and once to the helpers in the sanitarium gymnasium. The Lord gave me a decided testimony to bear at these meetings. I can not find words to tell how heavy was the burden resting upon me as I looked upon the large audience before me in the Tabernacle Sabbath morning, and thought of the instruction and the warnings that have so often come to the people in this congested center. Often has the testimony been borne that there are thousands upon thousands perishing in ignorance of the requirements of God, and of the judgments that will fall upon the disobedient. <RH, January 26, 1905 par. 11>

There were between twenty-five hundred and three thousand people present. I knew that if they were awake to discern the signs of the times, if they understood the responsibility resting upon them individually, they would not all be in Battle Creek, listening to a repetition of gospel truth, and paying little attention to the messages sent them. If they knew and understood the voice of God, many would leave Battle Creek, and go forth with the light of present truth, carrying it to many places now in darkness. <RH, January 26, 1905 par. 12>

As I read the words of the twenty fourth chapter of Luke, I wonder that God's people do not see and understand the work they have been given to do. Read the whole chapter carefully and prayerfully. <RH, January 26, 1905 par. 13>

After receiving the Holy Spirit, the disciples were first to bear their witness in Jerusalem, and then they were to go forth to all nations. "Ye shall be witnesses unto me," Christ declared, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." <RH, January 26, 1905 par. 14>

Under the influence of the Holy Spirit, thousands were converted in a day. The word of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief. 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 I 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 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 26, 1905 par. 15>

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. 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, the zeal of the church should 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? <RH, January 26, 1905 par. 16>

Sunday afternoon I spoke again in the Tabernacle. The meeting had been advertised, and there were present many citizens of Battle Creek who were not of our faith. At this meeting I assured my hearers that we held the same principles of truth that we had so many times set before them in past years. I assured them that no phase of our message had been changed to meet scientific or spiritualistic philosophy, but that we hold as firmly as ever to the strong-holds of

our faith, which have made the Seventh-day Adventist people what they are. We have built our house upon the eternal Rock, the Rock of Ages. <RH, January 26, 1905 par. 17>

I said that I did not claim to be a prophetess. I have not stood before the people claiming this title, though many called me thus. I have been instructed to say, "I am God's messenger, sent to bear a message of reproof to the erring and of encouragement to the meek and lowly." With pen and with voice I am to bear the messages given me. The word given me is, "You are faithfully to reprove those who would mar the faith of the people of God. Write out the things which I shall give you, that they may stand as a witness to the truth till the end of time." <RH, January 26, 1905 par. 18>

I said, "If any of the citizens of Battle Creek wish to know what Mrs. White believes and teaches, let them read her published books. My labors would be naught should I preach another gospel. That which I have written is what the Lord has bidden me write. I have not been instructed to change that which I have sent out. I stand firm in the Adventist faith; for I have been warned in regard to the seducing sophistries that will seek for entrance among us as a people. The Scripture says, 'Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' I present before our people the danger of being led astray as were the angels in the heavenly courts. The straight line of truth presented to me when I was but a girl is just as clearly presented to me now." <RH, January 26, 1905 par. 19>

I have a most earnest desire that the truth for this time shall be proclaimed throughout the world. God's people have a great and solemn work to do. The day of the Lord is near, it is near, and hasteth greatly. Every hour, every minute, is precious. We have no time to spend in the gratification of selfish desires. All around us there are souls perishing in sin. Every day there is something to do for the Master. Every day we are to point souls to the Lamb of God, who taketh away the sin of the world. <RH, January 26, 1905 par. 20>

February 2, 1905 An Open Letter

"Elmshaven," Sanitarium, Cal., Jan. 11, 1905.

To Our Workers in Washington, D.C.

Dear Brethren and Sisters: You are engaged in a most important work, and I feel a deep interest in all of you. I am hoping that every stroke that is made in Takoma Park and in the city of Washington toward the upbuilding of the cause of God, may tell to the glory of the Lord. I pray that you may all work in such a way that many souls shall be brought to a knowledge of the truth for this time. Let all who can speak words of the Master be wide-awake now, just now, when so much depends upon the earnestness of our efforts. We have not a moment to lose, The end is nearer than when we first believed. Keep your eyes fixed steadfastly on Jesus. Seek the Lord daily for a new consecration. <RH, February 2, 1905 par. 1>

Often ask yourselves the question, "What must I do to be saved?" Then search your Bibles, and pray earnestly for the impartation of the Holy Spirit, that you may understand the truth as it is in Jesus. Remember that you are workers together with God, and that your hearts are to be purified from all defilement. Put away all strife, all evil speaking and evil thinking. Remember that haphazard work will not answer now. We are to do faithful work in upholding the claims of God's law. <RH, February 2, 1905 par. 2>

Truth in the heart guides us to Christ who is the author of all truth, and the only one who can cleanse the soul from defilement. The practise of the principles of truth fills the soul with peace. <RH, February 2, 1905 par. 3>

The Medical Missionary Work

I am very much pleased to know that our brethren in Washington have been successful in finding, in a good locality, a building suitable for well-equipped treatment rooms. I see the providence of God in this. I have been instructed that some provision must be made to carry on sanitarium work in this city as soon as possible, while the sanitarium building at Takoma Park is being erected. It would be in harmony with the instruction given me for our brethren to begin sanitarium work in rented buildings in the cities, and then carry on the work until other buildings outside of the cities can be provided. Patients can be transferred from the city place to the institutions in the country. City treatment rooms and country sanitariums can work together advantageously and harmoniously. In Washington the sanitarium work should thus make rapid advancement. The city patients can be gathered in by the place in the city, and from there be taken to Takoma Park, which is only a few miles away, and where they can have the retirement of rural life. <RH, February 2, 1905 par. 4>

In our Washington work wise, competent physicians, efficient managers, and nurses with the very best qualifications

will be needed. Earnest, devoted young people also will be needed, to enter the work as nurses. These young men and women will increase in capability as they use conscientiously the knowledge they gain, and they will become better and better qualified to be the Lord's helping hand. They may become successful missionaries, pointing souls to the Lamb of God, who taketh away the sin of the world, and whose healing efficiency can save both soul and body. <RH, February 2, 1905 par. 5>

The Lord wants wise men and women, acting in the capacity of nurses, to comfort and help the sick and suffering. Through the ministrations of these nurses, those who have heretofore taken no interest in religious things will be led to ask, "What must I do to be saved?" The sick will be led to Christ by the patient attention of nurses who anticipate their wants, and who bow in prayer and ask the great Medical Missionary to look with compassion upon the sufferer, and to let the soothing influence of his grace be felt, and his restoring power be exercised. <RH, February 2, 1905 par. 6>

O that all who are sick and afflicted could be ministered to by Christlike physicians and nurses, who could help them to place their weary, pain-racked bodies in the care of the great Healer, in faith looking to him for restoration! <RH, February 2, 1905 par. 7>

The nervous timidity of the sick will be overcome as they are made acquainted with the intense interest that the Saviour has for all suffering humanity. O the depth of the love of Christ! To redeem us from death, he died on the cross of Calvary. <RH, February 2, 1905 par. 8>

Let our physicians and nurses ever bear in mind the words, "We are laborers together with God." Let every physician and every nurse learn how to work for the alleviation of mental as well as physical suffering. At this time, when sin is so prevalent and so violently revealed, how important it is that our sanitariums be conducted in such a way that they will accomplish the greatest amount of good. How important that all the workers in these institutions know how to speak words in season to those who are weary and sin sick. <RH, February 2, 1905 par. 9>

Physicians and nurses should ever be kind and cheerful, putting away all gloom and sadness. Let faith grasp the hand of Christ for his healing touch. <RH, February 2, 1905 par. 10>

As our nurses minister patiently to those who are sick in body and soul, let them ask God to work for the suffering ones, that they may be led to know Christ, and let them believe that their prayers will be answered. In all that is done, let the love of Christ be revealed. <RH, February 2, 1905 par. 11>

Every sincere Christian bows to Jesus as the true physician of souls. When he stands by the bedside of the afflicted, there will be many not only converted but healed. He who declared, "I am the way, the truth, and the life," will be with his faithful physicians and nurses as they strive to co-operate with him. If through judicious ministration the patient is led to give his soul to Christ, and to bring his thoughts into obedience to the will of God, a great victory is gained. <RH, February 2, 1905 par. 12>

It is for the object of soul saving that our sanitariums are established. In our daily ministrations we see many careworn, sorrowful faces. What does the sorrow on these faces show?--The need of the soul for the peace of Christ. Poor, sad human beings go to broken cisterns, which can hold no water, thinking to quench their thirst. Let them hear a voice saying, "Ho, every one that thirsteth, come ye to the waters." Poor, weary, oppressed souls, seeking you know not what, come to the water of life. All heaven is yearning over you. <RH, February 2, 1905 par. 13>

"Come to Me, that ye might have life." <RH, February 2, 1905 par. 14>

It is that thirsting souls may be led to the living water that we plead for sanitariums, not expensive, mammoth sanitariums, but homelike institutions, in pleasant places. <RH, February 2, 1905 par. 15>

Never, never build mammoth sanitariums. Let these institutions be small, and let there be more of them, that the work of winning souls to Christ may be accomplished. It may often be necessary to start sanitarium work in the city, but never build a sanitarium in a city. Rent a building, and keep looking for a suitable place out of the city. The sick are to be reached, not by massive buildings, but by the establishment of many small sanitariums, which are to be as lights shining in a dark place. Those who are engaged in this work are to reflect the sunlight of Christ's face. They are to be as salt that has not lost its savor. By sanitarium work, properly conducted, the influence of true, pure religion will be extended to many souls. <RH, February 2, 1905 par. 16>

From our sanitariums trained workers are to go forth into places where the truth has never been proclaimed, and do missionary work for the Master, claiming the promise, "Lo, I am with you alway, even unto the end of the world." Christ can bring light out of darkness. <RH, February 2, 1905 par. 17>

I appeal to all who have means to make a determined effort to carry out the instruction God has given regarding the establishment of a sanitarium in Takoma Park. Let our people rally to the support of this important enterprise. Let the churches in every State act their part, that the work in Washington may not come to a standstill. Let us make liberal gifts to this work, and the Lord will bless us and it. We can not see this work coming to a standstill while it is but half done. It need not come to a standstill if all our people will come up to the help of the Lord. <RH, February 2, 1905 par. 18>

Let us come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Satan is

working with intensity of purpose to enslave and destroy souls. Let us take a firm stand against him. The word of God urges every one to go steadily forward on the upward grade, pressing toward the mark of the high calling of God in Christ Jesus.

Ellen G. White.

(Signed) <RH, February 2, 1905 par. 19>

February 9, 1905 Notes of Travel - No. 3

Chicago to St. Helena Mrs. E. G. White

Leaving Battle Creek on the morning train, we spent Monday afternoon, October 3, in Chicago, visiting some of our institutions there. In company with Dr. Paulson and Elder Sadler, we visited the Life Boat Mission and the Workingmen's Home. I was much pleased with the report of the work being done in this place. The workers assured me that the Lord was giving them success. I rejoiced with them, but I was so weary that I could not enter into the details of the work as fully as I should have been glad to. <RH, February 9, 1905 par. 1>

The Lord is pleased with the efforts made to gather people to a place where they can hear his praises sung and his Word explained in the simplicity with which Christ explained it as he went through Palestine from village to village and from city to city. Those engaged in this work may take courage. As they walk and work humbly with God, he will certainly impart his grace to them, that they may impart it to others. I shall ever encourage any work that brings souls to Christ. How large a number of our cities might hear the truth if the people of God would put their talents out to the exchangers. <RH, February 9, 1905 par. 2>

From the Life Boat Mission we drove out to see the newly established Swedish Mission on Oak Street. There we were shown a building which our Swedish brethren, under the leadership of Elder S. Mortenson, have recently purchased for the headquarters of their work in Chicago. The building presents a good appearance. In the basement they have a well-equipped vegetarian restaurant. On the first floor there is a pleasant, commodious hall for meetings, comfortably seated for a congregation of about one hundred and fifty, and the two upper stories are rented to lodgers. I was indeed glad to see this evidence of progress in the Swedish work in Chicago. <RH, February 9, 1905 par. 3>

There is a great work to be done for the people of all nations in the large cities of America, and such rallying points as this may be a great help in the matter of gaining the attention of the people, and in the training of workers. In every large city in America there are people of different nationalities, who must hear the message for this time. I long to see evidence that the lines of work which the Lord has marked out are being disinterestedly taken up. A work similar to that which is being done in Chicago for the Swedish people should be done in many places. <RH, February 9, 1905 par. 4>

Time is fast passing. The day of the Lord's reckoning is approaching. Seventh-day Adventists are not to colonize. We are to work as Jesus has given us an example. Of the work of Christ we read: "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephtholim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephtholim, 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." This is the work that will open doors for the truth. <RH, February 9, 1905 par. 5>

"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. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." <RH, February 9, 1905 par. 6>

Thus was the time of the Great Missionary occupied. I think of the work that might be done if those held in Battle Creek and a few other favored places, were carrying forward the work in the villages and towns and cities in which there are no memorials for the truth. <RH, February 9, 1905 par. 7>

We are to do all in our power to fulfill the commission given by Christ to his disciples just before his ascension. Of the giving of this commission we read: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them

in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." <RH, February 9, 1905 par. 8>

When the eyes of the members of our large churches are anointed with the heavenly eye-salve, they will arise, and go forth to fulfil this commission. When their hearts are imbued with the Holy Spirit, they will worship the Lord their God, and him only will they serve. The Lord is calling upon those who are congregated in congested centers to go forth into the places where the truth has never been proclaimed. They are to teach the things that Christ has commanded, leaving alone the various suppositions born of erratic theories. False teachers will come in, teaching for doctrine the commandments of men. Satan will bring forward fables to militate against the principles of Christ's teaching. God calls upon his faithful messengers to search his Word, and to teach only those things that Christ has commanded. <RH, February 9, 1905 par. 9>

To give *all nations* the message of warning,--this is to be the object of our efforts. A way will be prepared for the faithful worker to labor at all times and seasons for the conversion of souls. Upon all who have received the word of God there rests the burden of doing this work. From city to city, and from country to country, they are to carry the publications containing the promise of the Saviour's soon coming. These publications are to be translated into every language; for to all the world the gospel is to be preached. To every worker Christ promises the divine efficiency that will make his labors a success. <RH, February 9, 1905 par. 10>

There is too much hovering round our institutions; too much ease-loving. The commission of Christ is to be carried out to the letter. God's people must consecrate to him their means and their capabilities. The faithful soldiers of the cross of Christ are to go forth without the camp, bearing the reproach, and following in the path of self-denial trodden by the Redeemer. <RH, February 9, 1905 par. 11>

The ministers who are hovering over the churches, preaching to those who know the truth, would better go into places still in darkness. Unless they do this, they themselves and their congregations will become dwarfed. Our religion has become weak and sickly because the members of the church have left their first love. They might be strong men and women in Christ if they would obey the Lord's directions. <RH, February 9, 1905 par. 12>

I am commanded to lift my voice in warning, and to call upon our people who are gathered together in Battle Creek to go forth and take up the work appointed them by God. The world is perishing in sin. How much longer will you allow yourselves to be held from the great, needy vineyard, when the history of this world is so near its close? <RH, February 9, 1905 par. 13>

"The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." This is the message that we are to proclaim at this time. Men and women are turning from obedience to the law of God, and are perishing in transgression. They must reap the sure consequence of their abuse of the laws of nature. By habits of intemperance, they lay the foundations of disease, and crime after crime is the result. Under the influence of poisoned liquor, men lift the hand of murder, and bring dishonor upon themselves, and want and wretchedness upon their families. Obedience to the law of God would save those who are perishing in defiance of truth and righteousness.

(To be concluded) <RH, February 9, 1905 par. 14>

February 16, 1905 A Call For Active Work

The following extracts from a communication from sister White, under date of Jan. 16, 1905, addressed to some of our workers in Washington, are both instructive and encouraging: -- <RH, February 16, 1905 par. 1>

"Now is our time to press to the front in Washington. A decided testimony must be borne to the people in the national capital, and this work must not rest upon a few. <RH, February 16, 1905 par. 2>

"A most important work is to be done in Washington, and I inquire whether you do not need the help of those who in years past have stood prominently for religious liberty. <RH, February 16, 1905 par. 3>

"As we work with all our might, our trust must be in God. Sooner or later Sunday laws will be passed. But there is much for God's servants to do to warn the people. This work has been greatly retarded by their having to wait and stand against the devisings of Satan, which have been striving to find a place in our work. We are years behind. <RH, February 16, 1905 par. 4>

"God's law is to be vindicated, by the obedience of heart and mind, and by strong arguments. <RH, February 16, 1905 par. 5>

"For a long time I have carried a heavy burden regarding the work to be done in Washington. Not one in a thousand of the people there knows what the Bible says about the Sabbath. The instruction given me is that the ten commandments should be printed in plain letters in a prominent place in the Review. Had these commandments been obeyed, the wickedness now seen in our world would never have existed. <RH, February 16, 1905 par. 6>

"The time has come when the liberty of the church of Christ is endangered. Let it be a time also when true missionary work shall be done, in public ministry and in house-to-house labor. The oppression of Christ's church would apparently be a great victory for the side of transgressors of the Sabbath, and would cause rejoicing among evil-doers. But nothing should discourage us. God has victory for his people. Let sanctified ability be brought into the work of proclaiming the truth for this time. If the forces of the enemy gain the victory now, it will be because the churches have neglected their God-given work. <RH, February 16, 1905 par. 7>

"When all our ministers and physicians come into line, taking their stand under the blood-stained banner of Prince Emmanuel, we shall see an army of men and women going forth to work for Christ, speaking the word with holy boldness and power. <RH, February 16, 1905 par. 8>

"Remind our people often of the work that may be done by the sale of our books and the distribution of tracts. Encourage them to sell the periodicals containing the message for this time. Our large books can be sold in Washington and other cities in the East, if the canvassers will take up the work courageously. <RH, February 16, 1905 par. 9>

"Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. 'Patriarchs and Prophets,' 'Daniel and the Revelation,' and 'Great Controversy' are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes. <RH, February 16, 1905 par. 10>

"When 'Patriarchs and Prophets' was first issued, it was neglected for a book easy to sell and more profitable to the publishers. Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill then been shown in the sale of these books, the Sunday law movement would not be where it is today. <RH, February 16, 1905 par. 11>

"I am glad that the Lord has at Washington able men, who can treat this Sunday movement as it should be treated. Let every minister, every evangelist, now put on the whole armor of God, and work and watch and pray. Our church-members also should humble their hearts before God, and cry aloud, and spare not. O that the Lord would imbue the members of his church with a sense of the importance of the responsibility of being laborers together with him!" <RH, February 16, 1905 par. 12>

February 16, 1905 Notes of Travel - No. 3

Mrs. E. G. White
(Concluded)

From the North Side, we drove across the city to the neighborhood of the great Chicago University, to visit Brother R. Eason and his family, who are conducting the Drexel Avenue restaurant. We were pleased to hear of the interest that some of the students who patronize the restaurant manifest in the principles and belief of those who conduct it. We had a short talk with Brother Eason's sick daughter. My heart was made sad as I saw her unable to take part in the work in which she was so much interested. She made no complaint, but put her whole trust in the Lord, saying, "Thy will be done," yet hoping that her life might be spared, that she might help in the work so greatly needing to be done. <RH, February 16, 1905 par. 1>

Brother Eason is doing a good work, and I pray that he may see many souls converted as the result of his efforts. Already some of those coming to the restaurant for their meals are interested in the truth for this time. <RH, February 16, 1905 par. 2>

It is certainly a great blessing to students for them to be able to take their meals at a restaurant where they can get pure, wholesome food, free from grease, condiments, and stimulants. Far more good may be accomplished by this line of work than is generally supposed. Those engaged in it are obeying the command to sow beside all waters. <RH, February 16, 1905 par. 3>

In our restaurants no opportunity for presenting the truth should be left unimproved. Free reading-matter should be provided, and an occasional lecture on health topics should be given. The instruction that for years has been given me is that most earnest efforts should be put forth by believers for those outside the church. Not only should the truth be proclaimed from the pulpit; the Lord's servants are to go forth into the highways and the byways, to seek for souls. Let our restaurant workers learn to make the best use of our periodicals, tracts, pamphlets, and books. <RH, February 16, 1905 par. 4>

Late at night we took our places in the tourist sleeper that was to take us home to California over the Burlington, Rio Grande, and Southern Pacific Railways. <RH, February 16, 1905 par. 5>

At Salt Lake we were met by several of our brethren, who urged us to remain with them for a few days. By a hard struggle the church in Salt Lake City has built a good meeting-house. In a prominent part of the city our brethren are

conducting a vegetarian cafe and a health food store; and all felt the need of counsel as to how to conduct the work in Utah. <RH, February 16, 1905 par. 6>

This invitation we were obliged to refuse. We had cut short our work in Battle Creek because of the sickness of Sister Marian Davis, and had to hasten home as quickly as possible on her account. Our visit with the brethren at Salt Lake was a short one, but it was cheering to hear of the progress of our work in this citadel of Mormonism. <RH, February 16, 1905 par. 7>

About half an hour's ride west from Ogden, we came to the shore of the great Salt Lake, and instead of skirting round the north end of the lake as we used to do, our train kept straight on in its westward course on a long embankment built across the lake. <RH, February 16, 1905 par. 8>

From shore to shore the distance across the lake is thirty-one miles. For more than an hour the shores seemed far away and indistinct, the mountains looming up in the distance. By one hundred and three miles of new road that has been built, the line has been shortened nearly forty-four miles, and many steep grades are avoided. Three thousand men were employed on the work for more than a year, and the cost is said to have been four and a half million dollars. <RH, February 16, 1905 par. 9>

All the way from Chicago the traffic along the lines seemed heavy, and from Ogden west the number of long passenger-trains and freight-trains was surprising. Waiting for trains to pass delayed us, and Friday morning we saw that we could not reach home before the Sabbath. So we stopped off at Reno, Nev., and spent the Sabbath with my granddaughters, Ella and Mabel White, who had recently gone there for the winter. Ella was teaching the church-school, and Mabel was conducting a small kindergarten. On Sabbath I spoke to our people in their little meeting-house, and met some who were at the camp-meeting which I attended in Reno many years ago. <RH, February 16, 1905 par. 10>

Some of our brethren and sisters in Battle Creek and other favored centers should be working in Nevada. <RH, February 16, 1905 par. 11>

Death of Sister Marian Davis

Sunday evening, October 9, we reached home, after an absence of nearly six months. We found Sister Davis very sick. For twenty-five years she had been a member of my family, and a most efficient helper in my literary work. She had been with me in Texas, California, Michigan, Europe, and Australia. A year ago last May, during the General Conference at Oakland, she caught a severe cold, which led to pneumonia. This brought her very low; but during the autumn she recovered, and carried on her work during the winter. Last summer her health began to fail rapidly, and the best care of physicians and nurses could not avail to restore her to health and strength. <RH, February 16, 1905 par. 12>

On our arrival home, we found her weak and emaciated, unable to eat enough to sustain life and build up her strength. When we had been at home for about a week, she rallied a little, and for a few days we hoped for her recovery. But suddenly she failed, and on Tuesday, October 25, she closed her life-work. Her sister, Mrs. W. K. Kellogg, and her niece, Miss Beth Kellogg, were with her during the last six weeks of her sickness. At the funeral Elder H. A. St. John spoke words of comfort, and we laid our faithful helper away to rest in the St. Helena Cemetery. <RH, February 16, 1905 par. 13>

Of Sister Davis it can truly be said, "She hath done what she could." All the energies of her being were freely given to the work she loved. Her quick appreciation of truth, and her sympathy for the seeker after truth, enabled her to work enthusiastically in preparing for the press the matter which the Lord has given me for his people. I miss her at the fireside, at the table, and at the family altar; but we sorrow not as those who have no hope. The time is not far when the trump of the Archangel shall sound, awaking all who sleep in Jesus to a life of endless joy. <RH, February 16, 1905 par. 14>

February 23, 1905 Notes of Travel - No. 4

Labors in Central California **Mrs. E. G. White**

Friday morning, October 28, we left St. Helena for southern California. We had been at home less than three weeks, and the need of completing unfinished books was urgent. But there were two new sanitariums in southern California in which I was deeply interested, and I hoped to be able to help our brethren who had the burden of the work in arranging for the opening and successful operation of these two sanitariums. <RH, February 23, 1905 par. 1>

We spent the Sabbath in Fresno. I spoke to the church there on Sabbath afternoon. The large meeting-house was well

filled, and the Lord helped me to bear my testimony. Here we met Dr. G. A. Hare, from Washington, who had been called back to his old home by the sickness of his mother. He told us of the advancement of the work at Takoma Park, and of the excellent place secured for treatment rooms in the city of Washington. <RH, February 23, 1905 par. 2>

We intended to go on to Los Angeles Saturday night, but we were unable to secure accommodations on the train, so we stayed over, and on Sunday went to the Hanford-Lamore district, intending to spend the day visiting old friends. On our arrival there, we found a missionary convention in progress, and the brethren asked us to stay with them for a few days. This we consented to do, and I spoke each afternoon while I was there, twice in Hanford, once in Lamore, and once in Armona. <RH, February 23, 1905 par. 3>

On Sunday afternoon, when I spoke at Hanford, the Lord gave me much liberty, and I think that a good impression was made. I dwelt especially on the words, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." <RH, February 23, 1905 par. 4>

I sought earnestly to carry the minds of those present from the things of this world to the things of eternity. I sought to impress them with the thought that those who are saved must now prepare for the heavenly mansions by washing their robes, and making them white in the blood of the Lamb. I urged the fathers present to realize the duty resting upon them to train their children for God. I told them that this work is of infinitely more importance than all the advantages that they gain by undue devotion to the things of this world. Those parents who set their affections on the things of earth rob themselves and their children of a place in the mansions that Christ has gone to prepare for those who love him. <RH, February 23, 1905 par. 5>

It was at an infinite sacrifice that Christ redeemed the human race. But in his parting conversation with his disciples, he made no reference to the suffering that he had endured and must still endure. He did not speak of the humiliation that was before him, but sought to bring to their minds that which would strengthen their faith, leading them to look forward to the joys that await the overcomer. <RH, February 23, 1905 par. 6>

Adam sinned, and his posterity became sinners. Christ came to this world, and died on the cross of Calvary, that human beings might not "perish, but have everlasting life." O how diligent and faithful we should be, in view of the great sacrifice that has been made for us! How earnestly we should strive to separate from all sin, and through Christ become partakers of the divine nature. <RH, February 23, 1905 par. 7>

On Tuesday afternoon I spoke at Lamore. I spoke of the great opportunities offered God's people to present the truth for this time to those who know it not. This truth must be proclaimed throughout the world. It is positively necessary that we become more deeply interested in the work that must be done to prepare the way for the coming of the Lord. <RH, February 23, 1905 par. 8>

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Those who know the truth must give of their means to send it to those who know it not. They must not be so engrossed in worldly business that they have little time to keep their souls refreshed and strengthened with the bread of heaven, of which they must eat daily if they would prepare for the future immortal life. <RH, February 23, 1905 par. 9>

I endeavored to set before those present the necessity for strict economy in the outlay of means, that they may have something to bring to the Lord, saying, Of thine own we freely give thee. Thus they are to offer God thanksgiving for the blessings received from him. Thus, too, they are to lay up for themselves treasure beside the throne of God. Hear the words of the Great Teacher; "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also." <RH, February 23, 1905 par. 10>

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" <RH, February 23, 1905 par. 11>

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon." <RH, February 23, 1905 par. 12>

"Therefore I say unto you, Take no thought"--no anxious, troubled, complaining thought--"for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" <RH, February 23, 1905 par. 13>

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father

feedeth them. Are ye not much better than they? And which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." <RH, February 23, 1905 par. 14>

In these words the great Master speaks to every one. There are many who spend upon dress large sums of money,-- money that ought to be used in feeding and clothing those who are suffering from hunger and cold. Many of those for whom Christ died have but little even of the cheapest, most common clothing, while others are spending thousands of dollars in the effort to satisfy the never-ending demands of fashion. <RH, February 23, 1905 par. 15>

Even among those who profess to be children of God there are those who spend more than is necessary upon dress. God's children should be neatly and tastefully clothed, but they should leave off all unnecessary trimmings, and lay aside the means thus saved for the advancement of the cause of God. <RH, February 23, 1905 par. 16>

Parents, learn the lesson of self-denial, and teach this lesson to your children. Every dime that you can spare is needed now in the work that must be done. The necessities of the suffering must be relieved; the naked must be clothed, and the hungry fed. The truth for this time must be proclaimed to those who know it not. By denying ourselves of that which is not necessary, we may all have a part in this great work. <RH, February 23, 1905 par. 17>

We are Christ's witnesses, and we are not to allow worldly interests and plans to absorb our time and attention. There are higher interests at stake. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." <RH, February 23, 1905 par. 18>

Christ gave himself willingly and cheerfully to the carrying out of the will of God. He became obedient unto death, even the death of the cross. In view of all that he has done, should we feel it a hardship to deny self? Shall we draw back from being partakers of Christ's sufferings? His death ought to stir every fiber of our being, making us willing to consecrate to his work all that we have and are. As we think of what he has done for us, our hearts should be filled with gratitude and love, and we should renounce all selfishness. What duty could the heart refuse to perform, under the constraining influence of the love of God and Christ? "I am crucified with Christ," the apostle declares; "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." <RH, February 23, 1905 par. 19>

Let us relate ourselves to God in self-denying, self-sacrificing obedience. Faith in Christ always leads to this. The Saviour died to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. There is to be perfect conformity, in thought, word, and deed, to the will of God. Heaven is for those only who have purified their souls through obedience to the truth. It is a place where unsullied purity alone can dwell. "Every man that hath this hope in him"--the hope of seeing Christ--"purifieth himself, even as he is pure." <RH, February 23, 1905 par. 20>

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that my joy might remain in you, and that your joy might be full." May the Lord bless his people, and strengthen their faith, and lead them onward to the heights to which they have not yet attained. He gave Christ to die for us, that we might be purified from all iniquity. He has promised to pour out his Spirit upon us, that we may be sanctified through the truth. He has given us his Word, that through obedience to its teachings we may be made holy. This is the will of God, even our sanctification. <RH, February 23, 1905 par. 21>

March 2, 1905 Notes of Travel - No. 5

Los Angeles, Cal.
Mrs. E. G. White

After four busy days spent at Hanford, Lamore, and Armona, we resumed our journey south, and reached Los Angeles on Thursday, November 3. At the restaurant and treatment rooms we were welcomed by Elder Burden and Dr. Simpson, and there we met Elders Santee, Healey, Simpson, and Adams. <RH, March 2, 1905 par. 1>

The next day several of us went out to Glendale to see the large building that our people have recently purchased for a sanitarium. We found this building well adapted to sanitarium use, and conveniently located. The new electric street-car line runs past the property. The Glendale post-office is but two blocks away. We found that double treatment rooms were being added to the building, and painting, plumbing, and plastering were going on. <RH, March 2, 1905 par. 2>

Elder W. W. Simpson had been holding tent-meetings in the heart of the city of Los Angeles during a large part of the summer, and the large tent, then standing on Grand Avenue and Seventh Street, was being used by the church for their

Sabbath meetings. Soon after our arrival, letters were sent to our people in the neighboring churches, suggesting that a general meeting be held at Los Angeles on Sabbath and Sunday. In response to this, two or three hundred brethren and sisters came in from surrounding towns, and these, with the believers in the city, filled the large tent on Sabbath morning. The Lord helped me to speak to this congregation of over a thousand souls, all of whom seemed much interested. At the close of my discourse, a collection amounting to seventy-five dollars was taken up for the work among the colored people of the Southern States. <RH, March 2, 1905 par. 3>

In the churches that I visited in central and southern California, I made earnest appeals in behalf of this needy work, and I hope to hear that our churches throughout the land are becoming aroused to their duty to give the work for the colored people their continual support. <RH, March 2, 1905 par. 4>

There were about six hundred present at the afternoon meeting, and Brethren Adams, Ballenger, Santee, and W. C. White presented the plans for the home missionary campaign, and three thousand copies of the four special numbers of *The Signs of the Times* were subscribed for. <RH, March 2, 1905 par. 5>

On Sunday morning W. C. White presented some encouraging facts about the progress of our work in many lands. Then Elder Burden made a plea in behalf of the Glendale Sanitarium, presenting especially the need of furniture, that the beautiful building may soon be opened for patients. In response to this appeal, eight hundred dollars was subscribed for furniture, and one hundred dollars toward the purchase fund. <RH, March 2, 1905 par. 6>

On Sunday afternoon I spoke again to a large congregation. At the close of my talk, W. C. White told the people of a letter that my son Edson had written me, saying that he had gathered together one hundred and sixty dollars toward the building of an orphanage for colored children, and pleading for my help in raising one hundred and forty dollars more, saying that with three hundred dollars he hoped to be able to put up one wing of the orphanage, and open it for the waiting, suffering orphans. A collection was taken, and sixty-five dollars was given for this blessed work. <RH, March 2, 1905 par. 7>

Advancement in Los Angeles

We rejoice to see that the work is moving forward in Los Angeles. The interest aroused by the meetings that Elder Simpson has been holding is remarkable. Night after night the large tent, holding two thousand persons, has been crowded. As a result of these meetings, a large number have taken their stand for the truth. <RH, March 2, 1905 par. 8>

Elder Simpson presents the truth as it was presented in past years, illustrating his remarks by means of many charts. He explains the prophecies very clearly, showing plainly that the end of all things is at hand. The Lord certainly works with him, and I wish that there were hundreds of such workers in the field, proclaiming with the same earnestness and enthusiasm the last message of warning. <RH, March 2, 1905 par. 9>

Special light has been given me regarding the character and magnitude of the work to be done in Los Angeles. Several times messages have been given regarding the duty that rests upon us of proclaiming the third angel's message with power in that city. And now, as we see that the Lord has blessed the labors of Brother Simpson and his faithful helpers, and that large additions have been made to the Los Angeles church, it is our duty to be wide-awake to the privileges and opportunities of the hour. Wherever such an interest is awakened as that which is now shown in Los Angeles, men of the best ability should be chosen to help in the effort. They should enter heartily into the work of visiting and holding Bible readings with those newly come to the faith, and with those who are interested, endeavoring to establish them in the faith. The new believers are to be carefully instructed, that they may have an intelligent knowledge of the various lines of work committed to the church of Christ. One or two men should not be left alone with the burden of such a work. <RH, March 2, 1905 par. 10>

Much depends upon the work done by the members of the church in connection with and following the tent-meetings that shall be held in our cities. During the meeting, many, convicted by the Spirit, may be filled with a desire to begin the Christian life; but unless there is constant watchfulness on the part of the workers who remain to follow up the interest, the good impressions made on the minds of the people will become indistinct. The enemy, full of subtle reasoning, will take advantage of every failure on the part of God's workers to watch for souls as they that must give an account. <RH, March 2, 1905 par. 11>

Earnest efforts must be made to lead men and women to place themselves on the Saviour's side. In this work there is need of divine help and of untiring vigilance. No one is to sleep at his post of duty. Every capability must be put to use to win for Christ a victory against the powers of darkness. <RH, March 2, 1905 par. 12>

The voice of duty is the voice of God. The gospel demands from Christians unreserved consecration of soul and body. The Lord claims the highest service that men and women, aided by divine grace, can offer. In childhood, youth, and age, human beings of every rank, high and low, rich and poor, belong to God. They are to withhold nothing from

him. Each one is to stand at his post of duty in the great enterprise of saving souls. <RH, March 2, 1905 par. 13>

Those who present the truth are to enter into no controversy. They are to preach the gospel with such faith and earnestness that an interest will be awakened. By the words they speak, the prayers they offer, the influence they exert, they are to sow seeds that will bear fruit to the glory of God. There is to be no wavering. The trumpet is to give a certain sound. The attention of the people is to be called to the third angel's message. Let not God's servants act like men walking in their sleep, but like men preparing for the coming of Christ. <RH, March 2, 1905 par. 14>

March 2, 1905 A Stirring Exhortation

A STIRRING EXHORTATION

We give below some extracts from a communication from Mrs. E. G. White, dated February 15. This instruction ought to be studied by all our readers, and especially by the conference workers. Note the statement, "The Lord calls for action." It is evident that prompt and decided moves ought to be made to present this message to all the people. Every leader should plan wisely, and then command all his forces for service. Sister White writes:-- <RH, March 2, 1905 par. 1>

Let those who have been trained for service now take their places quickly in the Lord's work. House-to-house laborers are needed. The Lord calls for decided efforts to be put forth in places where the people know nothing of the truth. Singing and prayer and Bible readings are needed in the homes of the people. Now, just now, is the time to obey the commission, "Teaching them to observe all things whatsoever I have commanded you." Those who do this work must have a ready knowledge of the Scriptures. "It is written" is to be their weapon of defense. God has given us light on his Word that we may give it to our fellow men. The truth spoken by Christ will reach hearts. A "Thus saith the Lord" will fall upon the ear with power, and fruit will appear wherever honest service is done. <RH, March 2, 1905 par. 2>

The Lord calls for action. The Sabbath question is being agitated in Washington, and while minds are stirred, there is an opportunity for our people everywhere to sow the seeds of truth. Should we neglect to take advantage of this time, we should miss a great opportunity for letting light from God's Word shine forth. The trumpet is to give a certain sound. <RH, March 2, 1905 par. 3>

Christ's divinity is to be steadfastly maintained. When the Saviour asked his disciples the question, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Said Christ, "Upon this rock," not on Peter, but on the Son of God, "I will build my church; and the gates of hell shall not prevail against it." <RH, March 2, 1905 par. 4>

Great is the mystery of godliness. There are mysteries in the life of Christ that are to be believed, even though they can not be explained. The finite mind can not fathom the mystery of godliness. <RH, March 2, 1905 par. 5>

Christ is to be preached, not controversially, but affirmatively. Take your stand without controversy. Let not your words at any time be uncertain. The Word of the living God is to be the foundation of our faith. Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement, and tell men and women that they may be saved if they will repent and return to their loyalty to God's law. Gather all the affirmatives and proofs that make the gospel the glad tidings of salvation to all who receive and believe on Christ as a personal Saviour. <RH, March 2, 1905 par. 6>

March 9, 1905 God's Purpose for Us

*[A portion of a sermon by Mrs. E. G. White at Oakland, Cal., Sunday, April 12, 1903.]

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir thou knowest. And he said unto me, 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." <RH, March 9, 1905 par. 1>

Those whom the Lamb shall lead by the fountains of living waters, and from whose eyes he shall wipe away all tears, will be those now receiving the knowledge and understanding revealed in the Bible, the Word of God. To us has been given the privilege of receiving the wisdom that cometh from God, of seeing the beauty and the glories of that Word which lies at the foundation of all true knowledge. The Bible teaches us what a Christian ought to be, and what he ought to do. <RH, March 9, 1905 par. 2>

We are to copy no human being. There is no human being wise enough to be our criterion. We are to look to the man Christ Jesus, who is complete in the perfection of righteousness and holiness. He is the author and finisher of our faith. He is the pattern Man. His experience is the measure of the experience that we are to gain. His character is our model. Let us, then, take our minds off the perplexities and the difficulties of this life, and fix them on him, that by beholding we may be changed into his likeness. We may behold Christ to good purpose. We may safely look to him; for he is all-wise. As we look to him and think of him, he will be formed within, the hope of glory. <RH, March 9, 1905 par. 3>

Let us strive with all the power that God has given us to be among the hundred and forty-four thousand. And let us do all that we can to help others to gain heaven. We are to have an intense interest in Christ Jesus; for he is our Saviour. He came to this world to be tempted in all points as we are, to prove to the universe that in this world of sin human beings can live lives that God will approve. <RH, March 9, 1905 par. 4>

Think of how much it cost Christ to leave the heavenly courts, and take his position at the head of humanity. Why did he do this?--Because he was the only one who could redeem the fallen race. There was not a human being in the world who was without sin. The Son of God stepped down from his heavenly throne, laid off his royal robe and kingly crown, and clothed his divinity with humanity. He came to die for us, to lie in the tomb as human beings must, and to be raised for our justification. He came to become acquainted with all the temptations wherewith man is beset. He rose from the grave, and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." One equal with God passed through death in our behalf. He tasted death for every man, that through him every man might be a partaker of eternal life. <RH, March 9, 1905 par. 5>

Christ ascended to heaven, bearing a sanctified, holy humanity. He took this humanity with him into the heavenly courts, and through the eternal ages he will bear it, as the One who has redeemed every human being in the city of God the One who has pleaded before the Father, "I have graven them upon the palms of my hands." The palms of his hands bear the marks of the wounds that he received. If we are wounded and bruised, if we meet with difficulties that are hard to manage, let us remember how much Christ suffered for us. Let us sit together with our brethren in heavenly places in Christ. Let us bring heaven's blessing into our hearts. <RH, March 9, 1905 par. 6>

Our Saviour bore all that we are called upon to bear, so that no human being could say, "He does not know my suffering and my trials." In all our afflictions he was afflicted, and because of this, the Father has committed to him all judgment. <RH, March 9, 1905 par. 7>

Satan declared that human beings could not live without sin. Christ passed over the ground where Adam stumbled and fell, and by a sinless life placed the human race on vantage-ground, that every one might stand before the Father accepted in the Beloved. <RH, March 9, 1905 par. 8>

The Saviour ascended to heaven to plead before the throne of God in our behalf. 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." To us as well as to the disciples this commission is given. We are to speak the things that Christ has commanded us. Let us not talk of the mistakes and defects of others. Let us speak the words that Christ has given us to speak. Let us seek for the blessings that Christ has placed within our reach, that we may be made capable of receiving more and still more of his grace, and that we may be filled with a living, active, growing faith,--a faith that believes the promise, "Lo, I am with you always, even unto the end of the world." <RH, March 9, 1905 par. 9>

March 16, 1905 Notes of Travel - No. 6

San Diego County, California
Mrs. E. G. White

From Los Angeles we went to San Diego, and spent three weeks, from November 7 to 28, at the Paradise Valley Sanitarium. <RH, March 16, 1905 par. 1>

There are nearly three hundred Sabbath-keepers in San Diego County, settled mostly in San Diego, National City, Escondido, and San Pasqual. A general meeting was appointed to be held in the San Diego church, November 12 and 13. The brethren responded cheerfully, and the commodious meeting-house was well filled. Elders Santee, Healey, and Burden came down from Los Angeles County to take part with us and Elder F. I. Richardson in the general meeting, and to counsel about the work of our new sanitarium. <RH, March 16, 1905 par. 2>

It had been announced that I would speak on Sabbath morning, but I was unable to fill my appointment. While traveling I had caught a severe cold, and could only whisper. Sunday afternoon was pleasant, and I attempted to speak. With great difficulty I spoke for about twenty minutes. Then Elder Healey gave a stirring discourse to the large audience that had assembled. <RH, March 16, 1905 par. 3>

On Monday the attention of our brethren was given to the affairs of the Paradise Valley Sanitarium. They looked over the land and the buildings, and saw the improvements that were being made. All were surprised to find that so much had been done during the summer in preparing the building for occupancy, and with thankful hearts they entered into counsel concerning future plans and work. <RH, March 16, 1905 par. 4>

A Review of Our Experiences

During the spring of 1902 the attention of several of our brethren was called to the Paradise Valley Sanitarium building, which was erected for a sanitarium by Mrs. Mary L. Potts about twenty years ago. After being used for a few months, it lay idle for many years, and was then offered for sale at twenty thousand dollars, with encouragement that it might be purchased for fifteen thousand dollars cash. <RH, March 16, 1905 par. 5>

In September, 1902, after the Los Angeles camp-meeting, we spent a week in San Diego, and visited several places that were offered us for sanitarium work. In the building offered us by Mrs. Potts, it seemed to me we found about all that we could ask. Here was a well-constructed, three-story building of fifty rooms, with broad verandas, standing upon a pleasant rise of ground, and overlooking a beautiful valley. Many of the rooms are large and airy, and there is a stationary marble wash-bowl in most of the bedrooms. <RH, March 16, 1905 par. 6>

Besides the main building, there is a good stable, and also a six-room cottage, which can be fitted up for helpers. The property is conveniently located, being less than seven miles from San Diego, and about a mile from the National City post-office. <RH, March 16, 1905 par. 7>

There are twenty acres of land. About one half of this had once been planted to fruit-trees, but during the long drought that this country has suffered, all the trees died except the ornamental trees and shrubbery around the buildings, and about seventy olive-trees on the terraces. <RH, March 16, 1905 par. 8>

When we learned that the owners of this property had become so discouraged on account of the many years of drought that they were offering it for twelve thousand dollars, I said to our brethren, "I believe that the Lord has kept this place for us, and that he will open the way for us to secure it. I never saw a building offered for sale that was better adapted for sanitarium work. If this place were fixed up, it would look just like places that have been shown me by the Lord." <RH, March 16, 1905 par. 9>

A year before, light had been given me that our people in southern California must watch for opportunities to purchase such properties, and it seemed plain to me and to those who were with me that the opportunity of securing this place was a fulfilment of the encouragement given us, and published in the "Testimonies for the Church," Vol. VII, in the following words:-- <RH, March 16, 1905 par. 10>

"As soon as possible sanitariums are to be established in different places in southern California. Let a beginning be made in several places. If possible, let land be purchased on which buildings are already erected. Then, as the prosperity of the work demands, let appropriate enlargement be made. . . . In southern California there are many properties for sale on which buildings suitable for sanitarium work are already erected. Some of these properties should be purchased, and medical missionary work be carried forward on sensible, rational lines. Several small sanitariums are to be established in southern California, for the benefit of the multitudes drawn there in the hope of finding health. Instruction has been given me that now is our opportunity to reach the invalids flocking to the health resorts of southern California." <RH, March 16, 1905 par. 11>

In December we learned that this place could be purchased for eleven thousand dollars, and I encouraged Dr. Whitelock to take steps to secure it. But our leading brethren in the Southern California Conference were not ready to co-operate in the matter, and nothing was done. <RH, March 16, 1905 par. 12>

In the summer of 1903 the property was offered to us for eight thousand dollars, and again we found that our brethren

were not in a position to act. <RH, March 16, 1905 par. 13>

The drought continued, and the owners of this property were very much discouraged. In January, 1904, Dr. Whitelock wrote me that the mortgages could be bought for six thousand dollars, and perhaps less. Again I advised our brethren connected with the medical work in southern California to secure the place. But I learned that they were not prepared to act. Then I laid the matter before Sister Gotzian, and she consented to join me in securing the place. Then we telegraphed an offer of four thousand dollars for the mortgages. Two days later a telegram was returned accepting the offer. Meanwhile a letter from other parties in San Diego was on its way to New York, offering six thousand dollars for the mortgages. <RH, March 16, 1905 par. 14>

Shortly after we had secured the place, Elder and Mrs. J. F. Ballenger joined us in raising the amount to be paid for the property. <RH, March 16, 1905 par. 15>

Having secured the place, we needed a manager, and we found one ready for the work. Brother E. R. Palmer and his wife, who had spent the winter in Arizona, were in San Diego. Brother Palmer's bronchial trouble, which had brought him West, was being overcome, and they were willing to take charge of the work of fitting up the sanitarium building for use. <RH, March 16, 1905 par. 16>

At first Brother Palmer had to work moderately and with great caution. His health would not admit of violent exertion, and our funds would not admit of hiring much help. He began the work cautiously, and the way opened for advance. <RH, March 16, 1905 par. 17>

When we visited the place in November last, we found that much had been done during the summer. The building had been thoroughly repaired, inside and out, and painted outside. It had been fitted up with electric lights, and about one third of the rooms were furnished. By taking advantage of several sales of furniture by wealthy families leaving the country, first-class furniture had been secured at very low prices. <RH, March 16, 1905 par. 18>

Our great anxiety about the place was the matter of an ample supply of water. Years ago, when the valley was prosperous, it depended upon the water of the mountain streams stored up by great dams, but as the result of the many years of drought, there was no water in the reservoirs to supply our needs. Some of our neighbors in the valley had good wells, but our place was a little to one side. The great question was, Can we get plenty of water by digging? <RH, March 16, 1905 par. 19>

The well-diggers had gone down eighty feet, and found a little water, but they wanted much more. O how much depended upon our finding plenty of good, pure water! With an abundance of water our work could go forward, but without it, what should we do? From the beginning, I had felt the assurance that the Lord would open the way for our work to advance; but who could tell when and how? Our people were deeply desirous of seeing the sanitarium make a success, and as we met them, the question was, "Have you found water?" <RH, March 16, 1905 par. 20>

While this important question was pending, Prof. E. S. Ballenger and my son went to San Pasqual and Escondido to present to our people the encouragements that had attended the enterprise thus far, and the plan of organization that had been prepared, and to ask for their help. <RH, March 16, 1905 par. 21>

All were glad to share the burden of making this sanitarium, as far as possible, a San Diego County enterprise, and they gave freely according to their ability. About fifteen hundred dollars was subscribed, and half of this was brought back for immediate use. <RH, March 16, 1905 par. 22>

The very day of the return of Professor Ballenger and my son, with the evidence of the hearty, practical support of the people, the workers in the well struck a fine stream of good, pure water. The next morning Brother Palmer came up early to tell me that there was fourteen feet of water in the well. The water is soft and pure, and we are greatly rejoiced to know that there is an abundant supply. This well is a treasure more valuable than gold or silver or precious stones. <RH, March 16, 1905 par. 23>

The workers at the sanitarium are all cheerful and hard working. Every morning and evening they have a season of worship. For a day or two after reaching there, I met with them, and enjoyed the privilege very much. The blessing of the Lord rested upon us, and I was very sorry when sickness prevented me from attending regularly. <RH, March 16, 1905 par. 24>

When shall we open the place for patients? was a question often discussed. Several were impatiently waiting to enter, but how could we admit them while the house was being repainted inside, and while the large kitchen range was being set up? <RH, March 16, 1905 par. 25>

One morning a lady came unannounced, and insisted upon staying. Others came before we were ready, and patients continued to come till there were twenty, and our workers were kept so busy that there has been no time as yet for a formal opening. <RH, March 16, 1905 par. 26>

One evening, just before we left, a four-horse team drawing a large, heavy wagon, drove in, bringing gifts to the sanitarium from San Pasqual. In the load there were potatoes, squash, canned fruit, and two beautiful Jersey cows. <RH, March 16, 1905 par. 27>

During the last three nights of my stay at this institution, much instruction was given me regarding the sanitariums

which for years have been greatly needed, and which should long ago have been equipped and set in working order. Medical missionary work is to be to the third angel's message as the right hand to the body. Our sanitariums are one great means of doing medical missionary work. They are to reach the people in their need. <RH, March 16, 1905 par. 28>

The workers connected with our sanitariums are to be sympathetic, kind, and straightforward in their dealings with one another and with the patients. Their words and deeds are to be noble and upright. They are ever to receive from Christ light and grace and love to impart to those in darkness. By their efforts the sick, the sinful, the prodigals, who have left the Father's house, are to be encouraged to return. God's word to these workers is, "Lo, I am with you always, even unto the end of the world." "Fear not, neither be discouraged; for I am thy God." <RH, March 16, 1905 par. 29>

March 23, 1905 An Open Letter

Sanitarium, Cal., March 6, 1905.

Dear Brethren and Sisters: There is a great work to be done in many cities. Just now is the time for a deep, earnest effort to be made in Washington, the capital of our nation. <RH, March 23, 1905 par. 1>

I feel somewhat disappointed that the gifts that are being made toward the work in Washington do not steadily increase. The remarkable developments in the work in Washington, showing the importance of our moving there, should lead the people of God to make their offerings toward the One Hundred Thousand Dollar Fund larger and larger. The present showing should be decidedly different. My brethren and sisters, do not allow the large gifts for the work in Washington to be so few. We thank the givers of the small sums. And we know that there are those who can make larger gifts. The occasion demands that the men of means among us should bestir themselves. Our reputation is at stake. Now is the time for all to act a part. Unbelievers are looking on, and forming their opinions by the representation made. <RH, March 23, 1905 par. 2>

Let our ministers arouse, and fully realize the importance of the situation. Let the work in Washington become a matter of the first interest now. Let every believer in every place feel called upon to help. Let all feel that the work in Washington belongs to them, and let them do their utmost toward its advancement. <RH, March 23, 1905 par. 3>

Come to the front, my brethren and sisters, with your gifts and offerings. Awake to the responsibilities of the hour. We plead with the Lord to work upon minds, and to lead those who have means to realize that now is their time to help liberally in a most important crisis. <RH, March 23, 1905 par. 4>

The Takoma Park Sanitarium

We have purchased land in Takoma Park, not for the purpose of building up commercial enterprises, but for the purpose of establishing institutions in which workers may be prepared to go out into the great harvest-field. The school has made a humble beginning. A sanitarium must be established there. The ground is ready for the building. Who will now bring their hundreds and their thousands for the help of this enterprise? And let not those who can afford to give but little withhold the smaller sums. <RH, March 23, 1905 par. 5>

Our sanitariums are one of the most successful means of reaching all classes of people. Christ is no longer in this world in person, to go through our cities and towns and villages healing the sick. He has commissioned us to carry forward the medical missionary work that he began; and in this work we are to do our very best. Institutions for the care of the sick are to be established, where men and women may be placed under the care of God-fearing medical missionaries, and be treated without drugs. To these institutions will come those who have brought disease on themselves by improper habits of eating and drinking. These are to be taught the principles of healthful living. They are to be taught the value of self-denial and self-restraint. They are to be provided with a simple, wholesome, palatable diet, and are to be cared for by wise physicians and nurses. <RH, March 23, 1905 par. 6>

Our sanitariums are the right hand of the gospel, opening doors whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the Great Physician, who will co-operate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body. <RH, March 23, 1905 par. 7>

There is most precious missionary work to be done in our sanitariums. In them Christ and the angels work to relieve suffering caused by bodily disease. And the work is by no means to stop there. The prayers offered for the sick, and the opening of the Scriptures to them give them a knowledge of the great Medical Missionary. Their attention is called to

him as the One who can heal all disease. They learn about the great gift of eternal life, which the Lord Jesus is longing to bestow on those who receive him. They learn how to prepare for the mansions that Christ has gone to prepare for those that love him. If I go away, he said, "I will come again, and receive you unto myself; that where I am, there ye may be also." In the Word of God there are gracious promises, from which those who are suffering, whether in body or in mind, may receive comfort and hope and encouragement. <RH, March 23, 1905 par. 8>

The plan to provide institutions for the proper care of the sick originated with the Lord. He has instructed his people that these institutions should be established. With them are to be connected intelligent, God-fearing physicians, who know how to treat the sick from the standpoint of the skilful Christian physician. These physicians are to be earnest and active, serving the Lord in their activity. They are to remember that they are working in the place and under the oversight of the Great Physician. They stand as guardians of the beings that Christ has purchased with his own blood, and it is therefore essential that they be governed by high, noble principles, carrying out the will of the divine Medical Missionary, who is ever watching over the sick and suffering. <RH, March 23, 1905 par. 9>

He who is set as a guardian of the health of the sick should understand by experience the soothing power of the grace of Christ, so that to those who come to him for treatment he can impart in words the uplifting, health-giving power of God's own truth. A physician is not fit for medical missionary work until he has gained a knowledge of him who came to save perishing, sin-sick souls. If Christ is his teacher, if he has an experimental knowledge of the truth, he can hold up the Saviour before the sick and dying. <RH, March 23, 1905 par. 10>

The sick note carefully the looks and words and acts of their physician, and as the Christian physician kneels beside the bedside of the sufferer, asking the Great Physician to take the case into his own hands, an impression is made upon the mind of the sick one that may result in the saving of his soul. <RH, March 23, 1905 par. 11>

A sanitarium building is to be erected at Takoma Park, that this work may be carried forward. Will not those who have means feel it a privilege to give something toward this work, that the needed fund may be raised soon? The Lord will certainly bless those who will cheerfully return to him his own. Doors that were once fast closed are now opening wide for the entrance of our workers. I call upon our people, while the way is open, to do earnest work, to rally round the standard, to answer the call that has been made for the completion of the One Hundred Thousand Dollar Fund. Come up to the help of the Lord against the mighty. This work is the Lord's, and he calls upon those who have means to place it in the treasury for the advancement of his work. Send in your offerings for the buildings to be erected at Takoma Park. We are praying that the money buried in lands and houses may now be called in, because it is the Lord's money, and he needs it. It is to our honor to send in large and small sums, so that, when the next General Conference shall assemble, we can say that the fund needed has been raised. <RH, March 23, 1905 par. 12>

We call upon those who have invested money in worldly interests to withdraw it, and place it in the Lord's cause, where it is now greatly needed. Show your gratitude to God by the liberality of your offerings. Thus you may give evidence that you appreciate the mercies of the gospel. <RH, March 23, 1905 par. 13>

To the workers in Washington, I would say: We have faith, my brethren and sisters, that if you will walk humbly with God, you will see of his salvation. It is the desire of my heart that you shall know the power of the grace of our Lord Jesus Christ. We have an all-sufficient Helper. He understands our weakness and our needs. Let there be fasting and prayer. Let self be humbled. Let the heart be cleansed from all impurity. Confess your sins, and plead with God day and night for the victory, and you will walk in the light as Christ is in the light.

Ellen G. White. <RH, March 23, 1905 par. 14>

March 30, 1905 Notes of Travel - No. 7

A Visit to Redlands and Riverside **Mrs. E. G. White**

From San Diego we returned to Los Angeles, and on Tuesday, December 6, we went to Redlands for a few days' visit. A little way out from Los Angeles, the scenery became very uninteresting. We passed through much barren land. Here and there, the desert, by means of irrigation, had been converted into flourishing orange groves; but for miles and miles at a stretch the land was uncultivated. As we rode along, I remembered scenes presented to me years before, of barren land, such as that through which we were passing, being cultivated and improved, and, by irrigation, made to yield rich returns. I was instructed that this was an object-lesson of the influence that the saving grace of Christ should have upon the hearts and lives of human beings. And had those to whom God has given the riches of the water of life,

realized the responsibilities resting upon them as stewards of the grace of God, and gone forth as faithful missionaries into all the barren places of the earth, the wilderness would have been made to blossom as the garden of the Lord. <RH, March 30, 1905 par. 1>

The dreary, uninviting appearance of the desert over which we were passing represented only too well the spiritual condition of many cities, towns, and country places,--a condition that might have been changed had those who know the truth put forth earnest, self-sacrificing efforts to impart light to others. <RH, March 30, 1905 par. 2>

Places that have not yet been worked should long ago have heard the message. Those who are familiar with the teachings of God's Word, those who understand the things that Christ has commanded, are required, as stewards of his grace, to perform faithfully their appointed work. The means entrusted to them they are to use in opening new fields, in teaching those who would accept the truth were it presented to them in the way that Christ presented it when on this earth. All who have received the light of truth are held responsible to do their part in enlightening others. <RH, March 30, 1905 par. 3>

Of the Saviour's work we read, "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." <RH, March 30, 1905 par. 4>

"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. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." <RH, March 30, 1905 par. 5>

These words give an illustration of the way in which Jesus cultivated the soil of the heart. They point out clearly the work that we are to do, not in one place merely, but in every place. The light that God has graciously given us we are to communicate to many others. To every nation and kindred and tongue and people the warning message is to be given. <RH, March 30, 1905 par. 6>

We are to learn from Christ the science of soul saving. He is the mighty Healer. In our work of preaching the gospel, we are to establish small sanitariums in many places. Sanitarium work is one very successful means of bringing the message of salvation through Christ to the attention of a large class of people who can be reached in no other way. Those from the higher walks of life will come to our sanitariums for treatment, and when they go away, they will tell others of the benefits they have received. Thus others will be induced to come. It is God's design that our sanitariums shall act an important part in giving the message of Christ's soon coming to those in the highways and the byways. <RH, March 30, 1905 par. 7>

As we neared Redlands, the aspect of the country changed entirely. Cultivation and irrigation have transformed the desert into beautiful and fertile orange groves, which, at the time of our visit, were laden with fruit. On reaching Redlands, we went to the home of Brother and Sister E. S. Ballenger, where we were entertained during our stay. <RH, March 30, 1905 par. 8>

In this short sketch I shall not attempt to describe Redlands. One morning we took a long drive over the city. We drove through a beautiful highland park, known as Smiley Heights. This was once barren hills, but it is now covered with orange groves and with a great variety of ornamental trees and shrubs. As we drove higher and higher up the mountainside, which was so beautifully adorned, we were charmed with the scenery. From the top of the hill, we obtained a fine view of the city of Redlands; and as I looked upon it, I realized that just such places had been presented to me in vision as places to which we must give special attention. I had been instructed that in places similar to this, we would have opportunity to establish sanitariums, and that by means of these institutions men and women would be taught the gospel of physical and spiritual healing. <RH, March 30, 1905 par. 9>

On Sabbath morning I spoke in the pretty little church building that has recently been erected by our people in Redlands. There was a good attendance, some of the brethren and sisters from San Bernardino being present. The Lord gave me strength to speak for about thirty minutes. I felt so thankful for this; for I was just recovering from a four weeks' sickness. <RH, March 30, 1905 par. 10>

The Lord blessed our meeting. In the evening another meeting was held, at which Brother Ballenger and W. C. White spoke of the Glendale Sanitarium and its needs, and invited those present to help in preparing the building for the reception of patients. The church-members in Redlands are poor, but they gave liberally in response to this call.

(To be concluded) <RH, March 30, 1905 par. 11>

A Visit to Redlands and Riverside
Mrs. E. G. White
(Concluded)

Years ago many places in southern California were presented to me as very important fields, needing earnest labor. While at Redlands, I recognized it as one of these places. Light was given me that the unworked condition of the cities of southern California is a dishonor to those who know the truth. Recently Elder Simpson held tent-meetings in Redlands, as a result of which many new members were added to the church. For this we praise the Lord. But there is still much to be done in Redlands. We need now to put forth earnest efforts in the cities of southern California. <RH, April 6, 1905 par. 1>

On reaching Redlands we learned that Brother J. A. Bowles had died a few days before. I felt so sorry to think that I could not meet him once more and have prayer with him. As we passed by his flourishing orange grove, we thought of the kindness he had so often shown in sending us presents of oranges. Brother Bowles was a sincere Christian, and ever showed a deep interest in the work and cause of God. He rejoiced greatly when he saw souls accepting the truth. He is resting now, till the last trump shall sound, and the dead in Christ shall rise to meet their Lord in the air. <RH, April 6, 1905 par. 2>

An announcement had been sent out that on Sunday morning at eleven o'clock I would speak in our church at Riverside. Sister McEnterfer and I drove across with Brother Bowles's son and his wife. On the way we passed through miles and miles of orange groves. A wonderful work has been done in bringing water from the mountains and from wells, and irrigating the land so abundantly that it yields rich harvests of beautiful fruit. <RH, April 6, 1905 par. 3>

On reaching the place of meeting, we found that here at Riverside, also, our people had recently built a beautiful house of worship. The church was well filled. Several not of our faith were present. I was able to speak for an hour, and all seemed interested. <RH, April 6, 1905 par. 4>

For a year or two Dr. Leadsworth has been operating treatment rooms in Riverside; and at the close of the meeting, I went there to rest for a little while before taking the train for Redlands. Here we met Brother and Sister Towle, old friends from Maine. <RH, April 6, 1905 par. 5>

On our way back to Redlands, as our train passed through miles of orange groves, I thought of the efforts that should be made in this beautiful valley to proclaim the truth for this time. I recognized this section of southern California as one of the places that had been presented to me with the word that it should have a fully equipped sanitarium. <RH, April 6, 1905 par. 6>

Why have such fields as Redlands and Riverside been left almost unworked? As I looked from the car window, and saw the trees laden with fruit, I thought, Would not earnest, Christlike efforts have brought forth just as abundant a harvest in spiritual lines? In a few years these towns have been built up and developed, and as I looked upon their beauty and the fertility of the country surrounding them, there rose before me a vision of what the spiritual harvest might have been had earnest, Christlike efforts been put forth for the salvation of souls. <RH, April 6, 1905 par. 7>

The Lord would have brave, earnest men and women take up his work in these places. The cause of God is to make more rapid advancement in southern California than it has in the past. Every year thousands of people visit southern California in search of health, and by various methods we should seek to reach them with the truth. They must hear the warning to prepare for the great day of the Lord, which is right upon us. <RH, April 6, 1905 par. 8>

In his work, Christ met the people where they were. Much of his public labor was done in Capernaum, a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest in their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and the great as well as the poor and lowly, and his lessons would be carried to other countries and into many households. Investigation of the prophecies would thus be excited, attention would be directed to the Saviour, and his mission would be brought before the world. <RH, April 6, 1905 par. 9>

We are called upon by God to present the truth for this time to those who year by year come to southern California from all parts of America. Workers who can speak to the multitudes are to be located where they can meet the people, and give them the warning message. Ministers and canvassers should be on the ground, watching their opportunity to present the truth and to hold meetings. Let them be quick to seize opportunities to place present truth before those who know it not. Let them give the message with clearness and power, that those who have ears to hear may hear. <RH, April 6, 1905 par. 10>

I have longed to see men moved by the Holy Spirit meeting these people with the message borne by John the Baptist, "Repent ye: for the kingdom of heaven is at hand. . . . 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, April 6, 1905 par. 11>

"Jerusalem, and all Judea, and all the region round about Jordan," went out to hear John the Baptist, "and were baptized of him in Jordan, confessing their sins." Just such a work as this can be done today in southern California. <RH, April 6, 1905 par. 12>

April 13, 1905 *An Open Letter*

"Elmshaven," Sanitarium, Cal., Jan. 11, 1905. To the Leaders in Our Work at Takoma Park:--

I exhort all who are connected with the work at Takoma Park to bring Christ into all that they do and say. Lift him up, higher and still higher, that by beholding him, you may be changed into the same image. To you, and to all others who believe in him, he becomes an inspiring force. To all who receive him he gives power to become the sons of God. Only by obtaining this power can we gain perfection of character. <RH, April 13, 1905 par. 1>

We can be partakers of the divine nature. In the strength of the Redeemer, we can live pure, noble, helpful lives. Make yourselves acquainted with every detail of the life of Christ. Strive to become like the Saviour, who was meek and lowly and self-denying. He was inspired with the purest purposes. So must you be if ever you see the King in his beauty. Pure, unselfish love was the principle that governed all that he said and did. He has power to imbue us with the faith that works by love and purifies the soul. <RH, April 13, 1905 par. 2>

I thank the Lord that we have men in charge of our work at Takoma Park who have taken a firm stand that they will not be corrupted in any of their transactions with worldly men. Thus business men will be convinced that the faith of Seventh-day Adventists is not a pretense or sham, but that it leads men to walk in the way of the Lord and to do his will. <RH, April 13, 1905 par. 3>

I have been instructed that strong temptations will come to men who are connected with our institutions. The work we are called upon to do in Washington is to keep every jot and tittle of the law in surety and in strength, in might and in power. When worldly men present temptations to you, listen not to their offers, and accept not their bribes. I thank the Lord that you have not betrayed the sacred trusts committed to your hands. <RH, April 13, 1905 par. 4>

Our physicians also will have opportunities to gain advantages for themselves, by following worldly policy. Let them distinctly tell those who offer these temptations that they will not enter into any worldly schemes. I rejoice to think that those who have charge of the work in Takoma Park are Christians, men who can teach the youth in their charge to do acceptable work. My brethren, let unselfishness and scrupulous integrity characterize all that you do. Do not allow your actions to be tainted with dishonesty. Work for time and work for eternity, remembering that the Lord sees and hears all that is said and done. His all-seeing eye examines every work. Never resort to the slightest dishonesty to gain an advantage. Do not buy or sell dishonestly. In all that you do, inquire, "Is this the way of the Lord?" Cherish a clear sense of what you must be and do in order to develop a character that is without spot or wrinkle or any such thing. It is the perfect man in Christ who meets God's ideal. The work of those who are guided and controlled by Christian motives will bear witness for God. Christ lived the very life that he requires his followers to live. <RH, April 13, 1905 par. 5>

The Saviour has a deep contempt for all deception. The stern punishment meted out to Ananias and Sapphira shows this. Desiring to receive commendation for good deeds, yet unwilling to give all to God, they sold their possessions, and keeping back part of the price, laid the rest at the apostles' feet. They hoped to be thought liberal and self-denying, but the Holy Spirit read the deception, and sudden punishment came upon them. Today the same Spirit condemns all underhand dealing. All selfish meanness is to be put away from the character. This is the lesson that God would have us learn from the experience of Ananias and Sapphira. <RH, April 13, 1905 par. 6>

There are virtues that are to be daily strengthened. A reverence for justice and equity is to be cultivated. He who permits in himself that which he condemns in others is doing himself a great wrong. <RH, April 13, 1905 par. 7>

"Love as brethren, be pitiful, be courteous." Cherish a supreme reverence for justice and truth, and a hatred for all cruelty and oppression. Do unto others as you would wish them to do to you. God forbids you to favor self, to the disadvantage of another. <RH, April 13, 1905 par. 8>

A terrible deception has taken possession of the Christian world. There is a high profession, but a dwarfed godliness. Let us so live that at last God can say to us, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Our lives may show a steady spiritual growth. But I have seen that which makes me tremble--men and women dwarfed in character, possessing the Word of God, which tells them what they must do in order to be saved, yet unsanctified and unholy. <RH, April 13, 1905 par. 9>

"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, April 13, 1905 par. 10>

This is a time for every one to deal truly with his own case. "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 that is in heaven." <RH, April 13, 1905 par. 11>

Daily, hourly, the leaders in the work are giving lessons to those with whom they are associated. My brethren, be reasonable in your every requirement, as men of intelligence, whom God has chosen. Let all that you do reveal the strictest integrity. Be true and faithful. Set an example that all may safely follow. Do not draw into the web of your character one thread of selfishness; for this would spoil the pattern. <RH, April 13, 1905 par. 12>

As you advance in the work, you will find that there are many things that must receive careful consideration. Allow no shiftlessness. When a man is employed in the work of God, he is under obligation to use all his capabilities in the very best service that he can offer. He is to remember that God has hired him to work in his vineyard. Every woman is to stand in her place, helping to perfect her own character and the characters of the members of her family. Father, mother, and children are to do honor to the principles of heaven, that the influence of angels may unite with their efforts in the preparation of character for the higher life.

Ellen G. White. <RH, April 13, 1905 par. 13>

April 20, 1905 *The Work for This Time*

Mrs. E. G. White

I have a message to bear to our people. For weeks I have not been able to sleep for more than a few hours each night. I am thinking, praying, and planning for the work in Washington. Shall the work at the capital of our nation be hindered for lack of funds? Shall the number of laborers be limited to a very few, when many should be improving the present opportunity to call the attention of the people to the truth for this time? I pray that those of our people who have means to spare will at this time place it in the Lord's treasury, that his purpose for the advancement of his cause may be carried out. This is the Lord's opportune time for the working of Washington and the surrounding suburbs. <RH, April 20, 1905 par. 1>

Night after night I am standing before the people, bearing a very positive testimony, and pleading with them to be wide-awake, and to take up the work of circulating our literature. I have seen men and women agitated in regard to present truth, and in need of some one to lead them into clearer light. Night after night I am urging our people to awake from their spiritual slumber, and do their utmost to help in this great crisis in the work in Washington. <RH, April 20, 1905 par. 2>

God is looking down from his throne, and is sending his angels to this earth to co-operate with those who are teaching the truth. Read the record of the experience of Philip and the eunuch. "The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. <RH, April 20, 1905 par. 3>

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. <RH, April 20, 1905 par. 4>

"The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. <RH, April 20, 1905 par. 5>

"And the eunuch answered Philip, and said, I pray thee, Of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. <RH, April 20, 1905 par. 6>

"And as they went on their way, they came unto a certain water; and the eunuch saith, See, here is water; what doth hinder me to be baptized? And Philip saith, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. <RH, April 20, 1905 par. 7>

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. <RH, April 20, 1905 par. 8>

"But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea." <RH, April 20, 1905 par. 9>

This incident shows the care that the Lord has over every mind that is susceptible to the truth. We see how closely the ministration of heavenly angels is connected with the work of the Lord's servants on this earth. <RH, April 20, 1905 par. 10>

A burden was placed upon Philip to enter new places, to break up fresh ground. Direction was given him by an angel

who was watching for every opportunity to bring men into connection with their fellow men. Philip was sent "toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." This brought him into touch with a man of wide influence, who, when converted, would communicate to others the light of truth. By the Lord's working through Philip, the man was convinced of the truth, and was converted and baptized. He was a highway hearer, a man of good standing, who would exert a strong influence in favor of the truth. <RH, April 20, 1905 par. 11>

Today, as then, angels of heaven are waiting to lead men to their fellow men. An angel showed Philip where to find this man, who was so ready to receive the truth, and today angels of God will guide and direct the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts. <RH, April 20, 1905 par. 12>

There is no place in America of greater importance than Washington. The recent developments in that place show that our brethren moved there none too soon. Angels of heaven directed their course in planting the standard of truth in Washington. Men of influence are being aroused to study the truth for this time. No opportunity should be left unimproved to establish the work firmly in this important place. And our efforts are not to stop there. In many cities the truth has not yet been proclaimed. Workers are to come to the front; men and women who are wise in reaching human minds are to be set at work in every place where there is an opening. Every one who is interested is to be judiciously labored for. The men in high places are to hear the message of truth. Angels of heaven will unite with the Lord's appointed ministers and medical missionaries, aiding them to exert on the minds of the people an influence in favor of the truth. <RH, April 20, 1905 par. 13>

Philadelphia and other important places should be worked. Evangelists should be finding their way into all the places where the minds of men are agitated over the question of Sunday legislation and of the teaching of religion in the public schools. It is the neglect of Seventh-day Adventists to improve these providential opportunities to present the truth that burdens my heart, and keeps me awake night after night. <RH, April 20, 1905 par. 14>

Instruction has been given me that there is a withholding of the tithe that should be faithfully brought into the Lord's treasury, for the support of the ministers and missionaries who are opening the Scriptures to the people, and working from house to house. These workers are to do their best, as the Lord's light-bearers. As they walk humbly with God, angels of heaven will co-operate with them, making impressions on minds. In the past angels of God have stood beside his messengers, as they have raised the standard bearing the inscription, "The Commandments of God and the Faith of Jesus." The ministers and evangelists who are laboring in the Lord's vineyard, must be supported. We may have a part in the work by bringing to the storehouse means for the sustenance of the Lord's chosen ones. <RH, April 20, 1905 par. 15>

In the place of complaining of the officers of the General Conference because they can not respond to the multiplied calls for men and means, let our church-members bear a living testimony to the power of the truth by denying self, and giving liberally for the advancement of the work. Let our sisters save by refusing to put expensive trimmings on their garments. Let every unnecessary expense be cut down. Let every family bring their tithes and offerings to the Lord. <RH, April 20, 1905 par. 16>

Most earnest work is now to be done in proclaiming the message of present truth. Every voice is now to harmonize; every believer is to unite in urging obedience to the law proclaimed from Sinai. Let us unite with the angels of heaven in presenting to our people in every place the necessity of paying a faithful tithe and of bringing to the Lord liberal gifts and offerings. <RH, April 20, 1905 par. 17>

Never was there a more important time in the history of our work than at present. The message in the third chapter of Malachi comes to us, holding up before us the need of honesty in our relations to the Lord and his work. My brethren, the money that you use to buy and sell and get gain will be a curse to you if you withhold from the Lord that which is his. The means entrusted to you by the Lord for the advancement of his work should be used in sending the gospel to all parts of our world. <RH, April 20, 1905 par. 18>

The curse of God will surely come upon those who rob him in tithes and offerings. "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, April 20, 1905 par. 19>

Shall we not, as a people, come up to the help of the Lord, to the help of the Lord against the mighty? Shall we not with humble hearts confess our sins of neglect? Shall we not return unto the Lord his own? Then he will impart his goods to those who are faithful, that they may do still more for the advancement of his work. <RH, April 20, 1905 par. 20>

Thousands upon thousands are perishing in sin, and a lack of means is hindering the proclamation of the truth that is

to be carried to all nations, and kindreds, and tongues, and peoples. There are men ready to go forth as the Lord's messengers, but because of a lack of means in the treasury they can not be sent to the places where people are begging for some one to come and teach them the truth. <RH, April 20, 1905 par. 21>

Our heaviest burden at the present time is for the work in Washington. Angels of God are co-operating with those who are lifting the standard of God's holy law in this important place. Will you help these faithful workers? Will you send in the means needed in order for the necessary buildings to be erected? Let the members of every church now do all in their power to raise the fund necessary for the completion of the buildings that are so much needed in Washington. The work must be quickly established at the capital of our nation. Will you not, my brethren and sisters, see that the necessary means are supplied for the accomplishment of this work?

St. Helena, Cal., March 28, 1905. <RH, April 20, 1905 par. 22>

April 27, 1905 Instruction for Helpers and Students at Takoma Park, D. C.

Mrs. E. G. White

To the stewards and matrons, accountants and clerks, foremen and laborers, I would say: Let your stewardship and your service and all your business dealing be marked by strict integrity and the sanctifying influence of the truth, that others may take knowledge of you that you have been with Jesus, and have learned of him. Be faithful in all that you do. Let not one selfish, covetous act be recorded in the books of heaven against your name. Do not allow it to be seen that while you profess to be children of God, you are really serving the world. Serve God with heart and soul and mind and strength. Then angels of heaven will come close to you, and will lift up for you a standard against the enemy. <RH, April 27, 1905 par. 1>

Give your whole heart and life to the service of him who gave himself for your redemption. Disappoint the enemy. Refuse to be his tool for the carrying out of his plans. Turn away from the financial advantages which he offers you, and which, if accepted, would prove a curse to your religious experience. Then you can say in the cleanness of your heart, "My soul shall make her boast in the Lord." Let there be in your lives no deceitful devising, no artifice, no underhand schemes and contrivings. Depart from all things that you would condemn in others. <RH, April 27, 1905 par. 2>

Living Bible truth day by day will place you on vantage-ground. Your face will be calm and peaceful, and your words will be, "I will greatly rejoice in the Lord, my soul shall be joyful in the Lord; for he hath clothed me with the garments of his righteousness, and it is my salvation. He hath covered me with the robe of his righteousness." You will be able to give comfort and hope to others, because you have through your integrity glorified God. <RH, April 27, 1905 par. 3>

You will walk carefully, lest you make crooked paths by which weak, struggling, halting souls shall be led out of the way. You will refuse to co-operate with worldly men to carry out worldly plans or policies. As you realize that you have a work to do for God, the temptations and allurements of the world will not tempt you from the path of equity and uprightness. The whole life will bear the testimony, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." "O my soul, thou hast said unto the Lord, Thou art God. The Lord is the portion of mine inheritance and of my cup" With the eye of faith you will behold the invisible, and the soul finds its strength in One who never fails. He is the joy of your life. <RH, April 27, 1905 par. 4>

We are fighting a battle with the powers of darkness. The Bible is the rule of our life. This word is the light which is to guide us in all our perplexities. Make the Lord your counselor. When you are at work, the enemy may come to you with suggestions and temptations, hoping to lead you from the path of integrity. Do not listen to him. Look away from him to the One who has bought you with his life. Give yourself to Christ, trust in him, and he will give you strength to resist the enemy. <RH, April 27, 1905 par. 5>

"If any man will come after me, let him deny himself, and take up his cross, and follow me." "Let no man seek his own, but every man another's wealth." "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." <RH, April 27, 1905 par. 6>

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Never forget that you belong to Christ. Let all your work, to the most minute detail, be such that he can approve. Do not, in order to gain worldly advantages, steal that which belongs to God. <RH, April 27, 1905 par. 7>

Only by doing the will of God can we show that we possess true religion. Those who strive sincerely to break from the grasp of the enemy, and with full purpose of heart seek to know and obey the commandments of God, will be given power to become the sons and daughters of God. Their search after the things of heaven will be rewarded. <RH, April 27,

To the Students in the Training College

To the students in the school I would say: Keep in the path of self-denial. Avoid all ungodly companionship. Seek daily for the faith that works by love and purifies the soul. You will find your safety in studying the Word of God with a sincerity that keeps Christ constantly before the mind as the example to be followed. Lift him up, the Man of Calvary, by purity of word and work; for thus you honor God. By true religion, revealed in the daily life, you and I and all who are striving for the crown of life, are to bear witness for Christ. <RH, April 27, 1905 par. 9>

He who is sanctified by the truth is strengthened to resist the assaults of those who have grown hardened in guilt. Shun the companionship of those who have not heeded the appeals of conscience. Let your light shine forth in Christlike words and deeds. Ask yourselves, What can I do to help those with whom I am brought in contact to resist temptation? What can I say to warn those who have not been taught to believe that the Lord is soon to come? <RH, April 27, 1905 par. 10>

Earnest searching of the Scriptures, with a sincere desire to understand the truth, will receive a sure reward. An occasional glance into the Word is not enough. An occasional prayer is not enough. "Search the Scriptures," Christ said, "for in them ye think ye have eternal life: and they are they which testify of me." Make the Bible the man of your counsel. Only thus can you gain strength to overcome. Let your light shine forth in clear, constant, distinct rays. An occasional service done for the Master is not enough. Only by an unreserved consecration to Christ of all that you have and are can you win souls to him. <RH, April 27, 1905 par. 11>

Let the students who are engaged in building do their work with thoroughness. Let them learn from their daily work lessons that will help them in their character building. Let them remember that in order to have perfect characters, they must make their work as perfect as possible. Into every line of this work let there be brought that stability which means true economy. <RH, April 27, 1905 par. 12>

Students, eternal interests are before you. Work with heaven in view, remembering ever your character building. Keep a pocket Bible with you as you work, and improve every opportunity to commit to memory its precious promises. <RH, April 27, 1905 par. 13>

"All things are yours; and ye are Christ's; and Christ is God's." God gave Christ to be the head over all things to the church. The Saviour loves the church with an everlasting love. "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, April 27, 1905 par. 14>

Christ gave himself for the church 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, April 27, 1905 par. 15>

Remember that Satan will not leave any one alone who is working to build up memorials for the Lord. "Watch and pray, that ye enter not into temptation." <RH, April 27, 1905 par. 16>

From the Washington training college missionaries are to be sent forth to many distant lands. Let the students improve every opportunity to prepare for missionary work, while at the school. They are to be tested and proved that it may be seen what their adaptability is, and whether they have a right hold from above. If they have a firm hold on Christ, they will have a right hold on all with whom they come in contact. <RH, April 27, 1905 par. 17>

The Lord will surely bless all who seek to bless others. The school is to be so conducted that students and teachers will be continually increasing in power through the faithful use of the talents given them. By faithfully putting to a practical use that which they have learned, they will continually increase in wisdom and knowledge. We are to learn from the Book of books the principles by which we are to live and labor. By consecrating all our abilities to him who has the first right to them, we may ennoble all that is worthy of our attention. <RH, April 27, 1905 par. 18>

The students who will get the most good out of life are those who live the word of God in their dealings with their fellow men. Those who receive to give will feel the greatest satisfaction in this life. Those who live for themselves are always in want, for they are never satisfied. There is no Christianity in shutting up our sympathies in our own selfish hearts. We are to bring brightness and blessing into the lives of others. We are to be channels through which God can let his goodness, mercy, and truth flow to the world. We are to be co-workers with Jesus Christ, imparting to others the blessings bestowed on us. <RH, April 27, 1905 par. 19>

May 4, 1905 *The Gift of Christ*

Mrs. E. G. White

God manifested his love for the world by sending his only begotten Son to save sinners. Christ took our nature, that through his grace we might be partakers of the divine nature. His divinity was bound up with humanity that humanity might stand on vantage-ground with God. <RH, May 4, 1905 par. 1>

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. <RH, May 4, 1905 par. 2>

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that *the Father sent the Son* to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God. God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. <RH, May 4, 1905 par. 3>

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. <RH, May 4, 1905 par. 4>

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a 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 loves his brother also." <RH, May 4, 1905 par. 5>

We need to watch unto prayer, walking and working in constant dependence upon God. He in whose heart Christ is formed, he to whom Christ is the hope of glory, enlightening, sanctifying, strengthening, will be preserved from the false representations that will be made of God. <RH, May 4, 1905 par. 6>

The false sentiments that prevail today are of the world; they belong to the world; they are worldly in spirit and character. The apostle declared, "We are of God: he that knoweth God heareth us." The teaching of the apostles is not to be set aside. Men are not to feel at liberty to speak disrespectfully of these teachings because they do not agree with all that they set forth. Those who teach the truth for this time must understand the Scriptures, that they may give the right interpretation of the Scriptures, exalting the principles of the truth, and in life and character revealing the spirit of the truth. God works with such ones as speak of the life and miracles of his Son. <RH, May 4, 1905 par. 7>

He whose heart is filled with the love that proceeds from God, does not allow self-exaltation or dishonesty to find place in his life. He who is "born again," of the Spirit, reveals Christ in the daily life. He is upright in all his dealings. He does no sly, cunning, underhand work. The good fruit that appears in his life testifies to the condition of his heart. <RH, May 4, 1905 par. 8>

Christ's true followers are made complete in him, because he gives them of his Spirit. The blessed hope of seeing Christ as he is, and being like him, works in mind and heart like a quickening power, cleansing away impurity and depravity. "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,--the hope of seeing Christ as he is--"purifieth himself, even as he is pure." <RH, May 4, 1905 par. 9>

How wide the contrast between the ones thus described and those who, though professing the faith, have not the love of God in their hearts. The latter class have not been made Christian gentlemen by the purifying influence of the truth. They are transgressors of the law of God, and their work is opposed to the work of Christ. <RH, May 4, 1905 par. 10>

Those who walk humbly with God are approved by him. Let us build ourselves up, through Christ, in the most holy faith. The truth of God alone is invincible. Those who profess to believe the Scriptures need now to know where they are standing. Christ will receive all who come to him confessing and forsaking their sins, and will give to them transformation of character. He offers to all the eternal-life insurance policy. The everlasting covenant is sealed with the blood of his crucifixion. Through his sacrifice on Calvary he makes peace for us. In him are hid the treasures of wisdom and knowledge. He is the divine storehouse of all light. He alone can prepare us to enter the gates of the holy city. <RH, May 4, 1905 par. 11>

May 18, 1905 *The Unity of the Spirit*

Remarks by Mrs. E. G. White at the Opening of the Conference, Thursday Morning, May 11

I want to say a few words at the beginning of this conference. I feel a deep and intense desire that those who have come to this meeting shall not occupy their minds in investigating other souls. The work resting upon us as individuals should be taken up at this meeting. We are living in the great day of atonement, when every person should confess his

sins, that the conviction of the Spirit of God may come to his heart. If you think that there is something standing between you and God, go to him, and ask him to help you to make the confession necessary in order that the wrong, whatever may be its character, may be taken out of the way. And ask him to help you not to repeat the wrong. <RH, May 18, 1905 par. 1>

It was a question with me whether I should venture to attend this meeting, because of the condition of my health. I decided that I would make no promises; I would wait and see what the will of the Lord was in the matter. Night after night I seemed to be bearing this testimony: that there are those in our churches who need at this time the deep movings of the Spirit of God upon their hearts; and I decided to come to the conference. <RH, May 18, 1905 par. 2>

Some pass over their wrong-doings, or, if they have confessions to make, they think that they will not confess, because to do this would lessen the confidence that their brethren have in them. God wants us to look to him, and to him alone, and have everything straight between our souls and God. We need to seek the Lord with all our hearts, that we may find him; we need to come into close relation with the cross of Calvary. We need to see Christ hanging upon that cross, making an atonement for our sins. When we see and understand our relation to Calvary, we shall know for ourselves something of the grief which, because of sin, Christ knew for us. <RH, May 18, 1905 par. 3>

How can we do this?--"Repent . . . and be converted." This is our only hope of salvation. We are to stand in a repentant, confessing attitude, and then joy will fill our hearts. <RH, May 18, 1905 par. 4>

Just as soon as you are impressed that there is something standing between you and God, or between you and your brethren, leave your gift before the altar of prayer, and do that which Christ has said you must do in order for the wrong to be taken out of the way. This is the first work that is to be done in this conference, if we expect the blood of Jesus Christ to be efficacious in our behalf. If we confess and forsake our sins, we shall come into that close relation to Jesus to which reference is made in the seventeenth chapter of John. We shall be one with Christ. This is the evidence that we are to give to the world that God sent his Son to save sinners. This is the result of the influence of the grace of God upon human hearts; and when the conviction of sin comes, then the light of the glory of God will be revealed. If we have a living union with God, we shall hate the sin that separates the soul from God. <RH, May 18, 1905 par. 5>

The Lord does not want us to bring a sorrowful tone into our meetings. He desires praise. "Whoso offereth praise glorifieth me," he declares. We are to be always praising God. We need in our hearts the light of Christ; we need to know the joy of pardoned transgression and forgiven sin. If this joy is in us, we shall not be able to keep our lips closed during this conference, because we shall realize the greatness of the sacrifice made for us upon the cross. We shall realize that Christ bore our sins in his own body upon the tree. He was mocked and derided by those who ought to have received him. As he hung upon the cross, the leaders and rulers of the Jewish nation cried out: "He saved others; himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe him." <RH, May 18, 1905 par. 6>

When there are set before us things that are a cross for us to take up, we can never be one with Christ until we have lifted the cross. It may be the cross of confession, the cross of repentance, the cross of humiliation; but whatever it may be, let us remember that in lifting it, we are one with Christ, partakers of the divine nature. He suffered the agony, he endured the reproach, and he cried out, "My God, my God, why hast thou forsaken me?" It was because of our sins--because of your sins and mine--that he was thus afflicted. <RH, May 18, 1905 par. 7>

When those in our churches commit sins, they should repent of them before God, and they should also repent of them before their brethren, asking the pardon that they will be willing to give. Then the light that shines from the face of Christ will shine upon them. Let us clear the King's highway; let us plead with God until we know that we have received pardon. He will give it to us. But if you cover up your sin, you will have less and less sense of its sinfulness, and you will go on in the same line. God will receive every one who will confess and forsake his sins, crucifying self by departing from iniquity. <RH, May 18, 1905 par. 8>

The grace of the Lord Jesus Christ has been promised to all who will come to him in faith. You may say, I do confess my sins; but I do not feel any better. What has feeling to do with it? If you have confessed your sins if you have planted your feet on vantage-ground, and are sorry for your sins, so sorry that you will not repeat them, you will receive pardon. Remember that when you sin, you wound afresh the One who gave his precious life for you, putting him to open shame. The world looks on, and says, "Ah, they are the ones who profess to believe that Christ is coming, and who profess to believe that the Lord forgives their sins; but do you see their conniving, their dishonesty, their sinfulness?" Christ is humiliated in the person of his saints. Let us not take that position. Let us consider that it is a noble thing to confess our faults, and to forsake them. <RH, May 18, 1905 par. 9>

We expect to see the salvation of God in this meeting; but it will never come to those who cover up their wrongs, those who, catching perhaps a glimpse of light, think that it is all right, and that they have nothing more to do. You can never stand on vantage-ground by taking that attitude. It is through the rectitude, the grace, revealed by the disciples of Christ, that the world is to be led to believe on him. This is to be the convincing power. In this our day of confession,

this last great day of atonement, before the books shall be opened, and every man shall be judged by the things written in the books, are we considering how we shall stand in the judgment, in that day when every deed is to be tried, and every act is to be brought into review before the heavenly universe? Let us not make play-work of our religious life. Is it not time that we believed that Christ died on Calvary, that he might forgive our sins and pardon our transgressions? <RH, May 18, 1905 par. 10>

All through this meeting we want to hear voices saying, "He has pardoned my transgressions, he has forgiven my sins, and I am looking unto him, beholding him who is the author and finisher of our faith." We must stand where we shall not dare to take up a report against our brethren. Go right to the one you think has erred, and tell him his fault between him and you alone. Let this work be carried on, that there may be a coming closer and closer to God. Then you can speak of his pardon, and tell of his glory; and every voice can proclaim, "He has pardoned my transgressions, he has forgiven my sins, and I will praise him with heart, and soul, and voice." <RH, May 18, 1905 par. 11>

All heaven is looking upon this company. All the heavenly angels are watching those assembled here. We greatly desire that the deep movings of the Spirit of God shall be felt upon human hearts. Last night I lay awake for hours, saying these very things. I could not keep them out of my mind. I was repeating the very words that I am speaking to you this morning. Clear the King's highway; take out the stumbling-blocks; remove the rubbish; clear away the stones, that the Spirit of God may go through our midst, and that we may see the salvation of God as a lamp that burneth. That is what we need. We can not afford to cover up one sin. We want the richest blessing here; for trial is coming right upon us. Only a little while, only a short time, and every one will be severely tried. We want a daily renewal of the grace of God in our hearts, that we may climb the ladder of perfection step by step, rising higher and higher in the way that leads to heaven, to holiness, and to God. <RH, May 18, 1905 par. 12>

May the Spirit of God come into our meetings. May we see of his salvation, and may his glory be revealed here. Let every voice be raised to glorify God, not to pick flaws in one another. It is an individual work that we are to do. When this work is done, we shall hear the high praises of God in the midst of the sermon. This will not disturb the preacher at all, because the truth makes its application to the heart, to the mind, and to the conscience, and you will know that the word being spoken is inspired by the Spirit of God. Let every one take a firm hold upon God, and depart from iniquity, and the Lord will make your feet to stand upon high and holy ground. <RH, May 18, 1905 par. 13>

May 25, 1905 *The Work for This Time*

Development of the Interests at Washington

Address by Mrs. E. G. White before the Conference, Tuesday Afternoon, May 16

Our work for this time is a most solemn and important work. Let those who claim to believe the truth take into consideration the fact that unless the Holy Spirit is with them in the work which God has given them, they will lose a great blessing, and their efforts will be a failure. If there are those who think that it is their business to criticize the ones whom God has put in a certain place to open the way, that the truth shall be carried forward as it should be in the different places, let them know that they are doing a work which God has not appointed them. If there are those here who cherish the spirit of criticism, this meeting will be of very little advantage to them. What we need at this very time is that the Spirit of God shall be manifested among us. <RH, May 25, 1905 par. 1>

Each one of us has all that he can do to overcome his own faults. Search out your own defects, and ask God to help you. Do not, for Christ's sake, excuse yourself from doing the very work that God has called you to do for yourself, and instead busy yourself trying to set some one else right. If each of you will take hold of Number One right at this meeting, the salvation of God will be revealed in a most marked manner. If this army of people would seek the Lord with heart and mind and soul, they would have something to say that would bring light and blessing and joy into the meeting. <RH, May 25, 1905 par. 2>

We are glad that we came to Washington a year ago, and spent some time here. We are thankful to the Lord that we know how the work started. I remember how, when we were living in the Carroll House, near the water-tower, the workmen would come over at half-past five every morning for a season of prayer. As often as I could, I met with this little company, speaking encouraging words to them. I felt so thankful that they would take the time every morning to seek the Lord. At these meetings we had singing and prayer, and a short Bible study. Sometimes several prayers would be offered, and earnest testimonies would be borne. We had evidence that the sweet Spirit of God came in among us. And the one who had charge of those working on the school land said that he had never had a company of workers who

were more willing and ready to do all that it was possible for them to do. When I heard this, I thanked God. <RH, May 25, 1905 par. 3>

How the Lord Has Led

It was with the greatest thankfulness that we watched the progress of the work; for we knew that the Lord had led us here. Do you not think that the building up of this work cost earnest thought? Do you not think that it meant diligent seeking of the Lord? If you have any inclination to pull the work here to pieces, and tell how it ought to have been done, I tell you that you should feel it your duty to see that you yourself are moving justly before God. <RH, May 25, 1905 par. 4>

God has given to every man his work. He has given to every individual a certain work. If any of you have turned criticizer, you may be sure of one thing: that you will lose the blessing which you might have obtained had you rightly considered the work that your brethren have had to do in this new place. They have worked with all their strength to place things in such shape that the work could go forward. I have been given message after message for those who were standing at the head of the work here, for Elder Daniells and Elder Prescott, and for all connected with them in the work. The blessing of the Lord came upon me as I would write to them, saying, Be of good courage in the Lord. He is leading and guiding. He will bless you as you move forward. He will be your helper. <RH, May 25, 1905 par. 5>

Suppose that our brethren had not come to Washington when they did. Suppose that they had dallied for six months or a year. What would have been the result?--The bill concerning Sunday legislation would have been slipped right in, and I do not know how long or how severe a battle we should have had to fight. But in the mercy of God our brethren were able to forestall this movement, although, in order to do this, they had to neglect other pressing work. I can assure you that their hands and hearts were full. They prayed, they reached out to God, and they sent out tracts and pamphlets everywhere. And wherever this reading-matter has gone, the light of the Sabbath truth has penetrated. Earnest work was done, and constantly our prayers ascended to God, that he would let his power rest upon every one engaged in the work. <RH, May 25, 1905 par. 6>

A Burden for Souls

Those connected with the work labored in harmony. They did not stop to find fault with one another. Every one tried to press the battle to the gates. We were far away at the time, but every morning and evening our petitions ascended to God for the work in Washington, that from this important place the light of Sabbath truth might shine forth. We prayed that God would put upon men a burden to enter the other cities that have been so long neglected. <RH, May 25, 1905 par. 7>

God has men who understand the truth. If they would feel the burden of his work, and press forward, not waiting to have everything outlined before them, much more would be accomplished. If many of these gathered in Battle Creek, who have a knowledge of the truth, were scattered out into the different fields, and were working intelligently and earnestly for the Master in the neglected cities, many souls would be brought into the truth. I would give a great deal more for the education that is obtained through practical work than I would for that obtained by hearing, hearing, hearing, and doing nothing. There may be some who have done the work of the Lord in Battle Creek, but every time the matter is presented to me, the light given is that many should move out of Battle Creek, and out of other churches where large numbers of Sabbath-keepers are congregated, and go to work for the Master. <RH, May 25, 1905 par. 8>

There is a great work to be done, and we have felt so anxious, so full of hope and prayer, so full of earnest entreaty that the Lord would lead and guide. Night after night I have lain awake, unable to sleep, asking God for his mercy's sake to save those who are dying in their sins. The world is fast becoming as it was before the flood. My brethren and sisters, use your talent of speech, your influence, every jot of ability you have, in helping and strengthening others. Do not place your talents on the negative side, to discourage and dishearten others, but put your arms around those in need of help, and tell them that you will help them all you can. When the Holy Spirit rests upon you, you will understand what it means to have a burden for souls. <RH, May 25, 1905 par. 9>

For many months I could not sleep past twelve o'clock. What was the matter?--The burden of the work in Washington was upon my mind. God had signified that the publishing work should be transferred from Battle Creek to Washington. He promised to demonstrate his power and grace, and this he has done. When the crisis regarding Sunday legislation came, our workers were right on the ground, prepared to act in a way that made them channels of light to others. If they had not been on the ground, the bill regarding Sunday legislation would have been pressed through, leaving our work in darkness and discouragement. <RH, May 25, 1905 par. 10>

I want those present at this meeting to realize that it has meant a hard struggle to bring the work in this place to its present state of advancement. The Lord God has been at work. My brethren, instead of criticizing what has been done,

save your speech for the great cities that have not yet been worked, such as New Orleans, Memphis, and St. Louis. Go to these places and labor for the people, but do not speak a word of censure regarding those who have tried so hard to do everything in their power for the advancement of the work. Sometimes these workers would be almost discouraged, but we kept praying for them. Wherever I was, I would ask the prayers of God's people in their behalf. <RH, May 25, 1905 par. 11>

Let those who have any complaint to make, go right to the Lord, and ask him to give them a place where they can show what great things they can do, or else humble their hearts before God, and thank him for what he has done. <RH, May 25, 1905 par. 12>

Erection of Buildings

I thank the Lord that I can meet you at this meeting. I am glad to see so many here. I know that the Lord is with those connected with this work. We were here when the buildings were first started, and we investigated everything as they went up. At the time, I was quite weak, but Brother Baird would take one of my arms and my son the other, and with their help I would walk up to where I could see what the foundation was, and how the walls were made. Again and again I went over the unfinished building, and as I now see some of them completed, I say, Thank the Lord with heart and soul and voice for what has been accomplished. I have felt almost afraid to touch this subject here, lest I should burst into tears before you all, I am so grateful to see so much done. I am glad to see such neat buildings. There is no extravagance, but everything has been done with thoroughness, as God has directed it to be. From the work on these buildings, the students have learned lessons which they can carry with them wherever they go. When I was here, I was so glad to see the workers, not discouraged, but thankful for an opportunity to work for the Lord. I looked with great satisfaction upon the work being done; for I knew that the blessing of God was resting upon the workers. <RH, May 25, 1905 par. 13>

Opportunity after opportunity came to those in charge to gain advantage for the work. At one time they had a chance to buy lumber at so low a rate that thousands of dollars were saved. How was it that they were able to take advantage of this opportunity?--They had the money in their hands. <RH, May 25, 1905 par. 14>

Yesterday I went for a short ride through the forest, and O, the trees--God's trees and God's forest--how beautiful they looked! The city is not the slightest temptation to me. And yet we must carry the truth to the cities. Tents are to be pitched in the most favorable places, and meetings held. Let our workers pray the Lord to open the way that they may enter the large cities of the South, and labor as men taking down trees in the forest, as men earning a large amount of money. For they are. One soul saved is worth more than the whole world. If we can but take hold upon the arm of the Lord, success will attend our efforts. Christ gave his life on Calvary's cross to make it possible for human beings to be saved; and yet we are leaving the world without the knowledge of the truth that would make them wise unto salvation. What kind of an account will many have to settle with the Lord in the future? <RH, May 25, 1905 par. 15>

I ask you never to find fault with what has been done here; for I have seen the angels of God working here, encouraging the workers, and leading them to lift their eyes to see their Redeemer and be strengthened. I have seen the angels of God on this ground with the youth and with the other workers. I have seen the power of God at work here, and I wish to tell you that I want this meeting to be an everlasting cure of your faultfinding and murmuring and trying to find some one to criticize. May God help us all to humble our hearts before him and be converted. <RH, May 25, 1905 par. 16>

The Sanitarium and Educational Work

There is a great work to be done here. Brethren Daniells, Prescott, Washburn, Colcord, Warren, and others, but especially Brethren Daniells and Prescott, have worked amid difficulties in the name of the Lord, and I know that the Spirit of God has been upon them. And though we have felt disappointed because means did not come in faster for the work in Washington, we have not complained, but have gone straight forward. The buildings have been put up as fast as possible. There is yet much to do. We must have a small sanitarium here, and we feel sure that the blessing of God will rest upon this branch of the work. The building will not be a large, expensive one, but just such as the Lord desires to see here. <RH, May 25, 1905 par. 17>

It is the Lord's design that a training-school shall be conducted on these grounds. If there is a place anywhere in our world where there should be a school for the training of our youth to be efficient missionaries, it is here, where there is such an important field to be worked. We must make every effort to have a school of the highest order. Provision will have to be made for the very young, and also for intermediate students, in this vicinity. And we must reach the highest possible standard of perfection in the work of preparing students for the school above. <RH, May 25, 1905 par. 18>

Let the complaints come if they will. Those who complain will find that this brings them nothing but barrenness of soul; for we are moving under the direction of the One who has given the gospel commission, and we intend to carry the work forward. <RH, May 25, 1905 par. 19>

I call upon those who have been held at Battle Creek to gird on the armor. It is high time that they went forth into needy fields to labor for the Lord. It is not pleasing to God for them to stay in a place that has been worked over and over again, encouraging others to drift into Battle Creek to become unbelievers in the Testimonies God has given to his people, or perhaps infidels. Those who are fully established in the truth may gain a good education there, but there are others who go away infidels. By some, the truths that lie at the very foundation of our faith are being sacrificed. <RH, May 25, 1905 par. 20>

Our Periodicals

God has given me light regarding our periodicals. What is it?--He has said that the dead are to speak. How?--Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. And in *The Signs of the Times* let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper. <RH, May 25, 1905 par. 21>

Not long ago I took up a copy of the *Bible Echo*. As I looked it through, I saw an article by Elder Haskell and one by Elder Corliss. As I laid the paper down, I said, These articles must be reproduced. There is truth and power in them. Men spoke as they were moved by the Holy Spirit. <RH, May 25, 1905 par. 22>

Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are,--the truths that have made us as a people what we are, leading us on step by step. <RH, May 25, 1905 par. 23>

Early Experiences

After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. <RH, May 25, 1905 par. 24>

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that, when not in vision, I could not understand these matters, and they accepted, as light directly from heaven, the revelations given. <RH, May 25, 1905 par. 25>

Many errors arose, and though I was then little more than a child, I was sent by the Lord from place to place to rebuke those who were holding these false doctrines. There were those who were in danger of going into fanaticism, and I was bidden in the name of the Lord to give them a warning from heaven. <RH, May 25, 1905 par. 26>

We shall have to meet these same false doctrines again. There will be those who will claim to have visions. When God gives you clear evidence that the vision is from him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America. The Lord wants his people to act like men and women of sense. <RH, May 25, 1905 par. 27>

Salvation in the Truth

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years? <RH, May 25, 1905 par. 28>

I want to tell you that Christ lives. He makes intercession for us, and he will save every one who will come to him in faith and obey his directions. But remember that he does not want you to give your energies to criticism of your brethren. Attend to the salvation of your own soul. Do the work God has given you. You will find so much to do that you will have no inclination to criticize some one else. Use the talent of speech to help and bless. If you do the work God has given you, you will have a message to bear, and you will understand what is meant by the sanctification of the Spirit. <RH, May 25, 1905 par. 29>

Do not think that Satan is not doing anything. Do not think that his army is passive. He and his agencies are on the ground today. We are to put on the whole armor of God. Having done all, we are to stand, meeting principalities and powers and spiritual wickedness in high places. And if we have on the heavenly armor, we shall find that the assaults of the enemy will not have power over us. Angels of God will be round about us to protect us. I have the assurance of God that thus it will be. In the name of the Lord God of Israel I ask you to come up to the help of the Lord, to the help of the Lord against the mighty. If you do this, you will have on your side a strong helper, a personal Saviour. You will be covered with the shield of providence. God will make a way for you, so that you will never be overtaken by the enemy. I am praying that the power of the Saviour will be exerted in behalf of those who have entered into the temptations of the enemy. They are not standing under the broad shield of Omnipotence. My brethren, it is our privilege to stand under this shield. <RH, May 25, 1905 par. 30>

June 1, 1905 *The Work in Washington*

A Talk by Mrs. E. G. White, Friday, May 19, at 10 A. M.

We feel very grateful to our Heavenly Father because he has moved by his Holy Spirit upon the minds of his people to give so liberally for the establishment of his work here in Washington. Every dollar of the money that has been sent in is needed. If God's people knew as I do the necessities of the cause in different parts of the great harvest-field, and if they felt as they should the urgency of the work, they would not permit of delay. I have seen workers on their knees, pleading with God to open the way for the truth to be proclaimed in places where souls, unwarned and unsaved, are perishing in their sins. There are houses of worship to be built, and in some places it is necessary that there be erected small sanitariums, that the higher classes may be reached. <RH, June 1, 1905 par. 1>

There are those in the world upon whose hearts God is moving, and if they but knew the principles of present truth, they would heed the message for this time, and would go forth to give it to others. <RH, June 1, 1905 par. 2>

The money that has been sent in for the work here is the Lord's. The gold and the silver are mine, he declares, and the cattle upon a thousand hills. God bids us deny ourselves in the expenditure of means, and put into his treasury the money thus saved. <RH, June 1, 1905 par. 3>

I thank the Lord for these gifts. Those who have sent them are in so doing fastening themselves to God's work. As they give of their means, their interest in the progress of God's cause is deepened, and the act of giving thus becomes a double blessing. I feel so grateful for what has been done, because, in figures and representations, I have seen the necessity of help in foreign fields, and also in the Southern field; and I know that the Lord will move upon hearts in the large cities that have not yet been worked. We must not leave these cities unworked; but the very first necessity is right here in Washington. The work in this important place must be established. A publishing house must be erected here. God directed that the publishing work should be transferred from Battle Creek to this place. He will place his approval on the efforts made to carry forward his work on the lines that he has marked out. <RH, June 1, 1905 par. 4>

The establishment of the work here in Washington is creating a wide-spread interest in other places. Tracts and pamphlets have been widely circulated, and when we begin to work in other cities, we shall find those who have been studying this literature. We shall find that they are not utterly ignorant of our truth, but that they have been studying the facts regarding the establishment of our work here. As people read of what has been done, they say, "That means work, and we must learn more of what this people is doing." <RH, June 1, 1905 par. 5>

The work that has been done here would never have been accomplished had there not been a determined effort to

press the battle to the gates. <RH, June 1, 1905 par. 6>

I am thankful that the Lord has not left us in ignorance of how to gain his blessing. Read the eighth and ninth chapters of Second Corinthians, and you will find the whole matter outlined in a few words. Read how the believers came to the apostles, and laid their offerings at their feet, praying them with much entreaty that they would receive the gift. When God by his Spirit stirs the hearts of his people, leading them to see the necessities of his work, there will be a denying of self, and gifts will flow into the treasury for the proclamation of the truth for this time. <RH, June 1, 1905 par. 7>

If there are those who think that they are making large sacrifices for the work, let them consider the sacrifice that Christ made in their behalf. The human race was under sentence of death, but the Son of God clothed his divinity with humanity, and came to this world to live and die in our behalf. He came to stand against the host of fallen angels. We must have a Defender, and when our Defender came, he was clothed with humanity; for he must be subject to all the temptations wherewith man is beset, that he might understand how to deliver the godly out of temptation. He took his stand at the head of the fallen race, that men and women might be enabled to stand on vantage-ground. <RH, June 1, 1905 par. 8>

Christ did not come to this world with a legion of angels. Laying aside his royal robe and kingly crown, he stepped down from his high command, and for our sake became poor, that we through his poverty might be made rich. This was the plan laid in the heavenly courts. The Redeemer of mankind was to be born in poverty, and he was to be a worker with his hands. He labored with his father at the carpenter's trade, and into all that he did he brought perfection. His companions sometimes found fault with him because he was so thorough. What is the use of being so particular? they said. But he would work until he had brought what he was doing as near to perfection as he could, and then he would look up with the light of heaven shining from his face, and those who had criticized him would turn away ashamed of themselves. Instead of retaliating when found fault with, he would begin to sing one of the psalms, and before those who had found fault with him realized it, they, too, were singing. <RH, June 1, 1905 par. 9>

Never should botch work of any kind be allowed in our institutions. Every student should be taught that in order to attain to perfection in character building, he must be faithful in the smallest duties appointed him. "Ye are God's husbandry, ye are God's building," and your work is to be done as in the sight of a holy God. Do your best, and heavenly angels will help you to carry the work on to perfection. <RH, June 1, 1905 par. 10>

Who was He who came to our world to redeem the fallen race? Isaiah tells us: "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, June 1, 1905 par. 11>

Let us make it known that provision has been made for our redemption. Christ left the heavenly courts, and came to this world to make an atonement for us. All who come to him in living faith will be enabled to stand on vantage-ground. <RH, June 1, 1905 par. 12>

As God's servants proclaim these things, Satan steps up to some who have itching minds, and presents his scientific problems. Men will be tempted to place science above God. But who by searching can find out God? Men may put their own interpretation upon God, but no human mind can comprehend him. This problem has not been given us to solve. Let not finite man attempt to interpret Jehovah. Let none indulge in speculation regarding his nature. Here silence is eloquence. The omniscient One is above discussion. <RH, June 1, 1905 par. 13>

Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that his disciples might be one with him as he is one with the Father. But the unity that is to exist between Christ and his followers does not destroy the personality of either. They are to be one with him as he is one with the Father. By this unity they are to make it plain to the world that God sent his Son to save sinners. The oneness of Christ's followers with him is to be the great, unmistakable proof that God did indeed send his Son into the world to save sinners. But a loose, lax religion leaves the world bewildered and confused. <RH, June 1, 1905 par. 14>

My brethren and sisters, take your stand on an elevated platform, and work to the point to be one with Christ. The heart of the Saviour is set upon his followers' fulfilling God's purpose in all its height and depth. They are to be one with him, even though they are scattered the world over. But God can not make them one in Christ unless they are willing to give up their own way for his way. <RH, June 1, 1905 par. 15>

In view of all that Christ has suffered for us, should we complain when we are called to endure self-denial and suffering? Would not this make God ashamed of us? Let us rejoice that it is our privilege to be partakers of Christ's suffering; for thus only can we be fitted to be partakers of his glory. <RH, June 1, 1905 par. 16>

I thank God in behalf of those who have sent in their offerings to the work in Washington. I thank him for the privilege and satisfaction of knowing that there are hearts which are alive to the needs of the work of God, and are influenced by the Holy Spirit to give of their means for the advancement of this work. I thank God with heart and soul and voice. The work in this place is to be carried forward solidly. In the buildings that are put up, there is to be no

extravagance, but the representation is to be such that those in the world will see that we understand what propriety is. <RH, June 1, 1905 par. 17>

Brethren and sisters, let us have characters so pure and holy that Christ can with joy present us to the Father. Let us be filled with the living principles of the truth for this time. Let us live lives that will lead sinners to the Saviour. Christ carried his humanity with him into the heavenly courts, and all humanity can claim him as their representative. We may be made complete in him. How?--By becoming partakers of the divine nature. To be partakers of this nature means more than many of us realize. It means giving up one's own way, and following the path that Christ has marked out. As we become partakers of the divine nature, we escape the corruption that is in the world through lust. <RH, June 1, 1905 par. 18>

June 15, 1905 Lessons From the Second Chapter of Philipians

Talk by Mrs. E. G. White, May 13, 1905

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." <RH, June 15, 1905 par. 1>

I address those who have the light of the knowledge of Bible truth. Are you obeying the instruction given in the words I have read? Are you of one mind and one heart in Christ? <RH, June 15, 1905 par. 2>

There are many points that might be dwelt upon, but there is one that I wish to speak about especially. It is regarding the necessity of our working together in unity. One year ago I visited this ground. It was then a wilderness. You can all see what God has enabled the workers to accomplish because they were of one mind. Every one has done all in his power to lift. And our people in the different States have sent in their gifts for the establishment of the work in Washington. <RH, June 15, 1905 par. 3>

I well remember how, when we were living in the Carroll House, near the water-tower, the young men working on the school land would meet together in a large room in this house at half-past five every morning for family worship. As we worshiped God together, we knew that the Holy Spirit was among us. We sought the Lord with the whole heart, and he came very near to us. We presented the promise, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." Is not this assurance strong enough? We took this promise with us into the place of prayer, asking the Lord to lead and direct in the work to be done here. Only one year has passed since then, and much has been accomplished. <RH, June 15, 1905 par. 4>

If there are any of you who have weak faith, remember that it is because you do not work on the affirmative side. It is of no use for us to think that we can carry forward the glorious work of God without strong, unfaltering faith. The world is fast becoming as it was in the days of Noah. Satan is working with intensity of effort, knowing that he has but a short time. Wickedness prevails to an appalling extent. God's people are but a handful, compared with the ungodly, and we can gain success only as we co-operate with the heavenly angels, who will go before all who press forward to do that which God has said should be done. <RH, June 15, 1905 par. 5>

I thank the Lord for the privilege of speaking to so many at this meeting. When I think of all that God has done for us, I say, "Praise God, from whom all blessings flow." As the work is opened up in the various places, may we ever remember that we are to draw in even cords. Those who have educated themselves to stand on the negative side should without delay repent and be converted. Let this conversion take place right on this ground. Remember that when you stand on the negative side, accusing and condemning, you make room for the agencies of the power of darkness. Precious time has to be spent in waging war against these agencies, because there were those who refused to stand on the affirmative side. <RH, June 15, 1905 par. 6>

Is it not best to be in harmony with the God of heaven? When you see your brethren striving to press the battle to the gates, is it not best to say, "Advance, advance. Carry the work forward with greater power than ever before"? <RH, June 15, 1905 par. 7>

"Let nothing be done through strife or vainglory." Satan is behind all strife and vainglory. Let us get out of his company, and stand with those who say, "Victory is for us, and we will cling to the arm of infinite power." <RH, June 15, 1905 par. 8>

"In lowliness of mind let each esteem other better than themselves." If we would obey these words, we should find our work easier. We should find that we could accomplish very much more than we can when hindered by strife and discord. <RH, June 15, 1905 par. 9>

"Look not every man on his own things, but every man also on the things of others." Do not try to gain every

advantage for yourselves. I thank God for the evidence that our people are unselfishly trying to help in the establishment of the work in Washington. I am thankful that the school buildings are so nearly completed, and that we now have an institution in this place in which students may be trained for service. I pray that from this school young men and young women may be prepared to go forth into the world as consecrated missionaries. <RH, June 15, 1905 par. 10>

"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." <RH, June 15, 1905 par. 11>

Laying aside his royal robe and kingly crown, Christ clothed his divinity with humanity, that human beings might be raised from their degradation, and placed on vantage-ground. Christ could not have come to this earth with the glory that he had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled his divinity with the garb of humanity, but he did not part with his divinity. A divine-human Saviour, he came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be partakers of the divine nature, he came to this earth, and lived a life of perfect obedience. <RH, June 15, 1905 par. 12>

There is no need for the world to be as it is today--filled with war and bloodshed, violence and crime. Christ has made provision for the salvation of every soul. He gave his life for the life of the world, and John declares, "As many as received him, to them gave he power to become the sons of God." This is the gift of heaven to all who truly believe. In view of these things, how can men and women choose to receive the father of lies, and to cherish his spirit? <RH, June 15, 1905 par. 13>

It is because human beings have chosen to listen to the tempter that we see men and women partaking of that which robs them of their reason. In our large cities there are saloons on the right hand and on the left, tempting passers-by to indulge an appetite which, once established, is exceedingly hard to overcome. The youth should be trained never to touch tobacco or intoxicating drink. Alcohol robs men of their reasoning powers. Watch that man entering the saloon. His eye is bright, and his step steady. Watch him as he comes out. The brightness has gone from his eye, and as he walks, he staggers from side to side. He is drunk,--a specimen of the work done by the saloon. <RH, June 15, 1905 par. 14>

The home of a drunkard tells the sad story of the evil wrought by the use of strong drink. Wretchedness and destitution reign, and often the wife and children suffer from cold and hunger. And yet the liquor traffic is legalized. Heaven sees it all. God keeps a record of the men robbed of their reason, and the homes made wretched, by the use of alcohol. In that great day when every man will be judged according to the deeds done in the body, what will those who have legalized the liquor traffic say in excuse for allowing these places of death to be kept open? <RH, June 15, 1905 par. 15>

God grant that we may be wide-awake to this awful evil. May he help us to labor with all our power to save men and women and youth from this effort of the enemy to ensnare them. We do not take into the church those who use liquor or tobacco. We can not admit such ones. But we can try to help them to overcome. We can tell them that by giving up these harmful practises, they will make their families and themselves happier. Those whose hearts are filled with the Spirit of God will feel no need for stimulants. The Lord is high and lifted up, and his train fills the heavens. Those who are overcomers here will one day see him as he is; for we read, "We know that, when he shall appear, we shall be like him; for we shall see him as he is." They will sing the song of redemption in the heavenly courts. <RH, June 15, 1905 par. 16>

Here in this world we are to gain a preparation for a life in the kingdom of God. Our youth must be trained to habits of strict temperance and self-denial. May God help us to stand in unity, warring against the powers of darkness that are pressing in on every side. <RH, June 15, 1905 par. 17>

Christ has done everything in his power to redeem human beings. In our behalf he made an infinite sacrifice. For our sake he became poor, that we through his poverty might be made rich. Enduring riches, an eternal weight of glory, is the boon he offers to those who will accept him. Is it not a sufficient inducement? Will man strive against his Maker? <RH, June 15, 1905 par. 18>

May God help us at this meeting to be converted. You may say, If we are church-members, that does not belong to us. But does it not? What are you doing to lift up those who are fallen? There ought to be a thousand where now there is but one trying to prepare the way of the Lord, to make straight in the desert a highway for our God. We have great light. "Ye are the light of the world," Christ declared. It is by letting our light shine that we are to glorify God. Clear and distinct the light of present truth is to shine forth from God's people, piercing the darkness that envelops the world. <RH, June 15, 1905 par. 19>

It is that light may shine forth that we are establishing institutions here. The school buildings are almost finished, and soon a sanitarium must be erected, to which we can bring the sick and afflicted, and tell them of Christ and his power to save. We should every one stand where we can uplift and bless. We are to speak words that will comfort and encourage. Brethren and sisters, train yourselves to speak in pleasant, agreeable tones. It does no harm, but good, to speak kindly, but to speak discourteously and roughly drives the holy angels away in sadness. <RH, June 15, 1905 par. 20>

May God help us all to take a right position. May he help us not to spoil our lives and the lives of others by being unconsecrated. May he help us to conquer the inclination to follow the impulses of the unsanctified heart. We can not afford to follow these impulses. We are to be judged according to the deeds done in the body. <RH, June 15, 1905 par. 21>

Being found in fashion as a man, Christ "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, June 15, 1905 par. 22>

We are to confess Christ before the world because he gave his life for us. He died that we might receive strength to stand against the temptations by which we shall be beset. Those who receive Christ are made heirs of God and joint heirs with Christ to an immortal inheritance. <RH, June 15, 1905 par. 23>

We have only a little while in which to prepare for the coming of our Lord Jesus Christ. We have not a moment to lose. We need to begin at once to gain a preparation to enter the courts above. God will help all who will help themselves. But if you sit down under Satan's shadow, and let him tempt you to look on the objectionable side, and to weaken the hands of those who are trying to carry forward the work of the Lord, how can you hope to gain the victory over temptation? You can not be a joint heir with Christ unless you have his spirit, and are determined to gain heaven at any cost. Those who regardless of all else, place themselves in God's hands, to be and do all that he would have them, will see the King in his beauty. They will behold his matchless charms, and, touching their golden harps, they will fill all heaven with rich music and with songs to the Lamb. <RH, June 15, 1905 par. 24>

I am glad to hear the musical instruments that you have here. God wants us to have them. He wants us to praise him with heart and soul and voice, magnifying his name before the world. <RH, June 15, 1905 par. 25>

I thank God that there are those here who have had an experience in self-denial and sacrifice. They know what it means to be counted fools for Christ's sake. But in heaven their names are recorded as those who love God and keep his commandments. <RH, June 15, 1905 par. 26>

"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; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." <RH, June 15, 1905 par. 27>

God would have us help one another to be of good cheer. Keep your eyes fixed on Jesus. By beholding, you will be changed into the same likeness, from character to character. <RH, June 15, 1905 par. 28>

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me." <RH, June 15, 1905 par. 29>

God wants you to praise him far more than you do. Read the Psalms, and you will see that by offering praise you glorify God. Educate the voice to offer him thanksgiving. Thus you will bring strength and courage to those around you. I pray that at the very beginning of this meeting the salvation of God may be revealed. Brethren and sisters, open the door of the heart and let the Saviour in. Then you will praise God with heart and soul and voice. I thank God that it is our privilege to use our voices in this service, to speak words in season to those that are weary. <RH, June 15, 1905 par. 30>

While on my way to this meeting, I had the privilege of speaking to some of the Saviour's love. I asked one young man to give up the use of tobacco. "I can not," he said; "it is so soothing." "But," I said, "it is robbing you of your sense of right and wrong. You say that you are teaching in a Sunday-school. What influence do you think your example of smoking has on the members of your class?" Before we left the car, he came to me, and told me that I must not be surprised to hear that he had given up the use of tobacco. I gave this young man a copy of "Steps to Christ," and he seemed much pleased with it. <RH, June 15, 1905 par. 31>

God wants us to work for humanity. We have an onward work to do. Let us put on the whole armor of righteousness, revealing Christ in thought, word, and deed. Let us remember that we are laborers together with God. Brethren and sisters, let self be crucified, and let Christ live in you, the hope of glory. Keep reaching forward. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The work of righteousness is to be wrought in you through the mighty power that God has given. When in weakness and feebleness you say, "Lord, I lay hold upon thee," power from above will be given you. <RH, June 15, 1905 par. 32>

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." What were the words spoken as you took part in the solemn rite of baptism?--"In the name of the Father, and of the Son, and of the Holy Spirit." You were buried with Christ in baptism, and raised to newness of life. And the three great powers of heaven pledged themselves to co-operate with you in your efforts to live the new life in Christ. Then should

we not praise him with every breath? <RH, June 15, 1905 par. 33>

Let us cast aside all murmuring and repining, and be filled with the spirit of praise. Let us draw in even cords with Christ. He is coming soon, and we must be ready to meet him in peace. Let us repent and be converted. Let us place ourselves on the altar of service. I beg of you, my brethren and sisters, to bring Christ into your hearts and into these meetings. Then there will be rejoicing such as you have never before heard, and you will be gaining a fitness for the heavenly home, where God's redeemed ones will sing the song of victory. <RH, June 15, 1905 par. 34>

June 22, 1905 *The Need of Home Religion*

*[A talk by Mrs. E. G. White, May 27, 1905.]

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." It is impossible for us to have Christ abiding in our hearts unless we constantly behold him. <RH, June 22, 1905 par. 1>

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God." <RH, June 22, 1905 par. 2>

In the second chapter of his epistle John says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." <RH, June 22, 1905 par. 3>

This means that we have a world on our hands. It is of no use for us to think that we can follow our preferences or natural tendencies. We have a world on our hands, and we are to make known the saving principles of our Lord Jesus Christ,--the principles that have been committed to us to impart to the world. God wants us to be faithful stewards of the grace of Christ. <RH, June 22, 1905 par. 4>

"Therefore the world knoweth us not, because it knew him not." It does not understand the principles that underlie our course of action. We must stand before God with a conscience void of offense. There are wonderful privileges for every one of us. God never places before us a requirement without giving us the power to perform it. He never asks us to take one step in advance of him. He leads the way, and we are to follow after. Following him, we are in no danger of going astray. Thus only can we perfect a Christian character as stewards of the grace of God. <RH, June 22, 1905 par. 5>

To us has been entrusted the truth of the gospel for this time. It is a wonderful, wonderful treasure, and the Lord desires us to have our eyes enlightened and our hearts quickened. He desires us to be nerved and strengthened by the power that he will give us if we will only be true to him. He desires every one of us to perfect a character after the divine similitude. The Christian who does not do this casts reflection on God. He dishonors his Saviour. Those who have access to the words written in the Scripture are without excuse if they do not apply these words to themselves, if they do not thus cleanse their hearts from sin. By the light shining from the throne of God upon our pathway, we shall be judged at the last great day. <RH, June 22, 1905 par. 6>

"Woe unto thee, Chorazin! woe unto thee, Bethsaida!" Christ said; "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." <RH, June 22, 1905 par. 7>

To have light shining upon the pathway in the clearness of the gospel of Christ, as it has shone upon our pathway, is a fearful responsibility. We are to follow on step by step, with our eyes fixed on our Leader. He will not lead us one step out of the right way. <RH, June 22, 1905 par. 8>

God gave Christ to our world to save us from eternal death. Behold him, behold him! Keep looking upon him till you reflect his image. Do not accept the words of any man, unless you can see that he is conformed to the divine image, because if you do, you sustain him in doing wrong; you sustain him by asking his counsel and following his directions. What we need is the word pure from the holy Bible. Christ has bidden us conform our lives to his life. We are to know what it means to keep the commandments of God in truth and righteousness. The love that was in the heart of Christ is

to be in our hearts, that we may reveal it to those around us. We need to be daily strengthened by the deep love of God, and to let this love shine forth to those around us. <RH, June 22, 1905 par. 9>

Brethren and sisters, you are to reveal this love from the very beginning of the married life. It is to be the guiding principle in the family. Let your children see that you are controlled by the Spirit of God. Every member of the family is to be brought under subjection to the will and way of God. <RH, June 22, 1905 par. 10>

I want you to think of the education that is to be given in the home. This education begins with the parents. They are to build the home after the pattern that Christ has given them. They are to teach what Christ taught, to bless what Christ blessed, and to correct what Christ corrected. Sin is not to dwell in the mortal bodies of those who have committed themselves, body and soul, to Christ. <RH, June 22, 1905 par. 11>

There is no middle ground presented before us. The cross of Calvary is the great center of the plan of salvation; and we are to begin to crucify self at once, that we may be preparing for a place in the redeemed family in the heavenly courts. What we need is the saving power of the grace of Christ day by day. This saving grace is to begin its work in our homes. Not an angry word is to fall from the lips of parents. They are to be constantly under the influence of the Holy Spirit. They are to realize that they are the teachers of their children, and that they are to reveal the kindness, tenderness, and love of Christ. And yet they are not to overlook the faults of their children. They are not to gratify their wishes simply because they desire gratification. This is not the way to train children for God. Children are made happy by being brought under right control. The most unhappy children I have ever seen were those who had never been brought under control. <RH, June 22, 1905 par. 12>

You may talk to your children about bringing them under the control of God, but it will not have any influence on them unless you first teach them to obey you, and unless they can see that you yourselves are under the control of God. <RH, June 22, 1905 par. 13>

Parents, you have a church in your home, and God demands that you bring into this church the grace of heaven, which is beyond computation, and the power of heaven, which is without measure. You can have this grace and this power if you will. But you must educate yourselves in accordance with your baptismal vows. When you took these vows, you pledged yourself, in the name of the Father, the Son, and the Holy Spirit, that you would live unto God, and you have no right to break this pledge. The help of the three great powers is placed at your disposal. When in the name of Christ you ask for grace to overcome, it will be given you; for the promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Yes, seek God for aid. If you are in perplexity, do not go to your neighbors. Learn to carry your troubles to God. If you seek, you will find; if you knock, it will be opened unto you. But this means faith, faith, faith. Exercise living faith in Christ, and do not, I beg of you, step aside out of the right way. <RH, June 22, 1905 par. 14>

Your home is to be an example of what a Christian home should be. You are to bring your children up in the nurture and admonition of the Lord. You are to overcome the faults which wrestle for the victory, and which, unless overcome, will separate you from God. <RH, June 22, 1905 par. 15>

The father and mother are to be respected in the Christian home. The father is the priest and house-band of the home. The mother is the teacher of the little ones from their babyhood, and queen of the household. Never is she to be slighted. Never are careless, indifferent words to be spoken to her before the children. She is their teacher. In thought and word and deed the father is to reveal the religion of Christ, that his children may see plainly that he has a knowledge of what it means to be a Christian. <RH, June 22, 1905 par. 16>

Brethren and sisters, are you doing your God-given work in the home? Are you allowing your sons and daughters to shun the responsibilities that properly belong to them? Does your daughter sit at a musical instrument, while the mother does the cooking? Do the little ones go to the mother for everything, when the older ones ought to be taught to share the burden of caring for them, that the mother may have time to rest? Many mothers die years before their time because they have had to carry the burdens that ought to have been willingly borne by younger shoulders. <RH, June 22, 1905 par. 17>

Children are to be educated to deny themselves. At one time, when I was speaking in Nashville, the Lord gave me light on this matter. It flashed upon me with great force that in every home there should be a self-denial box, and that into this box the children should be taught to put the pennies they would otherwise spend for candy and other unnecessary things. They are to be taught that there is a great work to be done for a needy, suffering people, even the colored people of the Southern States. To them we must present the truth for this time. We are to take up intelligently the work of helping them. A good work has already been done with these self-denial boxes, and let no one lift a finger to hinder this work. Let no one speak a discouraging word regarding it; for it is God's plan, and thus he has said that help should be sent to the work for the colored people. <RH, June 22, 1905 par. 18>

You will find that as the children place their pennies in these boxes, they will gain a great blessing. They will tell the children of neighboring families what they are doing, and the way will open for these boxes to be placed in other

homes. We are not to do anything to discourage this work. Every member of the family, from the oldest to the youngest, should practise self-denial. <RH, June 22, 1905 par. 19>

As the children of such families grow up, they understand something about mission work, because they are taught what it means to deny self in order that souls may be brought into the truth. They are taught that the money which they save by denying themselves goes to relieve a race whom the great majority of people in this country seem largely to have forgotten. The colored people need help and education and training, and we are going to work to the point until a great work is accomplished. As long as God gives me breath, I shall bear my testimony regarding this matter. I thank God that he has means and ways by which self-denial can be taught in the family. Thus his people are to be taught how to do missionary work, how to go out and in simplicity open the Word of God to others. When questioned about their faith, they are able to state plainly and clearly the reasons of their faith. Such families bring into the church the influence of their home training.

(To be concluded) <RH, June 22, 1905 par. 20>

June 29, 1905 *The Need of Home Religion*
*[A talk by Mrs. E. G. White, May 27, 1905.]
(Concluded)

What we need is home religion,--the sanctification of the truth in the home life. We know in whom we have believed, but we do not half express it, and when we fail to give expression to our faith, we lose half the sense of what it means to give ourselves to God. To live for him means sacrifice at every step. It means self-denial in the matter of dress. Much money is spent in the adornment of the person that ought to be devoted to the proclamation of the truth for this time. A world has been committed to us, and in the name of Christ Jesus, I ask you, my sisters, to dress plainly and neatly, but not for display. Do not try to follow every fashion. Get a good fashion, and keep it. Let all see that you have a nobler aim in life than following the ever-changing fashions of the world, that you are preparing for the higher life in the kingdom of God. <RH, June 29, 1905 par. 1>

My brethren, build plainly and solidly the houses that you put up. We have no fault to find with the buildings here. Our institutions are to be a representation of the characters that we are to form. Everything about them is to be solid. God will help us as we try to carry out his will in our character building. <RH, June 29, 1905 par. 2>

Christ came to our world without display. But today great displays are made every now and then. Thousands of dollars are expended right among our people in such displays, and this God forbids. That is not the way to get the truth before the people. Christ could have come to this world accompanied by thousands of angels, but he did not do this. He stepped down from his high command, and laying aside his royal robe and kingly crown, he came to this' world in the garb of humanity, to live a life of perfect obedience, that human beings, receiving him as their Redeemer, might become partakers of the divine nature, and at last stand before God without spot or stain of sin. He died for us that we might be made worthy to enter through the gates of the holy city, and hear the welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord." <RH, June 29, 1905 par. 3>

In our work we are not to strive to make an appearance. We are to look unto Christ, beholding what manner of love the Father has bestowed upon us, that we should be called the sons of God. And what a joy, what a power, will be with us as we do this! It will not be merely the excitement of feeling, but a deep, abiding joy. We are to present the solid truths of the Word of God, that these truths may be impressed on the hearts of the people, and that men and women may be led to walk in the footsteps of the Redeemer. <RH, June 29, 1905 par. 4>

When the Pharisees complained because Christ and his disciples ate with publicans and sinners, the Saviour said, "I came not to call the righteous, but sinners to repentance." He accepted the invitations given him to attend different gatherings, and every time he went to one of these places, he spoke words that reached forth to rescue the lost sheep. <RH, June 29, 1905 par. 5>

May God help us so to act that his converting power may be seen among us. Parents and children are to act as if they were under God's discipline. In the home, under the direction of the great Counselor, they are to carry out the principles of heaven. God will be with them in their work, giving them victory after victory, if they will follow in the way of truth and righteousness. <RH, June 29, 1905 par. 6>

O, how my soul longs after God,--to see him with his people, to see his power revealed in the heart, in the character, and in the home! <RH, June 29, 1905 par. 7>

We need true religion in the church. It is God's purpose that we shall show that we are born again, and that we are working out in our lives the great, heaven-born principles of truth. Thus only can we gain eternal life in the kingdom of glory. But there are so few who are going out to proclaim the wonderful truth that we have received! Why do you not go out? Why do you not enter the different places that have not yet heard the truth? Do you say, I do not know how I

should be supported? Christ told his disciples how they would be supported. He told them to go right into the homes of the people, and eat at their tables. He wants his workers today to come so close to the people that those for whom they are working will be bound to the one who speaks to them the word of life. There might be a thousand more laborers than there now are if God's people would deny themselves, and take up the cross and follow Jesus. What we need is the sanctification of the Holy Spirit, and we need it every day. What we need is men of prayer,--men who in quietness and humility, without any display or excitement, are overcoming self. <RH, June 29, 1905 par. 8>

What we need at this meeting is to settle into the living principles of present truth. Satan is creeping in with his sophistry, to undermine the principles of our faith. You remember how, when Paul and Silas were teaching in a certain place, a woman met them, "and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation." This woman was possessed with a spirit of divination, and by soothsaying brought her masters much gain. Her influence had helped to strengthen idolatry. <RH, June 29, 1905 par. 9>

"But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out that same hour." <RH, June 29, 1905 par. 10>

But, you say, she spoke good words, and why should Paul rebuke her? It was Satan speaking through her, hoping to mingle his sophistry with the truths taught by those who were proclaiming the word of God. <RH, June 29, 1905 par. 11>

The same danger exists today. The enemy is trying to bring in his sophistry through those who ought to be on their knees before God, praying for an understanding of what saith the Scriptures, that they may stand against the evil influences that fill the world. God desires scientific sophistry to be purged from every heart. He desires us to rebuke every evil devising, every evil work. If we allow such devising to go unrebuked, we shall have to suffer the consequences. <RH, June 29, 1905 par. 12>

After the woman had been freed from the evil spirit, she became a follower of Christ. Her masters saw that their hope of gain was gone, and taking Paul and Silas, they brought them before the rulers, charging them with troubling the city. This caused an uproar. The multitude rose against the disciples, and the magistrates commanded that the prisoners should be beaten. They were then taken to prison, and their feet were placed in the stocks. <RH, June 29, 1905 par. 13>

Things looked very discouraging for the disciples, but Angels of God were with them, and they sang the praises of God in the prison. Could we have sung under such circumstances? They did. While they were singing, "suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." <RH, June 29, 1905 par. 14>

"And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here." <RH, June 29, 1905 par. 15>

"Then he called for a light, and sprang in, and came trembling. and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house." <RH, June 29, 1905 par. 16>

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." <RH, June 29, 1905 par. 17>

It looked as if their effort had been a failure, when they were in jail, with their feet in the stocks. But their effort resulted in the conversion of the jailer and all his household. <RH, June 29, 1905 par. 18>

What we need is to hold fast to the living principles of the truth, whatever may be the consequences to us. We are not to accept one thread of sophistry from any doctor or minister or any one else. God is our teacher. And yet we are bound to unify. Christ has declared that we are to be one, even as he is one with the Father. But we are not to pick up sophistry from men whose lives are full of failures and mistakes and underhand working. God wants us to go to him for light, and to carry his presence with us wherever we go. <RH, June 29, 1905 par. 19>

May the Lord impress his people that there is good religion in good management in the home. When this is done, we shall have men and women who understand the meaning of good management in the church. We shall have those who will stand as firm as a rock to principle. They will not try to gain all the advantages for a certain place, because they have an interest in that place. What God wants is men who are as true as steel to principle. Unless we have such men, we shall not know when the devising of the enemy comes. We shall not know when he speaks as he spoke through the woman in Paul's day. <RH, June 29, 1905 par. 20>

We are to bring sound principles into the home, and into the church. Every member of the family is to exert a right influence in the home, in the church, and in the world. Parents, I ask you, in the name of Jesus Christ of Nazareth, to begin to work in God's lines in your home. We desire to see the salvation of the Lord revealed in every home. I desire your homes to be such that angels of God can enter them, and work with you and your children. But if by harsh words

and angry blows you are constantly sinning against God, the angels can not enter your home. Sadly they turn away, grieved that those for whom Christ has done so much should thus dishonor their Redeemer. <RH, June 29, 1905 par. 21>

If parents have not a reformation to make in their homes, God has never spoken by me. They need to be partakers of the divine nature, having escaped the corruption that is in the world through lust. <RH, June 29, 1905 par. 22>

This is that last Sabbath that we shall be here together, and I want to know how many in this congregation are ready to take hold of the work of the Lord in advance lines, ready to spend their time hunting and fishing for souls. Christ did not place his fishermen-disciples in a school to be educated for his work. He took them to himself, bidding them follow him. They asked no questions, but followed him. Today men will go straight from our churches to work in the harvest-field. They may never have laid on them the hands of ordination, but they will do a work for God, and none are to forbid them. <RH, June 29, 1905 par. 23>

The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit. <RH, June 29, 1905 par. 24>

The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. We are altogether too narrow. We need to be broader-minded. God wants us to carry out the principles of truth and righteousness. His work is to go forward in cities and towns and villages. <RH, June 29, 1905 par. 25>

I wish to ask how many are willing to re-consecrate their hearts to God today. How many are willing to take the stand that they will no longer be lukewarm in their religious experience, neither cold nor hot? Christ wants you to be where the virtue of his life is taken into your life. How many during the meeting have been impressed by the truth, and are determined to obey it? <RH, June 29, 1905 par. 26>

[The entire congregation arose.] <RH, June 29, 1905 par. 27>

Will you in the name of the Lord take steps upward? Christ has placed one end of the ladder firmly on the earth. The ladder reaches to heaven, and you may climb round by round until at last you step off the topmost round into the kingdom of God. <RH, June 29, 1905 par. 28>

I want you to remember that you have today pledged yourselves to live wholly for God. You have declared your determination to serve him. Let your lives be so pure and holy that Christ will not be ashamed to call you brethren. In such a day as ye think not, the Son of man cometh. Get ready to meet him in peace. Theories are being presented that say, My Lord delayeth his coming. But look at the world, at its wickedness. The life of no one is safe, except for God's protection. The world is fast becoming as Sodom and Gomorrah. It is fast becoming as it was in the days of Noah. We are to be as wholly consecrated to Christ and his service as the world is wholly given over to evil. The enemy will present his sophistries, with little fibers that would take hold of your experience and undermine your faith. I pray that your eyes may be anointed with the heavenly eye-salve, that you may discern what is truth and what is error. We need to put on the white garments of Christ's righteousness. We need to walk and talk with God. <RH, June 29, 1905 par. 29>

July 6, 1905 *The Ladder of Progress*

*[A talk by Mrs. E. G. White, May 25, 1905.]

I know of nothing better to present to teachers and students than the instruction found in the first chapter of Second Peter. <RH, July 6, 1905 par. 1>

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby 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, July 6, 1905 par. 2>

Let the young men and young women who come to our schools, and those who have been set as guardians over them, remember that God calls on them to move steadily forward, to advance step by step, because Christ is their Saviour. The youth are to be taught to consecrate themselves, body and soul, to the service of Christ. While in school they are to impart as well as receive. They will find that by imparting truth, they will increase in a knowledge of Christ. They can be channels of light. Said Christ, "Ye are the light of the world." When you get a fresh thought from the Word of God or from your other studies, do not keep to yourself. Give to some one else that which has helped you. Remember that as

surely as you live out the principles of truth, you will help yourself, and in helping yourself to climb the ladder of progress, you will show others the way. <RH, July 6, 1905 par. 3>

"And beside this, giving all diligence, add to your faith virtue." Your faith is worthless without the virtue. Faith of the right kind brings virtue that is more valuable than gold or silver or precious stones. <RH, July 6, 1905 par. 4>

"And to virtue knowledge." We have some knowledge of God, but not a hundredth part of what it is our privilege to have, because we do not walk in the light that, day by day, God is giving us. <RH, July 6, 1905 par. 5>

You are to work on the plan of addition, and as you do this, the promise will be fulfilled. "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." As you live on the plan of addition, constantly adding to your fund of knowledge, and seeking to carry out the instruction you receive, you will gain strength to overcome temptation, and will be enabled to stand on vantage-ground. Draw nigh to God, and he will draw nigh unto you. He will lift up for you a standard against the enemy. <RH, July 6, 1905 par. 6>

"And to knowledge temperance." Each one must settle for himself the question of temperance. You are to put nothing into your lips that will overtax the digestive organs. This is necessary, if you would have a clear mind. Those who eat improper food are hindering themselves from making the advance steps that Christ expects them to make. Let not those who are older in years tempt the youth to eat anything but plain, simple food. When a great variety of rich food is eaten, a disturbance is created in the stomach, the thoughts are disturbed, and the intellect dulled. It is to be our study to make our eating and drinking such that we shall be enabled to offer to God the highest service. <RH, July 6, 1905 par. 7>

"And to temperance patience." Temperance always leads to patience. Students, if you will take yourselves in hand, if you will practise temperance in all things, you will find wonderful help in Christ. You will watch well your words. Speech is a precious talent. You can speak fretfully, or you can speak pleasantly. Remember that it will not hurt your influence to speak pleasantly, but that it will sweeten your influence. If provoking words are spoken to you, do not utter a word. The best rebuke you can give the one who has uttered the provoking words is to keep silent until you can speak in a calm, pleasant voice. Try to gain control over yourself. This will help you to stand on vantage-ground. Constantly keep God and his promises before your mind. Brace yourselves to habits of self-control. <RH, July 6, 1905 par. 8>

"And to godliness brotherly kindness." O how much we need to cultivate brotherly kindness! <RH, July 6, 1905 par. 9>

"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 and Saviour 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." He can not see the influence of his harsh, angry words, and his un-christlike course of action. <RH, July 6, 1905 par. 10>

If students would read the Word of God more, and pray over it, the light of heaven would shine upon them. The Lord God does not want them to go round with long faces, unable to speak pleasant words. He wants them to be full of pleasantness. The youth and those who have charge of them need to have such a power of self-control that they will exert a cheerful, uplifting influence upon all with whom they come in contact. Then the angels of God can give them success in their work. <RH, July 6, 1905 par. 11>

There are those whose characters are so frivolous that it seems impossible for them to keep their tongues from speaking evil; but notwithstanding this, maintain your self-control, and then, wherever you are, those who have charge over you will not have to control you, for you will control yourselves. Climb steadily upward on the ladder of progress, round by round, and at last you will step off the topmost round into the everlasting kingdom of our Lord and Saviour Jesus Christ. <RH, July 6, 1905 par. 12>

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail." Our eternal life insurance policy is found right in these words, and we want you to study them carefully. "Ye shall *never fail*." Ought we not, then, to work right to the point? <RH, July 6, 1905 par. 13>

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Will you not pledge yourselves to God to serve him, and him alone? I do not ask you to pledge your word to one another. Pledge yourselves to God. Let him be the one who will hear the promise that you will press steadily forward in the way to heaven. Holy angels will watch over you, and the golden oil, which the two olive branches empty through the two golden pipes, for the perfection of the characters of God's people, will be imparted to you. <RH, July 6, 1905 par. 14>

Those who have the guardianship of the youth need to cling to the mighty One. Those who will continue in the faith will obtain the eternal life insurance policy, which will give them a right to enter in through the gates into the city of God, and a right to eat of the fruit of the tree of life. Let us hold fast to God. Let us consecrate ourselves to the service of Christ. He will give us power to overcome. Of yourselves you can not create this power. Place yourselves as humble seekers at the feet of Jesus, and he will give you the strength you need. <RH, July 6, 1905 par. 15>

I feel so glad that we could hold our meeting in a place where there are so many quiet retreats in which to pray. O, I

have longed for this when I have been on camp-grounds where there was no such opportunity! Get together in companies of two or three, and go off into some quiet place to seek the Lord. His promise is that where two or three are agreed together as touching anything, their prayer will be answered. Our God is close beside us. "Lo," he declares, "I am with you always, even unto the end of the world." Yoke up with Christ. Do not yoke up with human beings, and then think that because they are not perfect, you need not be. Link up with the One who is perfect, and who has power to sanctify you and give you a fitness to receive the life that measures with the life of God. <RH, July 6, 1905 par. 16>

"Wherefore 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; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, when we were with him in the holy mount." Today the voice of heaven will come to souls who are striving for the victory over sin. <RH, July 6, 1905 par. 17>

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." God would have us take hold of the rich promises of his Word. Come to his feet, and plead with him for power. <RH, July 6, 1905 par. 18>

A school has been established here in Takoma Park. The students who come to us are to receive a preparation for service that will be full of marrow and fatness. Angels of God will help every one who endeavors to conform his life to the life of Christ. Just as surely as the students grasp the hand of infinite power, that hand will lift them up. <RH, July 6, 1905 par. 19>

We all need to gain greater victories than we have yet gained, and we may do this if we will reach high enough and cling close enough. You may say, "I do not feel as if God is blessing me." But what have your feelings to do with it? You have the promise. Move steadily forward, believing that God has heard your prayer, and that he will fulfil his word. Be determined that you will overcome, that you will not fail or be discouraged. Do not depend on feeling, but on God. Cast your helpless souls on Christ. Praise God with heart and voice, and glorify his name day by day. <RH, July 6, 1905 par. 20>

July 13, 1905 Lessons From the First Epistle of John

*[A talk at the General Conference by Mrs. E. G. White, May 25, 1905.]

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." <RH, July 13, 1905 par. 1>

There are those who are always seeking for something new. If they understood aright, they would realize that the newness that they need is that which comes from a daily growth in the knowledge of our Lord and Saviour Jesus Christ. Let us keep firm and unshaken our faith in the message that God has given us for these last days. The world is fast becoming as it was in the days of Noah. Christ declared that this would be the sign of the end,--men would be eating and drinking, planting and building, marrying and giving in marriage, until the day of the coming of the Son of man. His words mean far more than we have yet seen. Do not the events that have taken place show this? <RH, July 13, 1905 par. 2>

"And truly our fellowship is with the Father, and with his Son Jesus Christ." All through the Scriptures, the Father and the Son are spoken of as two distinct personages. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are two personages. Wrong sentiments regarding this are coming in, and we shall all have to meet them. <RH, July 13, 1905 par. 3>

"And these things write we unto you, that your joy may be full." If we would apply the precious truth of God to our own individual cases, we should find such blessing, such consolation, that we should be ashamed to murmur and complain. Some have educated their tongues to utter complaints, and thus they lose many precious blessings that come with the exercise of patience. <RH, July 13, 1905 par. 4>

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." "God is light." How are his disciples to declare it?--Not with their lips merely, but in their lives. They themselves are to be "the light of the world." "Let your light so shine before men," Christ said, "that they may see your good works, and glorify your Father which is in heaven." <RH, July 13, 1905 par. 5>

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Every church-member is to walk worthily of the high calling to which he has been chosen, having gained a living experience in the things of God. There is no need for us always to be babes in religious things. We are to grow up to the full stature of men and women in Christ. <RH, July 13, 1905 par. 6>

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us." <RH, July 13, 1905 par. 7>

We may pray for sanctification, but whether or not we get it depends on whether we walk in the light, reflecting light to those around us. My brethren and sisters, the salvation of your souls depends on the course that you pursue. If you fail of gaining eternal life, it will be because you have failed to keep the commandments of God. From the Word of God there shines light sufficient to guide us along every step of the way to heaven, and those who lose the way will be without excuse. <RH, July 13, 1905 par. 8>

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." <RH, July 13, 1905 par. 9>

In this world we are exposed to the temptations of the enemy, and because we do not depend on God as we should, we are continually sinning. There are those who, when they make mistakes, stand out in stubbornness, saying that they have not sinned, and refusing to confess. Those who say, "I never confess," will never see the kingdom of heaven unless they do confess. Read the prayer of confession that Daniel offered. He was called a man greatly beloved by God, and yet he confessed that he as well as the people had sinned. <RH, July 13, 1905 par. 10>

Those who make no acknowledgment of sin, those who refuse to confess because they think it would hurt their position and influence, will never be cleansed from unrighteousness unless they make a decided change in their attitude. We need the spirit of confession right here in this meeting. It would be surprising if none of those present had anything to confess. Brethren and sisters, will you not take the stumbling-blocks out of the way, and clear the King's highway, that he may enter in among us? Then we shall see of the salvation of God, and the glory of the Lord will be revealed. <RH, July 13, 1905 par. 11>

"My little children, these things write I unto you, that ye sin not. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "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 we thus unite with Christ, we are gaining an experience that will be of more value to us than gold or silver or precious stones. <RH, July 13, 1905 par. 12>

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." <RH, July 13, 1905 par. 13>

We are to lift the cross, and follow the steps of Christ. Those who lift the cross will find that as they do this, the cross lifts them, giving them fortitude and courage, and pointing them to the Lamb of God, who taketh away the sin of the world. <RH, July 13, 1905 par. 14>

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth." <RH, July 13, 1905 par. 15>

We can have something fresh to think of all the time. We have held communion with God as we have tried to understand the high privilege of being one with Christ. I am so thankful for the Word of God. I thank the Lord with heart and soul and voice. We have no need to be led astray. We have no need to seek for something new and strange from the lips of human beings. We have a science that is above all human science. Many will grasp false science, teaching it as truth. But we need not be led astray. God wants us to cherish the truth in the simplicity in which we have received it from Christ.

(To be concluded) <RH, July 13, 1905 par. 16>

July 20, 1905 *Lessons From the First Epistle of John*

*[A talk at the General Conference by Mrs. E. G. White, May 25, 1905.]

(Concluded)

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." <RH, July 20, 1905 par. 1>

We are not to watch for an opportunity to find fault, if a brother does not speak exactly as we wish him to speak. Perhaps God does not want him to speak as you want him to. His words may cut you to the quick, but even then you are not at liberty to find fault. The talent of speech was given to us that we might speak, not words of faultfinding, but words of counsel, words of encouragement, words of reproof. Because we are not to find fault, this does not mean that we are to pass by things that are wrong, without saying a word. If you see one doing wrong, go right to him, and tell him his fault in the way outlined in the Scriptures. In the meekness of Christ tell him the truth, and you may save his soul from death. But if you gloss over the mistakes, leaving those who have made them to think that they have done nothing wrong, you must share in the punishment, because you were unfaithful to your trust. <RH, July 20, 1905 par. 2>

If we desire to see the King in his beauty, we must here behave worthily. We must outgrow our childishness. When provocation comes, let us be silent. There are times when silence is eloquence. We are to reveal the patience and kindness and forbearance that will make us worthy of being called sons and daughters of God. We are to trust him, and believe on him, and rely upon him. We are to follow in Christ's steps. "If any man will come after me," he says, "let him deny himself, and take up his cross daily, and follow me." "So shall he be my disciple." It may be a heavy cross to keep silent when you ought to. It may be a painful discipline; but let me assure you that silence does much more to overcome evil than a storm of angry words. <RH, July 20, 1905 par. 3>

Here in this world we are to learn what we must be in order to have a place in the heavenly courts. We are to learn the lessons that Christ desires to teach us, that we may be prepared to be taken to the higher school in the courts above, where the Saviour will lead us beside the river of life, explaining to us many things that here we could not comprehend, and teaching us of the mysteries of God. There we shall see the glory of God as we have never seen it here. We get but a glimpse of the glory now, because we do not follow on to know the Lord. <RH, July 20, 1905 par. 4>

John writes, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." <RH, July 20, 1905 par. 5>

Talk it, pray it, sing it, and remember that you must eat of the leaves of the tree of life here in this world, if you would know the healing power of the grace of God. When words are spoken that tempt you to feel provoked, ask the Lord Jesus to give you a taste of the healing brought by the tree of life. Get your mind on some subject of eternal interest, and it will be easy for you to keep still when you ought to keep still, and to speak when you ought to speak. <RH, July 20, 1905 par. 6>

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one." <RH, July 20, 1905 par. 7>

Are you not glad, young men, that this word of encouragement has been spoken to you? O, what a grand work is this,--to overcome the folly and wickedness that prevails in our world! Young men, God will watch over you, and will give you strength, if you will put on every piece of the armor, and be ready to resist the tempter when he seeks to lead you astray. We are striving for heaven, for a life that measures with the life of God. Keep your eyes fixed on the Author and Finisher of your faith. <RH, July 20, 1905 par. 8>

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." <RH, July 20, 1905 par. 9>

"Because ye are strong." Do not spend your time reading magazines and novels. Read your Bible. You have many temptations to meet and overcome. You have a great truth to proclaim. Only by a constant study of the Word of God can you gain the strength needed for this work. Put novel reading out of your lives. You have none too much time in which to gain an understanding of what saith the Scriptures. The Lord wants the young men in his cause to stand where they are worthy of being entrusted with sacred responsibilities. <RH, July 20, 1905 par. 10>

Do not encourage any appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories. <RH, July 20, 1905 par. 11>

Remember that you can not overcome the wicked one unless you have on every piece of the armor. Do not be turned away from the truth by supposition or sophistry. If you once allow Satan to tamper with your mind, you will find that it is not easy to break away from him. But if you confess your sins before God, and take hold of his power, sophistry will

have no power over you. <RH, July 20, 1905 par. 12>

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." There is a great work before us. There are cities to be warned. If you go forth into the work accompanied by the grace of God, success will attend your efforts. The power of heaven will be with you. The righteousness of Christ will go before you, and the glory of God will be your rearward. Let us thank God that provision has been made for every emergency. We can take hold of Christ's righteousness, pleading with him to cleanse us from all iniquity. <RH, July 20, 1905 par. 13>

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." He has carried on a faithful warfare against the enemy. He has built himself up in the most holy faith. <RH, July 20, 1905 par. 14>

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." <RH, July 20, 1905 par. 15>

Brethren and sisters, at all hazards we must hold fast to the truth. I am so glad that it is not yet too late for wrongs to be righted. I am so grateful for all the precious promises given us, that we may have courage and faith and hope, and that we may stand firm on the platform of eternal truth. <RH, July 20, 1905 par. 16>

There is one thing that I want to ask those assembled at this conference to do: pray earnestly for the blessing of the Lord. I am glad to know that you are having early morning meetings. These meetings are of the highest value. Every time you come together at one of these meetings, lay your hearts open before God, and do not be afraid that your experience will be spoiled if you make confession. Take the stumbling-blocks out of the way. May God give us light that will clear away everything which would prevent us from having that love for one another which we should have. <RH, July 20, 1905 par. 17>

I want you to pray that God will give me strength; for I have received instruction from the Lord, and I want to give it to you. And pray also for yourselves. We want to see the glory of God at this meeting. May he help you to press to the light. <RH, July 20, 1905 par. 18>

July 27, 1905 *Holy and Without Blame*

Mrs. E. G. White

"As the days of Noe 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 Noe 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, July 27, 1905 par. 1>

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. <RH, July 27, 1905 par. 2>

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." <RH, July 27, 1905 par. 3>

Many professing Christians are cherishing the thought, "My lord delayeth his coming." They are becoming careless, and are following worldly policy. Eagerness to buy and sell and get gain is beclouding the spiritual vision. <RH, July 27, 1905 par. 4>

Those whose business makes it necessary for them to come into contact with worldly men should stand constantly on guard, keeping strict watch over themselves, and praying always, lest the enemy take them unawares. To those of his followers who are of necessity compelled to deal with worldlings, God gives grace according to their need. If they stand ever on guard, special wisdom will be given them when they are obliged to be in the company of those who do not respect the Lord Jesus Christ. Their every transaction is to reveal the fact that they are Christians. They are to be kind and courteous, in all that they say and do, showing that they are under the control and discipline of God, that they are serving the Lord Jesus Christ. The followers of Christ are to be separate from the world in principles and interests;

but they are not to isolate themselves from the world. "As thou hast sent me into the world," Christ said, "even so have I also sent them into the world." And he said again, "Ye are the light of the world." We are not to withdraw ourselves from the world in order to escape persecution. We are to abide among men, that the savor of divine love may be as salt to preserve the world from corruption. <RH, July 27, 1905 par. 5>

Hearts that respond to the influence of the Holy Spirit are the channels through which God's blessings flow. Were those who serve God removed from the earth, and his Spirit withdrawn from among men, this earth would be left to desolation and destruction. Though the wicked know it not, they owe even the blessings of this life to the presence in this world of God's people, whom they despise and oppress. But if Christians are such in name only, they are as salt that has lost its savor. They are no influence for good in the world. Through their misrepresentation of God they are worse than unbelievers. <RH, July 27, 1905 par. 6>

Without a living faith in Christ as a personal Saviour, it is impossible to make our influence felt in a skeptical world. We can not give to others that which we do not ourselves possess. It is in proportion to our own devotion and consecration to Christ that we exert an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to help, no connection with heaven, no savor of Christ in the life. Unless the Holy Spirit can use us as agents through whom to communicate to the world the truth as it is in Jesus, we are as salt that has lost its savor. By our lack of the grace of Christ we testify to the world that the truth which we claim to believe has no sanctifying power, and thus, so far as our influence goes, we make of no effect the word of God. <RH, July 27, 1905 par. 7>

Following the instruction of Christ brings the sanctification of the Holy Spirit, and this enables men and women to reveal in spirit and word and deed the fragrance and the saving grace of the truth. If this transformation is not seen in the life, the actions will certainly make of no effect the principles of truth, which, if practised, would exert a saving influence upon unbelievers. <RH, July 27, 1905 par. 8>

Those who study the Word of God, and day by day receive instruction from Christ, bear the stamp of heaven's principles. A high, holy influence goes forth from them. A helpful atmosphere surrounds their souls. The pure, holy, elevated principles that they follow enable them to bear a living testimony to the power of divine grace. <RH, July 27, 1905 par. 9>

In all ages the "Spirit of Christ which was in them" has made God's true children the light of the people of their generation. Joseph was a light-bearer in Egypt. In his purity and benevolence and filial love, he represented Christ in the midst of a nation of idolaters. While the Israelites were on their way from Egypt to the promised land, the true-hearted among them were a light to the surrounding nations. Through them God was revealed to the world. From Daniel and his companions in Babylon, and from Mordecai in Persia, bright beams of light shone out amid the darkness of the kingly courts. In like manner the disciples of Christ are set as light-bearers on the way to heaven; through them the Father's mercy and goodness are made manifest to a world enshrouded in the darkness of misapprehension of God. By seeing their good works, others are led to glorify the Father who is above; for it is made manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. The divine love glowing in the heart, the Christlike harmony manifested in the life, are as a glimpse of heaven granted to men of the world, that they may appreciate its excellence. <RH, July 27, 1905 par. 10>

The world watches to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who claim to believe advanced truth. The world is watching, ready to criticize with keenness and severity your words, your deportment, and your business transactions. Every one who acts a part in the work of God is watched, and is weighed in the scales of human discernment. Impressions favorable or unfavorable to Bible religion are constantly made on the minds of all with whom you have to do. <RH, July 27, 1905 par. 11>

God has ordained that his work shall be presented to the world in distinct, holy lines. He desires his people to show by their lives the advantage of Christianity over worldliness. By his grace every provision has been made for us in all our transaction of business to demonstrate the superiority of heaven's principles over the principles of the world. We are to show that we are working upon a higher plane than that of worldliness. In all things we are to manifest purity of character, to show that the truth received and obeyed makes the receivers sons and daughters of God, children of the heavenly King, and that as such they are honest in their dealings, faithful, true, and upright in the small as well as the great things of life. <RH, July 27, 1905 par. 12>

August 3, 1905 A Call to Present Duty

Mrs. E. G. White

Christ intended that a greater work should be done in behalf of men than we have yet seen. He did not intend that such large numbers should choose to stand under the banner of Satan, and be enrolled as rebels against the government of God. The world's Redeemer did not design that his purchased inheritance should live and die in their sins. Why, then, are so few reached and saved?--It is because so many of those who profess to be Christians are neglecting their heaven-appointed mission. Thousands who know not God might today be rejoicing in his love if those who claim to serve him would work as Christ worked. <RH, August 3, 1905 par. 1>

Read the instruction contained in Leviticus and Deuteronomy. There you will learn what kind of education was given to the families of Israel. While God's chosen people were to stand forth distinct and holy, separate from the nations that knew him not, they were to treat the stranger kindly. He was not to be looked down upon because he was not of Israel. The Israelites were to love the stranger, because Christ died as verily to save him as he did to save Israel. At their feasts of thanksgiving, when they recounted the mercies of God, the stranger was to be made welcome. At the time of harvest they were to leave in the field a portion for the stranger and the poor. So the strangers were to share also in God's spiritual blessings. The Lord God of Israel commanded that they should be received if they chose the society of those who knew and acknowledged him. In this way they would learn the law of Jehovah, and glorify him by their obedience.

<RH, August 3, 1905 par. 2>

So today God desires his children, both in spiritual and in temporal things, to impart blessings to the world. For every disciple of Christ in every age were spoken these precious words of the Saviour, "From within him shall flow rivers of living water." <RH, August 3, 1905 par. 3>

Many of the youth, in the midst of churches, religious institutions, and professedly Christian homes, are choosing the path to destruction. Through intemperate habits, they bring upon themselves disease, and through greed to obtain money for sinful indulgences, they fall into dishonest practises. Health and character are ruined. Aliens from God, and outcasts from society, these poor souls feel that they are without hope either for this life or for the life to come. The hearts of the parents are broken. Men speak of these erring ones as hopeless; but God looks upon them with pitying tenderness. He understands all the circumstances that have led them to fall under temptation. This is a class that demands labor. <RH, August 3, 1905 par. 4>

Not the youth only, but those of all ages who are in poverty and distress, sunken in sin, and weighed down with a sense of guilt, demand our assistance. It is the work of God's servants to seek for these souls, to pray for them and with them, and lead them step by step to the Saviour. What misery exists in the very heart of our so-called Christian countries! Think of the condition of the poor in our large cities. In these cities there are multitudes of human beings who do not receive as much care and consideration as are given to the brutes. There are thousands of wretched children, ragged and half-starved, with vice and depravity written on their faces. Families are herded together in miserable tenements, many of them in cellars reeking with dampness and filth. Children are born in these terrible places. Thus in years of infancy and youth, their eyes behold nothing attractive, nothing of the beauty of the natural things that God has created to delight the senses. These children are left to grow up molded and fashioned in character by the wretchedness and wickedness around them. They hear the name of God only in profanity. Impure words, the fumes of liquor and tobacco, moral degradation of every kind, meet the eye and pervert the senses. And from these abodes of wretchedness piteous cries for food and clothing are sent out by many who know nothing about prayer. <RH, August 3, 1905 par. 5>

While working for the poor, we should give attention also to the rich, whose souls are equally precious in the sight of God. The wealthy man needs to be labored for in the love and fear of God. Too often he trusts in his riches, and feels not his danger. The worldly possessions which the Lord has entrusted to men are often a source of great temptation. Thousands are thus led into sinful indulgences that confirm them in habits of intemperance and vice. Among the wretched victims of want and sin are found many who were once in possession of wealth. Men of different vocations and different stations in life have been overcome by the pollutions of the world, by the use of strong drink, by indulgence of the lusts of the flesh, and have fallen under temptation. While these fallen ones excite our pity and demand our help, should not some attention also be given to those who have not yet descended to these depths, but who are setting their feet in the same path? There are thousands occupying positions of honor and usefulness who are indulging habits that mean ruin to soul and body. Should not the most earnest efforts be made to enlighten them? <RH, August 3, 1905 par. 6>

Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of strict temperance in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance thus be brought before them, there are very many of the higher classes who would recognize their value and give them a hearty acceptance. <RH, August 3, 1905 par. 7>

There is another danger to which the wealthy classes are especially exposed, and here also is a field for the work of

the medical missionary. Multitudes who are prosperous in the world, and who never stoop to the common forms of vice, are yet brought to destruction through the love of riches. Absorbed in their worldly treasures, they are insensible to the claims of God and the needs of their fellow men. Instead of regarding their wealth as a talent to be used for the glory of God and the uplifting of humanity, they look upon it as a means of indulging and glorifying themselves. They add house to house and land to land, and fill their homes with luxuries, while want stalks the streets, and all about them are human beings in misery and crime, disease and death. Those who thus give their lives to self-serving are developing in themselves, not the attributes of God, but the attributes of Satan. <RH, August 3, 1905 par. 8>

These men are in need of the gospel. They need to have their eyes turned from the vanity of material things to behold the preciousness of the enduring riches. They need to learn the joy of giving, the blessedness of being co-workers with God. <RH, August 3, 1905 par. 9>

Persons of this class are often the most difficult of access, but Christ will open ways whereby they may be reached. Let the wisest, the most trustful, the most hopeful laborers seek for these souls. With the wisdom and tact born of divine love, with the refinement and courtesy that result alone from the presence of Christ in the soul, let them work for those who, dazzled by the glitter of earthly riches, see not the glory of the heavenly treasure. Let the workers study the Bible with them, pressing truth home to their hearts. <RH, August 3, 1905 par. 10>

Such an appeal, made in the spirit of Christ, will not be thought impertinent. It will impress the minds of many in the higher classes. <RH, August 3, 1905 par. 11>

By efforts put forth in wisdom and love, many a rich man may be awakened to a sense of his responsibility and his accountability to God. When it is made plain that the Lord expects them as his representatives to relieve suffering humanity, many will respond, and will give of their means and their sympathy for the benefit of the poor. When their minds are thus drawn away from their own selfish interests, many will be led to surrender themselves to God. With their talents of influence and means they will gladly unite in the work of beneficence with the humble missionary who was God's agent in their conversion. By a right use of their earthly treasure they will lay up "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." They will secure for themselves the treasure that wisdom offers, even "durable riches and righteousness." <RH, August 3, 1905 par. 12>

Many have lost the sense of eternal realities, lost the similitude of God, and they hardly know whether they have souls to be saved or not. They have neither faith in God nor confidence in man. As they see one with no inducement of earthly praise or compensation come into their wretched homes, ministering to the sick, feeding the hungry, clothing the naked, and tenderly pointing all to him of whose love and pity the human worker is but the messenger,--as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as his Word is opened. <RH, August 3, 1905 par. 13>

As God's children devote themselves to this work, many will lay hold of the hand stretched out to save them. They are constrained to turn from their evil ways. Some of the rescued ones may, through faith in Christ, rise to high places of service, and be entrusted with responsibilities in the work of saving souls. They know by experience the necessities of those for whom they labor; and they know how to help them; they know what means can best be used to recover the perishing. They are filled with gratitude to God for the blessings they have received; their hearts are quickened by love, and their energies are strengthened to lift up others who can never rise without help. Taking the Bible as their comforter, they find a new career opening before them. Every one of these souls that is added to the force of workers, provided with facilities for service and with instruction as to how to save souls for Christ, becomes a colaborer with those who brought him the light of truth. Thus God is honored, and his work advanced. <RH, August 3, 1905 par. 14>

August 10, 1905 A Message to the Church

Mrs. E. G. White

"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." <RH, August 10, 1905 par. 1>

Among the people to whom this message was sent, there were those who had heard and been convinced by the preaching of John the Baptist, but who had lost the faith in which they once rejoiced. There were others who had received the truth from Christ's teaching, and who were once ardent believers, but who had lost their first love, and were without spiritual strength. They had not held the beginning of their confidence firm unto the end. They had a name to live, but as far as exerting a saving influence is concerned, they were dead. They had a form of godliness

without the power. They quibbled about matters of no special importance, not given by the Lord as tests, till these matters became as mountains, separating them from Christ and from one another. <RH, August 10, 1905 par. 2>

"These things saith he that hath the seven stars." These words show the origin of the message. Then a plain truth is stated: "I know thy works, that thou hast a name that thou livest, and art dead." With God outward show weighs nothing. The outward forms of religion, without the love of God in the soul, are utterly worthless. <RH, August 10, 1905 par. 3>

"Be watchful, and strengthen the things which remain, that are ready to die." This is our work. There are many ready to die spiritually, and the Lord calls upon us to strengthen them. God's people are to be firmly united in the bonds of Christian fellowship, and are to be strengthened in the faith by speaking often to one another about the precious truths entrusted to them. Never are they to spend their time in accusing and condemning one another. <RH, August 10, 1905 par. 4>

"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." There must be a waking up among our people. Those who do not abound in the love of God will go into apostasy. They will lose their faith in the truth. <RH, August 10, 1905 par. 5>

"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 10, 1905 par. 6>

There are today in the church of God those who do not discern their spiritual need, those who do not keep the pure principles of the truth uncontaminated by worldly influences. They are careless in regard to their spiritual standing. To them comes the urgent message, "Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God." Receive the messages of warnings brought by the Lord's ambassadors. Let not these warnings become dim in your memory. "Hold fast, and repent." <RH, August 10, 1905 par. 7>

Divine grace can be forfeited by a misapplication of the rich treasure. Every minister, every teacher, every medical worker, is in positive need of the Holy Spirit. Let God's servants work in sincerity, with purity of motive. There is spiritual power for all who will seek for it with intensity of purpose. These will become partakers of the divine nature; for they have co-operated with God. Influence will be given them, to be increased by a right use. They will be given an enlargement of power proportionate to their desire to do the will of God. The influence given them will greatly increase their usefulness, unless they forfeit the blessing by selfishness, by a misuse of the entrusted gift. <RH, August 10, 1905 par. 8>

Jesus declares that the Father is more willing to give the Holy Spirit to those who ask him than parents are to give good gifts to their children. The Holy Spirit understands man's every necessity. He will bestow upon the earnest seeker that for which he hungers and thirsts. The blessings that God has to bestow are unlimited. We can not comprehend their height and depth and breadth. All heaven is at the command of those who, realizing their lack of wisdom, come directly to the source of all wisdom. To such ones God gives liberally, and upbraids not. But let them ask in faith, nothing wavering. "He that wavereth is like a wave of the sea driven with the wind and tossed." The one who receives wisdom from on high is the one who holds fast to the promise, the one who feels his need, and will not be turned aside. <RH, August 10, 1905 par. 9>

The Lord is greatly dishonored when wrong practises are carried on by the members of his church. These wrong practises arouse a spirit of alienation and strife and faultfinding. God sees beneath the surface. He reads the heart of every one, and he knows those who are following in evil ways. He says to all, "I know thy works." How many times those who are misusing the precious gifts of heaven, have read these words, and yet have made no change in the life. We must arouse from our spiritual slumber. We must be born again. There is a lamentable decay in Christian experience. A truly godly life is rarely seen. <RH, August 10, 1905 par. 10>

"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." Because of their faith this honor is bestowed on them. In this life they did not boast, nor lift up their souls unto vanity. With intensity of desire, with a pure, holy faith, they grasped the promise of eternal riches. Their one desire was to be like Christ. Ever they kept the standard of righteousness uplifted. To them is given an eternal weight of glory, because on the earth they walked with God, keeping themselves unspotted from the world, revealing to their fellow beings the righteousness of Christ. Of them the Saviour declares, "They shall walk with me in white, in the world that I have prepared for them." "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 10, 1905 par. 11>

"And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. And they sang as it were a new song before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. . . . These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are

without fault before the throne of God. <RH, August 10, 1905 par. 12>

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the 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. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever." <RH, August 10, 1905 par. 13>

August 17, 1905 Lessons From the Life of Solomon--No. 1

Mrs. E. G. White

I have been instructed by the Lord to call the attention of our people to the history of Solomon. From the record of his reign we may learn many lessons helpful in avoiding the paths that led to Israel's downfall. <RH, August 17, 1905 par. 1>

The early life of Solomon was bright with promise. He chose the wisdom of God, and the glory of his reign excited the wonder of the world. He might have gone on from strength to strength, from glory to glory, ever approaching nearer the similitude of the character of God. <RH, August 17, 1905 par. 2>

The Kingdom of Israel in Solomon's Time

In the reigns of David and Solomon, Israel reached the height of her greatness. Solomon was anointed and proclaimed king in the closing years of his father David, who abdicated in his favor. After the death of David, "Solomon was king over all Israel." At this time "Judah and Israel were many, as the sand which is by the sea in multitude." <RH, August 17, 1905 par. 3>

Extent of the Kingdom

"Solomon reigned over all kingdoms from the river [Euphrates] unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. . . . He had dominion . . . over all the kings on this side the river [Euphrates]: and he had peace on all sides round about him. <RH, August 17, 1905 par. 4>

"And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon." <RH, August 17, 1905 par. 5>

"Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David." <RH, August 17, 1905 par. 6>

"Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly." <RH, August 17, 1905 par. 7>

The promise given to Abraham and repeated through Moses was fulfilled: "If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you." <RH, August 17, 1905 par. 8>

Solomon's Opportunity

The last great work of David, in his official position, was to call the attention of the people once more to their solemn relation to God as subjects of his theocracy. Summoning the princes of Israel, with the representative men from all parts of the kingdom, he delivered, in their presence, an inspired charge to his son, vesting him with kingly authority, and bidding him perform faithfully the duties devolving upon him. "Know thou the God of thy father," the aged monarch pleaded, "and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it." <RH, August 17, 1905 par. 9>

Through obedience the Israelites could have stood at the head of the nations of the earth. God would have made them "high above all nations which he hath made, in praise, and in name, and in honor." "All the peoples of the earth," said Moses, "shall see that thou art called by the name of Jehovah; and they shall be afraid of thee." "The nations which shall hear all these statutes" shall say, "Surely this great nation is a wise and understanding people." <RH, August 17, 1905 par. 10>

None understood these promises better than David. By his own experience he had learned how hard is the path of him who departs from God. He had felt the condemnation of the broken law, and had reaped the fruits of transgression; and his whole soul was moved with solicitude that the leaders of Israel should be true to God, and that Solomon should obey God's law, shunning the sins that had weakened his father's authority, embittered his life, and dishonored God. David knew that it would require humility of heart, a constant trust in God, and unceasing watchfulness, to withstand the temptations that would surely beset Solomon in his exalted station; for such prominent characters are a special mark for the shafts of Satan. <RH, August 17, 1905 par. 11>

When he felt that death was approaching, the burden of David's heart was still for Solomon and for the kingdom of Israel, whose prosperity must so largely depend upon the fidelity of her king. "And he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, . . . that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." <RH, August 17, 1905 par. 12>

O, what an opportunity was Solomon's! He was to be not merely a warrior, a statesman, and a sovereign, but a strong, good man, an example of fidelity, a teacher of righteousness. With tender earnestness David entreated Solomon to be manly and noble, and to show mercy and loving-kindness to his subjects. The many trying and remarkable experiences through which David had passed during his lifetime, had taught him the value of the nobler virtues, and led him to exclaim: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." <RH, August 17, 1905 par. 13>

Had Solomon followed the divinely inspired instruction of his aged father, his reign might have been indeed a reign of righteousness, so beautifully described in the seventy-second Psalm:--

A Reign of Righteousness

"Give the king thy judgments, O God,
And thy righteousness unto the king's son.
He will judge thy people with righteousness,
And thy poor with justice.
The mountains shall bring peace to the people,
And the hills, in righteousness.
He will judge the poor of the people,
He will save the children of the needy,
And will break in pieces the oppressor.
They shall fear thee while the sun endureth,
And so long as the moon, throughout all generations.
He will come down like rain upon the mown grass,
As showers that water the earth.
In his days shall the righteous flourish,
And abundance of peace, till the moon be no more.
He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.
They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.
The kings of Tarshish and of the isles shall render tribute:
The kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before him;

All nations shall serve him.
For he will deliver the needy when he crieth,
And the poor, that hath no helper.
He will have pity on the poor and needy,
And the souls of the needy he will save.
He will redeem their soul from oppression and violence;
And precious will their blood be in his sight:
And they shall live; and to him shall be given of the gold of Sheba:
And men shall pray for him continually;
They shall bless him all the day long.
There shall be abundance of grain in the earth upon the top of the mountains;
The fruit thereof shall shake like Lebanon:
And they of the city shall flourish like grass of the earth.
His name shall endure forever;
His name shall be continued as long as the sun:
And men shall be blessed in him;
All nations shall call him happy.

"Blessed be Jehovah God, the God of Israel,
Who only doeth wondrous things:
And blessed be his glorious name forever;
And let the whole earth be filled with his glory.
Amen, and Amen." <RH, August 17, 1905 par. 14>

Solomon's entire history might have been in accordance with this inspired prophecy. Exalted to a position of sacred trust, he for a time heeded the wise counsels of David, and brought glory to the name of the God of Israel. But the later years of his reign were marred by pride, self-sufficiency, self-exaltation. Desire for political power and self-aggrandizement led him to form alliances with heathen nations. The silver of Tarshish and the gold of Ophir were procured at a terrible expense, even the sacrifice of integrity, the betrayal of sacred trust. Association with idolaters corrupted his faith. One false step led to another, until there was a breaking down of the barriers that God had erected for the safety of his people. <RH, August 17, 1905 par. 15>

Gradually, yet surely, Solomon's life was corrupted by conformity to worldly customs. Looking to the standards of right followed by heathen nations, he began to lose sight of the standard of God's law. Uniting in marriage with worshipers of false gods, at last he gave himself up to idolatry. A character that had been pure and elevated, became marred and degraded. The mind that was once given to God, and inspired to write the precious words of wisdom found in the book of Proverbs,--that noble mind, through evil associations and constant indulgence, became weak in moral power. Solomon dishonored himself, dishonored Israel, and dishonored God. <RH, August 17, 1905 par. 16>

Sad as is the story of Solomon's apostasy, it portrays the result of separation from God. One false step prepares the way for a second and a third, and every additional step is taken more easily than the last. It is our privilege to take heed to the God-given warning of Solomon's life. As followers of Christ, we are to honor our Master by studying and obeying his teachings. We are to manifest our love and fear of God by refusing to conform to the world's standard of right. Let us beware of departing from the simplicity of our faith. The Christian's standard of right must ever be the standard that is given in Holy Writ. Constantly we are to guard against every worldly influence that would weaken us in moral power. <RH, August 17, 1905 par. 17>

August 24, 1905 Lessons From the Life of Solomon - No. 2

Preparations for Building the Temple
Mrs. E. G. White

At the time when David committed to Solomon the affairs of the kingdom and the great work of building the temple he "assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the

king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem." <RH, August 24, 1905 par. 1>

In the presence of the representative men bearing the responsibility of government throughout the kingdom of Israel, David delivered his dying charge. Sustained by the power that accompanies divine inspiration, he told them of his own desire to build the temple, and of the Lord's command that the work should be committed to Solomon his son. The divine assurance was, "Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, I will be his father." <RH, August 24, 1905 par. 2>

King David, in the years of his prosperity, had provided an abundance of the most costly material,--gold, silver, onyx stones, and stones of divers colors; marble, and the most precious woods,--to be used in the construction of the temple. These valuable treasures were committed by him to Solomon. <RH, August 24, 1905 par. 3>

"Be Strong, and Do It"

David gave Solomon minute directions for building the temple, with patterns of every part, and of all its instruments of service, as had been revealed to him by divine inspiration. These directions, so precisely given, were not left to be recalled by treacherous memory, but were carefully and minutely written out, and preserved for the guidance of the builders. <RH, August 24, 1905 par. 4>

Solomon was still young, and he shrank from the weighty responsibilities that would devolve upon him in the erection of the temple and in the government of God's people. But David said to him, "Be strong and of good courage, and do it: fear not, nor be dismayed [by the greatness of the plans]: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee." "The Lord hath chosen thee to build a house for the sanctuary: be strong, and do it." <RH, August 24, 1905 par. 5>

Free-Will Offerings

Again David appealed to the congregation: "Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God." "I have prepared with all my might for the house of my God," he declared, and then he enumerated the materials he had gathered. More than this, he said, "I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal." "Who then," he asked of the assembled multitude that had brought their liberal gifts,--"who then is willing to consecrate his service this day unto the Lord?" <RH, August 24, 1905 par. 6>

There was a ready response from the assembly. "The chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord. . . . Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy." <RH, August 24, 1905 par. 7>

A Prayer of Thanksgiving

"Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. <RH, August 24, 1905 par. 8>

"Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness."

<RH, August 24, 1905 par. 9>

"As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision. <RH, August 24, 1905 par. 10>

"And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshiped the Lord." <RH, August 24, 1905 par. 11>

"Of Thine Own Have We Given Thee"

With deepest interest the king had gathered the rich material for building and beautifying the temple. He had composed the glorious anthems that in after-years should echo through its courts. Now his heart was made glad in God, as the chief of the fathers and the princes of Israel so nobly responded to his appeal, and offered themselves to the important work before them. And as they gave their service, they were disposed to do more. They swelled the offerings, giving of their own possessions unto the treasury. <RH, August 24, 1905 par. 12>

David had felt deeply his own unworthiness in gathering the material for the house of God; and the expression of loyalty in the ready response of the nobles of his kingdom, as with willing hearts they dedicated their treasures to Jehovah, and devoted themselves to his service, filled him with joy. But it was God alone who had imparted this disposition to his people. He, not man, must be glorified. It was he who had provided the people with the riches of earth, and his Spirit had made them willing to bring their precious things for the temple. It was all of the Lord; if his love had not moved upon the hearts of the people, the king's efforts would have been vain, and the temple would never have been erected. <RH, August 24, 1905 par. 13>

All that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to develop and to test character,--to sound the depths of their love for him and their appreciation of his favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver saying, meanwhile, with David, "All things come of thee, and of thine own have we given thee." <RH, August 24, 1905 par. 14>

It is an honor bestowed upon man that God should entrust to his keeping the riches of earth, and it is done that he may co-operate with God by using these precious gifts in advancing the Lord's work in the earth. None of us can do without the blessing of God, but God could do his work without the aid of man, if he should so choose. But this is not his plan; he has given to every man his work, and he trusts men as his stewards with treasures of wealth and of intellect. Whatever you render to God is, through his mercy and generosity, placed to your account as a faithful steward. But ever bear in mind, "Of thine own have we given thee." <RH, August 24, 1905 par. 15>

This is not a work of merit on man's part. However wonderful the powers and abilities of man, he possesses nothing which God did not give him, and which he can not withdraw if these precious tokens of his favor are not appreciated and rightly applied. Angels of God, with perceptions unclouded by sin, recognize the endowments of Heaven as bestowed in order that they may be returned in such a way as to add to the glory of the great Giver. For one to use these God-given capabilities for self-gratification or to promote his own glory, dishonors the Creator. Brethren and sisters in Christ, God calls for the consecration to his service of every faculty he has given you. He wants you to say with David, "All things come of thee, and of thine own have we given thee." <RH, August 24, 1905 par. 16>

August 31, 1905 "Hold Fast That Which Is Good"

Mrs. E. G. White

From Sinai, in awful grandeur, God proclaimed his law to Israel, that they might realize the high standard to which they were to attain. He presented to them the beauty and safety of obedience, declaring that only through obedience could they find peace and prosperity. He portrayed also the sure results of disobedience to his law. We who live in this period of the earth's history see the fulfilment of his warnings to Israel. In the stormy scenes taking place in our world, we see the result of the transgressions of God's law. <RH, August 31, 1905 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. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day." <RH, August 31, 1905 par. 2>

It was in mercy that the Lord destroyed those who had been led away by Baal-peor. Had they been permitted to live, their influence would have corrupted the whole congregation of Israel. The judgment that came on them was a warning to others not to disregard the honor and glory of God. Often the Lord speaks in judgment to repress iniquity. He sees and rebukes the sins of those who disobey his laws, but he shows mercy to those who obey him. When their own inclinations would lead them into danger, he withholds from them that which they desire. <RH, August 31, 1905 par. 3>

God chose Israel to be his own people, that, by adhering closely to his commandments, they might be to the world an illustration of the beauty of character, the moral power, and the virtue that might be attained through fearing and honoring him. He desired also to reveal through them the advantages that would come to those who, as his true sons and daughters, would walk in harmony with the principles of his law. In his dealing with men, God has often demonstrated that through the virtue obtained by obedience to the laws of heaven, human beings may gain a beauty of character that will fit them to be laborers together with him. <RH, August 31, 1905 par. 4>

Purity of character will be distinctly revealed by all who truly follow Christ. In them will be seen the fulfilment of the promise, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." The psalmist thus describes the beauty and growth of the Christian: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him." <RH, August 31, 1905 par. 5>

Striking its roots deep down into the earth, the tree gains strength to withstand the tempest. So the Christian is to be "rooted and grounded" in the truth, that he may stand firm against the temptations of the enemy. He must have a continual renewal of strength, and he must hold firmly to Bible truth. Fables of every kind will be brought in to seduce the believer from his allegiance to God, but he is to look up, believe in God, and stand firmly rooted and grounded in the truth. <RH, August 31, 1905 par. 6>

Keep a firm hold upon the Lord Jesus, and never let go. Have firm convictions as to what you believe. Let the truths of God's Word lead you to devote heart, mind, soul, and strength to the doing of his will. Lay hold resolutely upon a plain, "Thus saith the Lord." Let your only argument be, "It is written." Thus we are to contend for the faith once delivered to the saints. That faith has not lost any of its sacred, holy character, however objectionable its opposers may think it to be. <RH, August 31, 1905 par. 7>

Those who follow their own mind and walk in their own way will form crooked characters. Vain doctrines and subtle sentiments will be introduced with plausible presentations, to deceive, if possible, the very elect. Are church-members building upon the Rock? The storm is coming, the storm that will try every man's faith, of what sort it is. Believers must now be firmly rooted in Christ, or else they will be led astray by some phase of error. Let your faith be substantiated by the Word of God. Grasp firmly the living testimony of truth. Have faith in Christ as a personal Saviour. He has been and ever will be our Rock of Ages. The testimony of the Spirit of God is true. Change not your faith for any phase of doctrine, however pleasing it may appear, that will seduce the soul. <RH, August 31, 1905 par. 8>

The fallacies of Satan are now being multiplied, and those who swerve from the path of truth will lose their bearings. Having nothing to which to anchor, they will drift from one delusion to another, blown about by the winds of strange doctrines. Satan has come down with great power. Many will be deceived by his miracles. Those who accept his science will be among those to whom Christ addresses the words:-- <RH, August 31, 1905 par. 9>

"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." <RH, August 31, 1905 par. 10>

I entreat every one to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God and of Christ. <RH, August 31, 1905 par. 11>

Of the Saviour, John says: "He was in the world, and the world was made by him, and the world knew 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: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, . . . full of grace and truth." <RH, August 31, 1905 par. 12>

Jesus Christ is the Son of God. He was manifest in the flesh. What was his work in this world?--To put away sin by

the sacrifice of himself on the cross of Calvary. He was tempted in all points as we are, yet without sin. By his prayers and strong supplications, he overcame. In his human nature, he perfected a character after the divine similitude. By a life of perfect obedience to every requirement of God, he procured redemption for all who will be obedient. The divine nature is imparted to those who receive and acknowledge him as their Saviour. They become partakers of the divine nature, overcoming the assaults of Satan and escaping the corruption that is in the world through lust. Christ energizes by his Spirit those who seek him with the whole heart. <RH, August 31, 1905 par. 13>

Those who truly receive Christ are given power to become the sons of God. As they look to Jesus, they catch the divine rays of light, and are attracted by the loveliness and purity and goodness of the Saviour. They seek to copy his pleasantness, rather than the harsh violence manifested by those who disregard the laws of God. And as they keep before them the fear of God, and walk as obedient children, others will mark their Christlikeness of character, and will be drawn to the Saviour by the revelation of their love, their justice, and their mercy. Yet some will refuse to come to the Saviour, choosing darkness rather than light, because their deeds are evil. <RH, August 31, 1905 par. 14>

Christ and his righteousness,--let this be our platform, the very life of our faith. That which he taught, we are to teach. His commission to his followers is: "Go ye into all the world, and preach the gospel to every creature;" "and, lo, I am with you alway, even unto the end of the world." <RH, August 31, 1905 par. 15>

September 7, 1905 *The Work in Nashville; Its Encouragements and Needs*

Mrs. E. G. White

My heart has been made glad by the encouraging advancement of the Lord's cause in Nashville, Tenn. As a few tried, faithful workers in this city have labored perseveringly, God has gone before them in a most wonderful manner, and has opened the way for a great work to be done. Those who have advanced in faith, now see so many opportunities for establishing the truth firmly in Nashville that they feel like making an effort to arouse every believer in the third angel's message to meet the emergency and help them take advantage of these opportunities. I have the same desire; and so confident have I been regarding the willingness of our brethren and sisters throughout the churches in America to meet the situation nobly, that I have encouraged our brethren in the South to arise in the strength of God, and with faith and courage enter his opening providences. <RH, September 7, 1905 par. 1>

The Lord has set the seal of his approval on the effort to establish memorials to his name in the city of Nashville. He has signified that from this important center, the light of the truth for this time shall radiate to every part of the Southern field. Nashville is a natural center for our work in the South. And the influence of the various educational and publishing institutions established there, makes the city a favorable place in which to carry on the various phases of our work. <RH, September 7, 1905 par. 2>

In Nashville much interest is taken in the colored people. In and near the city are large schools for the colored people. The truth is to be brought before the white people of Nashville, including those who have given of their means and influence for the benefit of the colored race. They have taken a noble stand for the uplifting of this people. They should be given a representation of our work that will be an object-lesson in genuine Christian education and medical missionary training. We are to do all that we can to remove from the minds of the people the prejudice the exists against our work. If the efforts we put forth are in accordance with God's will, many will be converted. <RH, September 7, 1905 par. 3>

For the accomplishment of the work that should be done in Nashville the best talent is needed. In so important a center of influence, we need men who talk courage and faith,--men who never become discouraged,--men who cling to the Mighty One, and in his strength make decided efforts to advance,--men who believe that the God of Israel still lives and reigns, and that he will surely fulfil his word. And how thankful we should be that at this time there are in Nashville tried soldiers of the cross,--laborers of long experience, who with voice and pen are effectively proclaiming the vital truths of the third angel's message. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second, and third angels' messages were first given, to stand in their place in his work today. <RH, September 7, 1905 par. 4>

The Nashville Meeting-House

For a long time the Sabbath-keepers in Nashville have met for worship in a room in the publishing house. But some have felt that in order to give a correct impression regarding the exalted character of our faith, we ought in some way to provide for a church building. But considering the lack of means, it seemed impossible to secure a suitable house of

worship. <RH, September 7, 1905 par. 5>

About the time that Elder Haskell and his wife united with Elder Butler in labor at Nashville, the Lord instructed me in the night season to bear to the brethren and sisters in the South the following message:-- <RH, September 7, 1905 par. 6>

"God would have the standard lifted higher and still higher. The church can not abridge her task without denying her Master. Meeting-houses must be built in many places. Is it economy to fail to provide in our cities places of worship where the Redeemer may meet with his people? Let us not give the impression that we find it too great an expense to provide properly for the reception of the heavenly Guest. <RH, September 7, 1905 par. 7>

"In laying plans for building, we need the wisdom of God. We should not needlessly incur debt, but I would say that in every case all the money required to complete a building need not be in hand before the work is begun. We must often move forward by faith, working as expeditiously as possible. It is through a lack of faith that we fail of receiving the fulfilment of God's promises. We must work and pray and believe. We are to move forward steadily and earnestly, trusting in the Lord, and saying, 'We will not fail nor become discouraged.' <RH, September 7, 1905 par. 8>

"Let our brethren in Nashville and in all parts of the South lay aside their doubts, and come over to the side of faith. Let them say, 'We will do our best. No longer will we question the work and ways of the Lord. From this time we will believe the word of the Lord, and obey his command to "arise and build," whether all the money required is in sight or not.' <RH, September 7, 1905 par. 9>

"The Lord has instructed me that in some places there are buildings suitable for our work, and that we can secure these buildings at reasonable cost." <RH, September 7, 1905 par. 10>

In the providence of God, about a year after our brethren received this message, and after they had decided that they could not afford to buy land and build a meeting-house suitable for their needs, an opportunity came to them to purchase a good house of worship in a desirable location for five thousand dollars. The brethren made a careful examination of the property, and decided that it be purchased. The step required an exercise of faith; for no funds were in hand to make the first payment of one thousand dollars. Their great need led them to go forward, trusting in God for help. <RH, September 7, 1905 par. 11>

The building is in need of some repairs, in order that it may correspond with the directions God has given regarding the places in which his people meet to worship him. <RH, September 7, 1905 par. 12>

The opportunity to purchase this church property is one fulfilment of the light given me by the Lord that to our people would be offered at a price far below the original cost, properties that could be used in our work. It was in the providence of God that our brethren obtained possession of this house of worship in Nashville. We are confident the means to pay for it will come in, because we have asked for it, and God has signified that it will be received by the workers in Nashville. <RH, September 7, 1905 par. 13>

The Nashville Mission and Bible Training-School

Brother and Sister Haskell have rented a house in one of the best parts of the city, and have gathered round them a family of helpers, who day by day go out of giving Bible readings, selling our papers, and doing medical missionary work. During the hour of worship, the workers relate their experiences. Bible studies are regularly conducted in the home, and the young men and young women connected with the mission receive a practical, thorough training in holding Bible readings and in selling our publications. The Lord has blessed their labors, a number have embraced the truth, and many others are deeply interested. <RH, September 7, 1905 par. 14>

It was in this way that the fishermen who left their nets at the call of Christ were trained. A similar work should be done in many cities. The young people who go out to labor in these cities should be under the direction of experienced, consecrated leaders. Let the workers be provided with a good home, in which they may receive thorough training. The Lord has a precious, sacred work of soul-saving to be done in the world, and it is to be done now. This work is to be carried forward on a higher plane of individual responsibility than ever before. <RH, September 7, 1905 par. 15>

The Tent-Meeting

For a long time the workers in Nashville have been searching for a suitable place in which to pitch a tent for a series of tent-meetings. For months it seemed impossible for them to find a place, but recently the Lord opened the way for them to secure a good place, and the tent has been pitched, and the meetings opened. <RH, September 7, 1905 par. 16>

The God of Israel has commanded that the work in the South shall go forward. How grateful we should be that he has placed in Nashville experienced workers who are determined to make a success of the work, surmounting all difficulties! So long as these workers keep their hands uplifted to heaven, the Lord will be their strength, their front

guard and their rearward. <RH, September 7, 1905 par. 17>

The Nashville Sanitarium

Medical missions must be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. O how great is the need for means to do this work! Gospel medical missions can not be established without financial aid. Every such mission calls for our sympathy, and for our means, that facilities may be provided to make the work successful. These institutions, conducted in accordance with the will of God, would remove prejudice, and call our work into favorable notice. The highest aim of the workers is to be the spiritual health of the patients. Medical missionary work gives opportunity for carrying forward successful evangelistic work. It is as these lines of effort are united, that we may expect to gather the most precious fruit for the Lord. <RH, September 7, 1905 par. 18>

For some time, Brethren Hayward and Hansen have been carrying on sanitarium work in a modest way in the heart of the city, and in a rented building a few miles out of the city. The difficulties and inconveniences against which they have had to contend have greatly retarded the work, making it doubly hard. <RH, September 7, 1905 par. 19>

During my visit to the Southern field a year ago, we tried to find, near Nashville, a property suitable for a sanitarium. We examined several places, but arrived at no definite decision. Recently I have been rejoiced to learn that there has been found a desirable property four miles south of the city, and near the terminus of a street-car line. In this tract there are thirty-three acres of land. Our brethren regard the location as an ideal site for a sanitarium. An ample supply of water comes from a lithia spring, pure, and clear as crystal. <RH, September 7, 1905 par. 20>

Our brethren were able to buy this property for eight thousand seven hundred and fifty dollars, by paying cash. The amount was loaned to them by a brother in Kentucky. <RH, September 7, 1905 par. 21>

A sanitarium building should soon be erected on this property. Our brethren must have help in order to build up this much-needed institution. The establishment of medical institutions in the South will make the work more expensive; but the importance of this line of effort can not be overestimated. <RH, September 7, 1905 par. 22>

Our Opportunity

And now, my dear brethren and sisters, how shall we relate ourselves, individually, to the work that is being carried forward in Nashville? My heart is stirred. I can not but feel the deepest sympathy for my brethren in the South, who have been laboring earnestly and untiringly to carry out the directions given that in Nashville the truth is to be proclaimed. Elder Haskell and his wife and Elder Butler have been and still are most earnest, self-denying workers in that field. They and their associates are advancing at the command of the Lord, in order that a knowledge of the truth for this time may be given to the people of Nashville and of the entire South. Shall not we encourage them to continue their aggressive work, by revealing our sympathy in a practical way? <RH, September 7, 1905 par. 23>

In the name of the Lord, I now call upon the members of our churches in the North and South, the East and the West, to contribute liberally for the work at Nashville. Let the children act their part. The Lord will greatly bless you as you help this needy field. He expects those for whom he has made so great a sacrifice, to show their appreciation of his love by denying self for the good of others. <RH, September 7, 1905 par. 24>

God has bestowed gifts on man, not capriciously, but with equality. To every man God has given talents according to his ability to use them. And it is his purpose that the different parts of his field shall receive the help that their needs demand. When his stewards act unselfishly, his work is advanced, and rejoicing is the result. <RH, September 7, 1905 par. 25>

True Christians, whose interests are bound up with the interests of Christ, are pained to the heart as they see that by man's cupidity the Saviour is dishonored in the person of his saints. They are cut to the quick as they see their fellow men perishing in their sins, and precious opportunities to save them passing by unimproved because means for the carrying forward of the work of soul-saving are not available. <RH, September 7, 1905 par. 26>

The workers in Nashville have not received the help that they should have had; and we now entreat you, my brethren and sisters, to send of your means to the workers there; for they are greatly in need of help. This morning I have been asking the Lord to move upon your hearts to do this, that his work in Nashville may not be delayed. I have faith and hope to believe that you will respond with gladness of heart. <RH, September 7, 1905 par. 27>

A Prayer for Help

We must all look to God. We must all present our necessities to Christ our Burden-bearer, the One who knows the

great burdens that are borne by his servants in important centers, and who knows how greatly they need help. <RH, September 7, 1905 par. 28>

I am pleading with God to enlighten our brethren in all matters, that they may understand the work that needs to be done just now in Nashville. My prayer is: "We come to thee, O thou Saviour of the world, pleading the promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' I ask sincerely, earnestly, because I believe thy word. Help our faithful, aged workers in Nashville, Tenn. I, thy dependent, believing child, take thy words, and call upon thee to open the hearts of thy people throughout the United States, and lead them to send in their offerings to Nashville now, just now. Help Elder Butler and Elder Haskell in their tent effort. Help them to secure means to pay for the meeting-house and to set it in acceptable order, so that it will make a presentation corresponding with thy directions. Help thy servants to establish a sanitarium for the honor of thy name. <RH, September 7, 1905 par. 29>

"In thy lessons to thy disciples thou didst say, 'What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?' Thou hast said, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him.' <RH, September 7, 1905 par. 30>

"My Heavenly Father, we ask thee in Christ's name to give to the workers in Nashville the things they so much need to advance thy work. Encourage the hearts of thy servants to do this work, to look to thee, to ask of thee the things they need, to believe in thee. Sustain their faith and courage. O, sustain their courage, and indite their prayers! Keep them ever looking to thee, ever believing and receiving thy promised gifts. Keep them glad, hopeful, rejoicing, that their words may glorify thee. <RH, September 7, 1905 par. 31>

"O Lord, I do believe. O Lord, thou *wilt* hear. Make thy servants strong in faith, strong in hope, strong in courage, mighty in word and deed to proclaim thy truth. Amen." <RH, September 7, 1905 par. 32>

September 14, 1905 Lessons From the Life of Solomon--No. 3

Mrs. E. G. White

The Responsibilities of Burden-Bearers

After King David, in the presence of the men in positions of responsibility in his kingdom, had outlined his plans regarding the building of the temple, he appealed to them to co-operate with Solomon in carrying forward this work. "Who," he asked of the assembled multitude, "is willing to consecrate his *service* this day unto the Lord?" <RH, September 14, 1905 par. 1>

Willing Service

The response came not only in liberal offerings of treasures to meet the expense of the building, but also in willing *service* in the various lines of God's work. Hearts were filled with a desire to return to the Lord his own, by consecrating to his service all the energies of mind and body. Those upon whom had been placed burdens of state, determined to labor heartily and unselfishly, using for God the skill and ability he had given them. <RH, September 14, 1905 par. 2>

David's exhortation to Solomon, and his appeal to the burden-bearers of the nation, should be kept in mind by those who are in positions of trust in the Lord's cause today. In this our day God's people will prosper only so long as they keep his precepts; and those who bear responsibilities are called upon to *consecrate their service* to the Lord. Conference officers, church officers, managers and heads of departments in our institutions, laborers in the field at home and abroad,--all are to render faithful service by using their talents wholly for God. The Lord is not pleased with half-hearted service. To him we owe all that we have and are. <RH, September 14, 1905 par. 3>

Implicit Obedience

To all engaged in his service, the Lord gives wisdom. The tabernacle to be borne from place to place in the wilderness, and the temple at Jerusalem, were built in accordance with special directions from God. Throughout the ages, God has been particular as to the design and the accomplishment of his work. In this age, he has given his people much light and instruction in regard to how his work is to be carried forward,--in an elevated, refined, conscientious manner; and he is pleased with those who in their service carry out his design. Only those who, feeling their own

inefficiency, obey implicitly the Lord's commands, can be retained in his service. <RH, September 14, 1905 par. 4>

Uzzah meddled with the ark, notwithstanding the plain command of the Lord to regard it with fear and trembling, and to keep it sacred. He had to be removed from the Lord's work. God changes not. Today he is just as desirous as in the days of Uzzah that men shall know his ways, and that they shall reverence the methods he has outlined for their guidance. They are to carry out the plans he has devised. When men feel that it is unimportant to obey a "Thus saith the Lord" in carrying forward his work, but that their own plans should be followed, they thereby evidence unfitness for any position of trust in his cause. In every effort to advance the interests of his work, we must lose sight of self, and keep in view God's glory. <RH, September 14, 1905 par. 5>

Satan's propositions appear to present great advantages, but they end in ruin. Over and over again men have found out by experience the result of choosing to follow the plans of men rather than the plans that God has made for us. Will not others gain wisdom from their experience? Let us be afraid of any plans that are not heaven-born. <RH, September 14, 1905 par. 6>

Often the professed followers of Christ are found with hearts hardened and eyes blinded, because they do not obey the truth. Selfish motives and purposes take possession of the mind. In their self-confidence they suppose that their way is the way of wisdom. They are not particular to follow exactly the path that God has marked out. They declare that circumstances alter cases, and when Satan tempts them to follow worldly principles, they yield, and, making crooked paths for their feet, they lead others astray. The inexperienced follow where they go, supposing that the judgment of Christians so experienced must be wise. <RH, September 14, 1905 par. 7>

Those in positions of responsibility who follow their own way are held responsible for the mistakes of those who are led astray by their example. "Shall I not judge for these things?" God asks. <RH, September 14, 1905 par. 8>

There are those who think that they can improve upon the plan that the Lord has given; that they can mark out for themselves a course better than the course he has marked out for them. Such ones, choosing the things that be of men, harden their hearts against God's leading, and follow their own way. Unless they repent, the time will come when they will look upon the utter failure of their life-work. Man's wisdom, exercised without Christ's guidance, is a dangerous element. <RH, September 14, 1905 par. 9>

Any recognition or exaltation gained apart from God is worthless; for it is not honored in heaven. To have the approval of men does not win God's approval. Those who would be acknowledged by God in the day of judgment, must here listen to his counsels and be governed by his will. Only thus can they receive the rich blessings that will fit them to receive his commendation. They must hold fast to the truth until the end, refusing to be drawn from their allegiance by any ambitious projects. <RH, September 14, 1905 par. 10>

Stemming the Tide of Evil

We have not realized fully the importance of studying the counsel given by the Lord, through David, to Solomon, regarding those who are unworthy of confidence. Those who prove untrue are to be dealt with in accordance with the wisdom that God will impart. Never are God's servants to look upon disaffection, scheming, and deception as virtues; those in responsibility are to manifest their decided disapproval of all unfaithfulness in business and spiritual matters. And they are to choose as counselors in every line of work, only those men in whom they can repose the utmost confidence. <RH, September 14, 1905 par. 11>

In the sixteenth chapter of First Corinthians we read: "Watch ye, stand fast in the faith, quit you like men, be strong." Those who are elevated to official positions in the Lord's work are ever to guard against incurring the guilt of rash speech, of unfaithfulness, of betrayal of sacred trusts. And only so long as they discharge aright their responsibilities, are they to be retained in office. <RH, September 14, 1905 par. 12>

Those who bear responsibilities must be wide-awake. It is not the man who drifts with circumstances, and who in an emergency indorses questionable moves, who wins the respect of his fellow men and the approval of heaven. It is the man who, like a rock meeting the tide, stands firm against evil who commands respect. In a crisis, when many are not fully decided as to the right course, the one who moves steadfastly in the path that God has marked out, with unshaken determination carrying out God's plans, is the one who wins confidence as a man fit to command. Those who occupy positions of responsibility should know what saith the Lord, and they should then stand unflinchingly for the right, stemming the tide of evil. <RH, September 14, 1905 par. 13>

September 21, 1905 *The Work Among the Colored People*

Dear Brethren and Sisters: I greatly desire to impress your minds with the importance of doing what you can to help forward the work for the colored people in the Southern States. In this field there are thousands and thousands of negroes, many of whom are ignorant and in need of the gospel. Upon the white people of the United States the Lord has laid the burden of uplifting this race. But, as yet, Seventh-day Adventists have done comparatively little to help them.

<RH, September 21, 1905 par. 1>

There are many, many places in the South in which no earnest Christian effort has been made for the colored people. These unentered fields, in their unsightly barrenness, stand before heaven as a witness against the unfaithfulness of those who have had great light. When I think of the way in which this line of work has been treated, there comes over me an intensity of feeling that words can not express. Like the priest and the Levite, men have looked indifferently on a most pitiful picture, and have passed by on the other side. For years this has been the record. Our people have put forth only a hundredth part of the earnest effort that they should have put forth to warn the indifferent, to educate the ignorant, and to minister to the needy souls in this field. <RH, September 21, 1905 par. 2>

A few faithful laborers have made beginnings here and there. And among our brethren and sisters in the more favored fields of America, there are warm hearts beating in sympathy with the hearts of those who, with integrity and faithfulness, have bravely borne a burden of labor for the colored people, laying a foundation that will be as enduring as eternity. The Lord has been working with and for the tried laborers in the South. Many are preparing to put their shoulders to the wheel, to help advance the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers. The Lord is gracious. He will not leave the work in the South in its present condition. The people living in this great field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, just now, is our time to proclaim the third angel's message to the millions living in the Southern States, who know not that the Saviour's coming is near at hand. <RH, September 21, 1905 par. 3>

The Training of Workers

For the accomplishment of the Lord's work among the colored people in the South, we can not look wholly to white laborers. We need, O, so much! colored workers to labor for their own people, in places where it would not be safe for white people to labor. Without delay, most decided efforts should be made to educate and train colored men and women to labor as missionaries. We must provide means for the education and training of Christian colored students in the Southern States, who, being accustomed to the climate, can work there without endangering their lives. Promising young men and young women should be educated as teachers. They should have the very best advantages. Those who make the fear of the Lord the beginning of wisdom, and give heed to the counsel of men of experience, can be a blessing, by carrying to their own people the light of present truth. Every worker who labors in humility and in harmony with his brethren, will be a channel of light to many who are now in the darkness of ignorance and superstition. <RH, September 21, 1905 par. 4>

It was for the education of Christian workers, that, in the providence of God, the General Conference purchased a beautiful farm of three hundred acres near Huntsville, Ala., and established an industrial training-school for colored students. During the past two or three years I have often received instruction in regard to this school, showing what manner of school it should be, and what those who go there as students are to become. <RH, September 21, 1905 par. 5>

All that is done by those connected with the Huntsville school, whether they be teachers or students, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people. They are to work with such earnestness and perseverance that the farm will bear testimony to the world, to angels, and to men, regarding the fidelity with which this gift of land has been cared for. This is the Lord's farm, and it is to bear fruit to his glory. Heavenly angels will be able to read, in the thrift and painstaking effort revealed in the care of the farm, the story of the improvement made by the students themselves in character-building. On this farm the students are to learn how to earn their living by honest work. Such a knowledge will be of inestimable value to them when they go forth to teach others of their race. <RH, September 21, 1905 par. 6>

The students of the Huntsville school are to be given a training in many lines of service. All are to be taught the importance of practical Christianity. And they are to learn how to present the truth for this time to their own people. Not only are they to learn to do public work, but they should learn also the special value of house-to-house work in soul-saving. In carrying forward work among the colored people, it is not learned men, not eloquent men, who are now the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls, will be successful. It is a law of heaven that as we receive, we are to impart. <RH, September

21, 1905 par. 7>

In all the Lord's arrangements, there is nothing more beautiful than his plan of giving to men and women a diversity of gifts. The church of God is made up of many vessels, both large and small. The Lord works through the men and women who are willing to be used. He will bless them in doing the work that has brought blessing to many in the past,--the work of seeking to save souls ready to perish. There are many who have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in him. <RH, September 21, 1905 par. 8>

The Lord says, I will take illiterate men, obscure men, and move upon them by my Spirit to carry out my purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear me. "Not by might, nor by power, but by my Spirit." We should give willing, devoted men every possible encouragement to go forward and in their humble way reveal their loyalty to principle and their integrity to God. Let them visit the people at their homes, and talk and pray with the unwarned regarding the soon-coming Saviour. Let them take a personal interest in those whom they meet. Christ took a personal interest in men and women while he lived on this earth. He was a true missionary everywhere he went. His followers are to go about doing good, even as he did. By personal efforts to meet the people where they are, coarse and rough though some of these people may be, humble house-to-house missionaries and colporteurs may win the hearts of many to Christ. In their unpretentious way they can reach a class that ministers generally can not touch. <RH, September 21, 1905 par. 9>

The Establishment of Schools

No line of work will be of more telling advantage to the colored people in the Southern field than the establishment of small schools. Hundreds of mission schools must be established; for there is no method of giving the truth to these people so effectual and economical as these small schools. This line of work has been specially presented before me. But the work is almost at a standstill for the lack of money to provide facilities for the training of teachers, and for the building of schoolhouses, and for paying the wages of the teachers. <RH, September 21, 1905 par. 10>

There are many who can not even read the divine Word; many are slaves of superstition; and yet through divine power these poor, ignorant beings, degraded by sin, may be saved, elevated, sanctified, ennobled. And in the Lord's estimation every soul saved is worth more than the wealth of the whole world. Those who are ignorant must be educated; and this means much. Instead of making superabundant provision for educating a few, we should devise ways and means of helping the many who are neglected and oppressed. <RH, September 21, 1905 par. 11>

So far as possible, these mission schools for colored people should be established outside the cities. But in the cities there are many children who could not attend the schools that will be established out of the cities; and schools should be opened for them. <RH, September 21, 1905 par. 12>

The colored people need simple books. They have been left in ignorance when they should have been taught; left unconverted when every effort possible should have been put forth to rescue and save them. <RH, September 21, 1905 par. 13>

This work will require talent, and, above everything else, the grace of God. The colored youth will be found to be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. Many of them have had no opportunity to learn how to take care of themselves. Those who for years have been working to help the colored people, know their needs; and they are the best fitted to begin schools for them. Colored teachers must work for the colored people, under the supervision of well-qualified men who have the spirit of mercy and love. How important it is, then, that we place our training-school at Huntsville on vantage-ground, so that many may be educated to labor as teachers of their own race! <RH, September 21, 1905 par. 14>

Medical Missionary Work

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition today would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment rooms should be established in many places. These will open doors for the entrance of Bible truth. <RH, September 21, 1905 par. 15>

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored young men,--young men of good Christian character,--be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them. <RH, September 21, 1905 par. 16>

Christ, the great Medical Missionary, is our example. Of him it is written, that he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." He healed the sick, and preached the gospel. In his service, healing and teaching were linked closely together. Today they are not to be separated. The nurses who are trained in our institutions, are to be fitted to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing. <RH, September 21, 1905 par. 17>

The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. We have delayed long enough the carrying out of this instruction. <RH, September 21, 1905 par. 18>

Redeeming the Time

My brethren and sisters, let us look at the destitution of this field. Let us consider the ignorance, the poverty, the misery, the distress of many of the people. They know but little in regard to Bible truth. They are unacquainted with the Lord Jesus Christ. And yet this field lies at our door! How selfish and inattentive we have been to our neighbors! We have passed them by, doing little to relieve their suffering. The condition of this field is a condemnation of our professed Christianity. <RH, September 21, 1905 par. 19>

Let us now arise, and redeem the time. Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see of the needs of the millions of colored people in the South, calls us to our duty. We are not to become dispirited and disheartened over the outlook. The Lord lives and reigns. And he expects us to do our part, by training for service and by sustaining in the field those who are best fitted to labor for the colored people. To our every effort he will add his blessing. His faithful servants in charge of the various lines of work, will be given wisdom to discern talent, and to train an army of workers to labor with courageous perseverance for their own race. There is work to be done in many hard places, and out of these places laborers are to come. The field is opening in the Southern States, and many wise, Christian colored men and women will be called to the work. The Lord now gives us the opportunity of searching out these men and women, and of teaching them how to engage in the work of saving souls. When they go forth into the field, God will co-operate with them, and give them the victory.

Ellen G. White. <RH, September 21, 1905 par. 20>

September 28, 1905 *The Collection for the Colored Work*

(To be Read in All the Churches on Sabbath, October 7)

Dear Brethren and Sisters: I am thankful that the General Conference has set apart the first Sabbath in October as a day upon which a general contribution will be taken up in all our churches for the advancement of the work among the colored people of the Southern States. I have great hope that this important work will receive substantial help as the result of this collection. I am working, praying, and hoping for this; and I shall leave the result with God. <RH, September 28, 1905 par. 1>

Some may say that the work in the Southern States is already receiving from the General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more work to be done there in many different lines, why should the Lord keep the question constantly before his people as he has done for so many years? <RH, September 28, 1905 par. 2>

Over and over again the Lord has presented before me the pioneer work that must be done in new territory. When a difficult field is presented before me as one that must receive special attention. I understand that it is my duty to make this field my special burden, until, before the earnest, continuous efforts put forth, the difficulties disappear, and the work is established. <RH, September 28, 1905 par. 3>

The work among the colored people in the Southern field, with its encouraging and discouraging features, has been kept before me for many years. While in Australia, I earnestly called upon my brethren and sisters in America to awake to the responsibility resting upon them to carry the third angel's message to this neglected race. And since my return to

this country, I have borne a similar message in every place where I have been. I have an intense interest in all that concerns the welfare of the work among the colored people. <RH, September 28, 1905 par. 4>

Few realize the magnitude of the work that must be done among the colored people. In the South there are millions who have never heard the third angel's message. These must be given the light of present truth. And it is because of the neglect of our people to take hold of this work heartily, that the Lord has instructed me to continue making appeals in their behalf. <RH, September 28, 1905 par. 5>

At one time I felt as if I could no longer bear the burden of this work. I thought that if men would continue to do as they have done, I would let matters drift, and let those who have so much confidence in their own plans go on as they chose to go. I intended merely to pray that the Lord would have mercy upon the ignorant and those who are out of the way. But I dared not lay down the burden; for in the visions of the night the Lord asked me the question: "Will you do that which many would be only too pleased to see you doing? Will you keep silent? Will your voice no longer be heard presenting clearly and distinctly the needs of this long-neglected field? If so, you yourself will share the reproach that rests on the ministers and people who have not done for the Southern field the work the Lord has given them to do, who have passed by on the other side those who are their neighbors, treating them with indifference and cruel neglect." <RH, September 28, 1905 par. 6>

I know not how to describe the way in which the Southern field has been presented to me. In this field thousands and thousands of people are living in ignorance of the third angel's message, and they are right within the shadow of our doors. This field bears testimony to the neglect of a people who should have been wide-awake to work for the Master among all classes, but who have done very little for the colored people of the South. A little work has been done there, it is true; we have touched the field with the tips of our fingers; but not one hundredth part of the work has been done that should be done. God calls upon his people to stand in a right position before him, to heed the light given fifteen years ago--that the colored people be labored for and helped. <RH, September 28, 1905 par. 7>

My brethren and sisters, I entreat you to arouse, and show a living interest in the unworked portions of the Lord's vineyard. Catch the spirit of the great Master Worker. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressionable? 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, September 28, 1905 par. 8>

To the members of our churches I am instructed to say once more, Take hold of this work now, at once, and resolutely put away all compliance with selfish desires. Come right to the merits of the case. The work among the colored people must be helped with an earnestness that is proportionate to its discouraging features. Many excuses present themselves for our not taking up this work, but these excuses are not prompted by the Holy Spirit. <RH, September 28, 1905 par. 9>

The sentiment prevails in some minds that when colored people are given an education, they are spoiled for practical work. Of the education given in some schools this may be true to a certain extent; but it will not be so in the schools where the Bible is made the foundation of all education, and where the students are taught to work in the fear and love of God, as their Master worked. It will not be so where students follow the example of the One who gave his life for the life of the world. <RH, September 28, 1905 par. 10>

There are among the negro race those who have superior natural intelligence, and who, if converted to Christ, could do a good work for their own people. Many should be given the opportunity of learning trades. And others are to be trained to labor as evangelists, Bible workers, teachers, nurses, hygienic cooks, and colporteurs. Many can be taught to be home missionaries. <RH, September 28, 1905 par. 11>

We ask our people to enlarge their gifts, that the training of workers may be hastened, and that the various lines of work so greatly needed may be established without further delay. Every church-member should awake to the responsibility resting upon him. The colored people are to be shown that God has not left them, but that he is working that they may receive an education that will enable them to read, believe, and do the words of Christ, catching his spirit, that in turn they may work for their own people. <RH, September 28, 1905 par. 12>

Churches of believers are to be developed. Meeting-houses are to be built. Facilities for caring for the sick are to be provided. Small books specially prepared to meet the needs of the people, are to be given a wide circulation. In all the large cities of the South the light of present truth is to shine forth to the colored people. And in all parts of the field, the believers, by a wise use of the talent of speech and by practical Christian Help work, are to live out the truth before those who know it not. <RH, September 28, 1905 par. 13>

The Lord has instructed me that those who are now carrying on work among the colored people can not remain in the field in a bare-handed condition, and do the work that is required. It will be necessary for them to receive help. The Lord has been calling upon his people in the stronger conferences of the North, the East, and the West to sustain the

Huntsville school by liberal gifts. We pray that he will put it into their hearts to respond nobly. And the smaller mission schools must also be sustained. In past years this line of work has been approved and blessed of heaven, and it must now be developed and strengthened. Means must be raised for establishing the medical missionary work also, and for training and supporting ministers and house-to-house workers. <RH, September 28, 1905 par. 14>

Will our brethren awake to a realization of their responsibility? Will they give liberally, that the work in the South may be so established that it may be self-supporting? This world was established and is supported by the charity of a benevolent Creator. We are sustained by God's compassionate love. God is the donor of all we have. He calls upon us to return to him a portion of the abundance he has bestowed upon us. Think of the care he gives the earth, sending the rain and the sunshine in their season, to cause vegetation to flourish. It is the great Husbandman who gives life to the seeds planted in the earth. He bestows his favors on the just and on the unjust. Shall not the recipients of his blessings show their gratitude to him by giving of their bounties to help suffering humanity? <RH, September 28, 1905 par. 15>

Greater liberality must be shown toward the work among the colored people, than has yet been shown. The families among us who have every comfort and convenience of life are to work out plans by which, through self-denial and self-sacrifice, they may help to accomplish what God has said should be accomplished. <RH, September 28, 1905 par. 16>

There is before us a long-neglected duty,--the practise of self-denial and economy. In every transaction of life, we are to follow the example and reveal the spirit of the greatest Teacher the world has ever seen. He is our example in all things. When we follow his example, we shall let our light shine forth in good works. <RH, September 28, 1905 par. 17>

I call upon our people in America to come up to the help of the Lord. Let those who can not do more, bring their mites; and let those who have been entrusted with more, bring larger offerings. We ask fathers and mothers to make gifts for the advancement of the work in the South, and we ask them to tell their children of the blessing they will receive if they will give of their pennies and nickels and dimes. <RH, September 28, 1905 par. 18>

I present this matter to you, my brethren and sisters, and I ask you to do your best on the day that the General Conference has set apart as the time when gifts are to be made for work among the colored people. By willing liberality let us prepare the way for the laborers in the South to do a work of mercy for this people. I urge you in the name of the Lord to do something, and do it now. I pray that God will open your hearts, and help you to do justice to the needs of the work for the colored people.

Ellen G. White. <RH, September 28, 1905 par. 19>

October 5, 1905 Lessons From the Life of Solomon - No. 4

***"To Every Man His Work"* Mrs. E. G. White**

The student of sacred history will observe that throughout the ages God has distributed the responsibilities of the varied interests of his work in the earth among men whose talents fitted them for service, and who by training might become skilful in the service required. <RH, October 5, 1905 par. 1>

During Jethro's visit to the camp of Israel, the Lord permitted him to see how heavy were the burdens that rested upon Moses. To maintain order and discipline among that vast, ignorant, and untrained multitude was indeed a stupendous task. Moses was their recognized leader and magistrate; and not only the general interests and duties of the people, but the controversies that arose among them, were referred to him. He had permitted this, for it gave him an opportunity to instruct them; as he said, "I do make them know the statutes of God, and his laws." <RH, October 5, 1905 par. 2>

Jethro remonstrated against this, saying, "This thing is too heavy for thee; thou art not able to perform it thyself alone;" "thou wilt surely wear away;" and he counseled Moses to appoint proper persons as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens. They should be "able men, such as fear God, men of truth, hating covetousness." All matters of minor consequence were to be judged by the men placed over the smaller groups; matters of greater importance were to be carried to the higher officers; and the most difficult cases were still to be brought before Moses, who was to be to the people, said Jethro, "to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do." This counsel was accepted, and it not only brought relief to Moses, but resulted in establishing order and system among the people. <RH, October 5, 1905 par. 3>

Chosen Men for Special Duties

Later, when the tabernacle was to be built in the wilderness, *chosen* men were specially endowed by God with skill and wisdom for the construction of the sacred building. And when it was completed, certain men were appointed to perform certain parts of the holy service. Moses, and Aaron and his sons, were to minister before the tabernacle of witness. "The Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. . . . Ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. . . . Thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift." <RH, October 5, 1905 par. 4>

So particular was the Lord that this sacred work should be performed only by those whom he had appointed, that he declared: "The stranger that cometh nigh shall be put to death." Every worker was to know his place, and to perform faithfully the special duties committed to him; and he was to *let alone* that which another worker had been appointed to do. <RH, October 5, 1905 par. 5>

To the Levites was committed the charge of the tabernacle and all that pertained thereto, both in the camp and on the journey. When the camp set forward, they were to strike the sacred tent; when a halting-place was reached, they were to set it up. No person of another tribe was allowed to come near, on pain of death. The Levites were separated into three divisions, the descendants of the three sons of Levi, and each was assigned its special position and work. In front of the tabernacle, and nearest to it, were the tents of Moses and Aaron. On the south were the Kohathites, whose duty it was to care for the ark and the other furniture; on the north the Merarites, who were placed in charge of the pillars, sockets, boards, etc.; in the rear the Gershonites, to whom the care of the curtains and hangings was committed. <RH, October 5, 1905 par. 6>

This plan of carefully apportioning special duties to certain men who were best fitted for these duties, had been carefully studied by David, and followed in his administration of the government of Israel; and now that Solomon was placed upon the throne, David gave particular attention to the perfection of the organization of all branches of the ministration of the priests and Levites, of the civil officers, and of the army. <RH, October 5, 1905 par. 7>

"When David was old and full of days, . . . he gathered together all the princes of Israel, with the priests and the Levites. Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. Of which, twenty and four thousand were to set forward the work of the house of the Lord; and six thousand were officers and judges: moreover four thousand were porters; and four thousand praised the Lord with the instruments." <RH, October 5, 1905 par. 8>

The four thousand musicians, divided into twenty-four courses, were each led by twelve men especially instructed and skilful in the use of musical instruments. The work of the porters was also definitely arranged. <RH, October 5, 1905 par. 9>

The priests were divided into twenty-four courses, and a full and accurate record was made regarding this division. Each course was thoroughly organized under its chief, and each was to come to Jerusalem twice a year, to attend for one week to the ministry of the sanctuary. <RH, October 5, 1905 par. 10>

The Levites, whose duty it was to assist in the sanctuary service, were organized and allotted their part with similar precision. <RH, October 5, 1905 par. 11>

The care of the treasures was put into the hands of trusty men. "Of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things. . . . All the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated; . . . and all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated anything, it was under the hand of Shelomith, and of his brethren." <RH, October 5, 1905 par. 12>

"And over the king's treasures was Azmaveth; . . . and over the store-houses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan; . . . and over them that did the work of the field for tillage of the ground, . . . over the vineyards, . . . over the increase of the vineyards for the wine-cellars, . . . over the olive trees and the sycamore trees that were in the low plains, . . . over the herds that fed in Sharon, . . . over the herds that were in the valleys, . . . over the camels also, . . . over the asses, . . . and over the flocks," were placed men whose experience and training peculiarly fitted them for their respective duties. Thus many men of varied abilities were appointed "rulers of the substance which was King David's." <RH, October 5, 1905 par. 13>

Diligence in Business

In his work today, the Lord would be pleased to have those who are engaged in any part of his service, guard against

the tendency to take upon themselves responsibilities that they are not called upon to bear. Some of his servants are to direct the business matters connected with his work in the earth; others are to look after the spiritual matters. Every laborer is to strive to do well his part, leaving to others the duties entrusted to them. <RH, October 5, 1905 par. 14>

For years the Lord has been instructing us to choose wise men,--men who are devoted to God,--men who know what the principles of heaven are,--men who have learned what it means to walk with God,--and to place upon them the responsibility of looking after the business affairs connected with our work. This is in accordance with the Bible plan as outlined in the sixth chapter of Acts. We need to study this plan; for it is approved of God. Let us follow the Word.

<RH, October 5, 1905 par. 15>

It is a great mistake to keep a minister who is gifted with power to preach the gospel, constantly at work in business matters. He who holds forth the Word of life is not to allow too many burdens to be placed upon him. He must take time to study the Word and to examine self. If he closely searches his own heart, and gives himself to the Lord, he will better understand how to grasp the hidden things of God. <RH, October 5, 1905 par. 16>

Let ministers and teachers remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers. They are not to take up duties that conflict with the work that God has given them. It is time for our ministers to understand the responsibility and sacredness of their mission. There is a woe upon them, if they fail of performing the work which they themselves acknowledge that God has placed in their hands.

<RH, October 5, 1905 par. 17>

The finances of the cause are to be properly managed by business men of ability; but preachers and evangelists are set apart for another line of work. Let the management of financial matters rest on others than those set apart for the work of preaching the gospel. Our ministers are not to be heavily burdened with the business details of the evangelical work carried on in our large cities. Those in charge of our conferences should find business men to look after the financial details of city work. If such men can not be found, let facilities be provided for training men to bear these burdens.

<RH, October 5, 1905 par. 18>

Men of experience in business lines, with a practical knowledge of bookkeeping, should be chosen to superintend the keeping of the accounts in our institutions at home and abroad. If such men had been appointed in years past to superintend the financial affairs of our conferences and institutions, thousands of dollars would have been saved, and the efficiency of the ministry would not have been so greatly weakened by the burden of financial cares and perplexities that has too often fallen where it does not belong. <RH, October 5, 1905 par. 19>

Close investigation of the business transactions in various departments of the cause, are to be frequently made. This work must not be neglected. Never are we to sanction any transactions that imperil the purity of the Lord's church, and of his institutions, which are his appointed instrumentalities. <RH, October 5, 1905 par. 20>

Those in charge of the work have erred sometimes in permitting the appointment of men devoid of business tact and ability to manage important financial interests. A man's fitness for one position does not always qualify him to fill another position. Experience is of great value. The Lord desires to have men of intelligence connected with his work,--men qualified for various positions of trust in our conferences and institutions. Especially are consecrated business men needed,--men who will carry the principles of truth into every business transaction. Those placed in charge of financial matters should not assume other burdens,--burdens that they are incapable of bearing; nor is the business management to be entrusted to incompetent men. <RH, October 5, 1905 par. 21>

Men of promise in business lines should develop and perfect their talents by most thorough study and training. They should be encouraged to place themselves where, as students, they can rapidly gain a knowledge of right business principles and methods. All may improve; no one needs to remain a novice. <RH, October 5, 1905 par. 22>

If men in any line of work ought to improve their opportunities to become wise and efficient, it is those who are using their ability in the work of building up the kingdom of God in our world. In view of the fact that we are living so near the close of this earth's history, there should be greater thoroughness in labor, more vigilant waiting, watching, praying, and working. All the religious service and every branch of business are to bear the signature of heaven. <RH, October 5, 1905 par. 23>

"Holiness unto the Lord" is to be the motto of the laborers in every department. The human agent should strive to attain to perfection, that he may be an ideal Christian, complete in Christ Jesus. <RH, October 5, 1905 par. 24>

October 12, 1905 Lessons from the Life of Solomon - No. 5

Order and Organization
Mrs. E. G. White

Our God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. <RH, October 12, 1905 par. 1>

The Jewish Economy

During the days of Moses, the government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in his name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;" and, lastly, officers who might be employed for special duties. <RH, October 12, 1905 par. 2>

Reorganization at the Beginning of Solomon's Reign

In planning for the administration of the affairs of the kingdom, after David abdicated in favor of Solomon, the aged king and his son and their counselors regarded it as essential that everything be done with regularity, propriety, fidelity, and dispatch. So far as possible, they followed the system of organization given Israel soon after the deliverance from Egypt. The Levites were assigned the work connected with the temple service, including the ministry of song and instrumental music, and the keeping of the treasures. <RH, October 12, 1905 par. 3>

The men capable of bearing arms and of serving the king were divided into twelve courses of twenty-four thousand each. Over every course was a captain. "The general of the king's army was Joab." "The courses . . . came in and went out month by month throughout all the months of the year." Thus every group of twenty-four thousand served the king one month during each year. <RH, October 12, 1905 par. 4>

David appointed Jonathan, his uncle, as "a counselor, a wise man, and a scribe;" Ahithophel also was "the king's counselor. . . . And after Ahithophel was Johoiada . . . and Abiathar." Hushai was "the king's friend." By his prudent example, the aged king taught Solomon that "in the multitude of counselors there is safety." <RH, October 12, 1905 par. 5>

The thoroughness and completeness of the organization perfected at the beginning of Solomon's reign; the comprehensiveness of the plans for bringing the largest number possible of all the people into active service; the wide distribution of responsibility, so that the service of God and of the king should not be unduly burdensome to any individual or class,--these are lessons which all may study with profit, and which the leaders of the Christian church should understand and follow. <RH, October 12, 1905 par. 6>

This picture of a great and mighty nation living in simplicity and comfort in rural homes, every person rendering willing and unsalaried service to God and the king for a portion of each year, is one from which we may gather many helpful suggestions. <RH, October 12, 1905 par. 7>

Order in the Christian Church

There was order in the church when Christ was upon the earth, and after his departure, order was strictly observed among his apostles. And now in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before; for, as the Lord unites his people, Satan and his evil angels are very busy to undo this unity and to destroy it. <RH, October 12, 1905 par. 8>

It is Satan's studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he sometimes deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course. But if we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, can not work for us successfully. They turn away in grief; for they are not authorized to bless confusion, distraction, and disorganization. <RH, October 12, 1905 par. 9>

All who desire the co-operation of the heavenly messengers, must work in unison with them. Those who have the unction from on high, will in all their efforts encourage order, discipline, and unity of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their indorsement upon irregularity, disorganization, and disorder. All such evils are the result of Satan's studied effort to weaken our forces, to

destroy courage, and to prevent successful action. God desires that his work shall be done with system and exactness, in order that he may place upon it the seal of his approval. <RH, October 12, 1905 par. 10>

The Result of Organized Effort

It is nearly half a century since order and organization were established among us as a people. I was one of the number who had an experience in laboring for their establishment. I know of the difficulties that had to be met, the evils that organization was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered. <RH, October 12, 1905 par. 11>

From the first our work was aggressive. Our numbers were few, and mostly from the poorer classes. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message. <RH, October 12, 1905 par. 12>

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh shall glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." <RH, October 12, 1905 par. 13>

Our numbers gradually increased. The seed that was sown was watered of God, and he gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in schoolhouses; but it was not long before we were able to build humble houses of worship. As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work could not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable. <RH, October 12, 1905 par. 14>

Yet the feeling against organization was very strong among our people. The Adventists generally, who had withdrawn from the churches of the various denominations under the call of the second angel's message to come out of Babylon, opposed organization, and many Seventh-day Adventists were fearful that church organization would bring us under condemnation. We sought the Lord with earnest prayer that we might understand his will, and light was given to us by his Spirit, that there must be order and thorough discipline in the church,—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law among God's people on the earth. <RH, October 12, 1905 par. 15>

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave Testimony after Testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding us by his providence. We engaged in the work of organization, and marked prosperity attended this advance movement. <RH, October 12, 1905 par. 16>

As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the Word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies; for we have few wealthy men among us. <RH, October 12, 1905 par. 17>

Our work has steadily advanced. What is the secret of our prosperity?—We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body has been "compacted by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual. <RH, October 12, 1905 par. 18>

In some parts of the work, it is true, the machinery has been made too complicated; especially has this been the case in former years in the tract and missionary work; the multiplication of rules and regulations made it needlessly burdensome. An effort has been made to simplify the work, so as to avoid all needless labor and perplexity. <RH, October

12, 1905 par. 19>

The business of our conference session has sometimes been burdened with propositions and resolutions that were not at all essential, and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before him. The fewer rules and regulations that we can have, the better will be the effect in the end. When they are made, let them be carefully considered, and, if wise, let it be seen that they mean something, and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world's history, with the vast work that is before us, we need to observe the greatest simplicity, and the work will be stronger for its simplicity. <RH, October 12, 1905 par. 20>

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by his direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. *In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled.* At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing his cause. <RH, October 12, 1905 par. 21>

The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. <RH, October 12, 1905 par. 22>

October 19, 1905 Lessons from the Life of Solomon - No. 6

***The Gift of Wisdom* Mrs. E. G. White**

Solomon, in his youth, made David's choice his own. Pure and noble in character, he was named Jedidiah, the beloved of the Lord. Above every earthly good he desired a wise and understanding heart. Upon him there rested great burdens of state, which he felt unable to bear alone. Not only was he to strive to be a just ruler, but he was also to carry out the long-cherished plan of his father, by building a temple at Jerusalem. As he began to comprehend the magnitude of this special work, and of the duties connected with his kingly office, he sought the great Source of wisdom for divine guidance. <RH, October 19, 1905 par. 1>

An Offering At Gibeon

Early in his reign, King Solomon went with his chief counselors to Gibeon to offer sacrifices to God, and to reconsecrate himself to the Lord's service. In the time of Moses the Israelites were commanded to bring their sacrifices to the door of the tabernacle of the congregation. During David's reign the ark of the covenant had been brought to Jerusalem, and set "in the midst of the tent that David had pitched for it;" and there he "offered burnt offerings and peace-offerings before the Lord." The old tabernacle of the congregation was still at Gibeon. David left "Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt offerings unto the Lord upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the Lord, which he commanded Israel." <RH, October 19, 1905 par. 2>

With "the captains of thousands and of hundreds," "the judges," and "every governor in all Israel, the chief of the fathers," Solomon "went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness. But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem. Moreover the brazen altar, that Bezaleel the son of Uri, the son of Hur had made, he put before the tabernacle of the Lord: and Solomon and the congregation sought unto it. And Solomon went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it." <RH, October 19, 1905 par. 3>

These sacrifices were offered by Solomon and his men in positions of trust, not as a formal ceremony, but as a token of their earnest desire for special help. They knew that they were insufficient, in their own strength, for the

responsibilities entrusted to them. Solomon and his associates longed for quickness of mind, for largeness of heart, for tenderness of spirit. [<RH, October 19, 1905 par. 4>](#)

A Noble Choice

"In that night" "in Gibeon the Lord appeared to Solomon in a dream; . . . and God said, Ask what I shall give thee." [<RH, October 19, 1905 par. 5>](#)

Solomon answered the Lord with these words: "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. [<RH, October 19, 1905 par. 6>](#)

"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 thy people which thou hast chosen, a great people, that can not 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, October 19, 1905 par. 7>](#)

"And the speech pleased the Lord, that Solomon had asked this thing. [<RH, October 19, 1905 par. 8>](#)

"And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet has asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king;" "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," "such as none of the kings have had that have been before thee, neither shall there any after thee have the like." [<RH, October 19, 1905 par. 9>](#)

"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, October 19, 1905 par. 10>](#)

God promised that as he had been with David, he would be with Solomon. If the king would walk before the Lord in uprightness, and if he would do all that God commanded him, his throne would be established, and his reign would be the means of exalting Israel as the light of the surrounding nations,--as "a wise and understanding people." [<RH, October 19, 1905 par. 11>](#)

"And Solomon awoke; and, behold, it was a dream." [<RH, October 19, 1905 par. 12>](#)

"Then Solomon came from his journey to the high place that was at Gibeon," "to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace-offerings, and made a feast to all his servants." And Solomon "reigned over Israel." [<RH, October 19, 1905 par. 13>](#)

An Understanding Heart

The Lord imparted to Solomon the wisdom that he desired above earthly riches, honor, or long life. His petition for a quick mind, a large heart, and a tender spirit, was granted. He became the wisest of earthly monarchs, because God gave him superior wisdom and an understanding heart. [<RH, October 19, 1905 par. 14>](#)

"And all Israel . . . feared the king: for they saw that the wisdom of God was in him, to do judgment." The hearts of the people were turned toward Solomon, as they had been to David, and they obeyed him in all things. Solomon "was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly." [<RH, October 19, 1905 par. 15>](#)

For many years Solomon's life was marked with devotion to God, with uprightness and firm principle, and with strict obedience to God's commands. He directed in every important enterprise, and managed wisely the business matters connected with the kingdom. His faithfulness in carrying out the directions of God regarding the construction of the temple, resulted in the erection of the most magnificent building the world has ever seen,--a building that could not be excelled for richness, beauty, and costly design; and this caused his fame to spread among the nations everywhere. [<RH, October 19, 1905 par. 16>](#)

"God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. [<RH, October 19, 1905 par. 17>](#)

"And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl,

and of creeping things, and of fishes. <RH, October 19, 1905 par. 18>

"And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." <RH, October 19, 1905 par. 19>

All nations acknowledged, and marveled at, Solomon's superior knowledge and wisdom, the excellence of his character, and the greatness of his power. Many came to him from distant parts of the world to see the manner of his government, and to receive instruction regarding the conduct of difficult affairs. The power of his understanding, the extent of his knowledge, the glory of his reign, commanded the wonder and admiration of the world. <RH, October 19, 1905 par. 20>

October 26, 1905 Lessons From the Life of Solomon - No. 7

Mrs. E. G. White Counselors in Need of Wise Discernment

At the beginning of his reign, when King Solomon was entrusted with many responsibilities connected with the Lord's work, his prayer was: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." <RH, October 26, 1905 par. 1>

Here is a lesson for those occupying positions of responsibility in God's cause today,--not only those in charge of large and varied interests, but those also who are entrusted with the lesser responsibilities. Officers of churches and Sabbath-schools, leaders of small companies, laborers engaged in evangelistic work,--these are as verily in need of divine discernment as are officers of large conferences and institutions. <RH, October 26, 1905 par. 2>

God is no respecter of persons. He who gave to Solomon the spirit of wise discernment, is willing today to impart wisdom to his children. The apostle James writes: "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." And Paul refers to teachers of truth who have faithfully studied the Scriptures, as "those who by reason of use have their senses exercised to discern both good and evil." <RH, October 26, 1905 par. 3>

Solomon realized that he lacked discernment. It was his great need that led him to seek God for wisdom. In his heart there was no selfish aspiration for a knowledge that would exalt him above his brethren. He desired to do faithfully the work that had been committed to him, and he chose the gift that would be the means of causing his reign to redound to God's glory. <RH, October 26, 1905 par. 4>

Receiving to Impart

The Lord provides men and women with all that they need. And his gifts are bestowed upon those only who can make a proper use of them. To some he can grant greater discernment than to others, because he sees that they will use this gift to his glory. When a laborer desires heavenly wisdom more than he desires wealth, power, or fame, God will not disappoint him. Such a worker will learn from the Great Teacher not only what to do, but how to do it in a way that will meet the divine approval. <RH, October 26, 1905 par. 5>

The man upon whom the Lord has bestowed special wisdom, will be enabled, by God's blessing, to train those with whom he is associated in labor to be quick of understanding, trustworthy, and true to principle. His consecrated zeal, his wise counsel, his piety, will be an inspiration to his fellow workers. They will be led, not to praise and exalt the human agent, nor to become dependent on him, but to go themselves to the Source of all true wisdom for the help they need. God has been greatly dishonored by those who lean upon human beings. He who has said to all who believe on him as a personal Saviour, "Lo, I am with you alway, even unto the end of the world," will guide and teach those who recognize him as their leader and instructor. <RH, October 26, 1905 par. 6>

Guarding the Purity of the Church

As the work of God advances in our time, there is an increasing need of men of keen discernment,--men who know God and trust in him for their understanding,--men who are working for his name's glory. In the days of Israel men were set apart as judges, to decide regarding what was right, and what was wrong. Surrounded by corrupting influences, they endeavored faithfully to warn the people against the things that were wrong, and to exalt righteous

principles, and thus to keep the cause of God from contamination with evil. His cause is just as sacred now as it was in ancient times. Today men in positions of trust, in every place, should be faithful guardians of the purity of the church and everything connected with it. We need, O so greatly! keen discernment and clear spiritual eyesight. In this day of sin and abounding iniquity, our eyes need to be anointed with the heavenly eyesalve, that we may see all things clearly. The great and solemn truths for this time, as outlined in the book of Revelation, are to be proclaimed to the world. Into the very designs and principles of the church these truths are to enter. <RH, October 26, 1905 par. 7>

The interests of God's cause are sometimes imperiled by the unadvised movements of those who, cherishing self-esteem and seeking for self-glorification, lose sight of the object for which our institutions are established. Failing to realize the importance of bringing men and women to a knowledge of the truth for this time, they allow to enter these institutions wrong influences, which tend to disparage present truth, and to retard greatly the spiritual growth of the workers. Institutions that were established for the specific purpose of extending the knowledge of the last message of mercy to be given in our world, should be kept free from every worldly, commercial influence. With sanctified judgment our brethren in responsibility must discern between good and evil, and be faithful to their God-given trust. <RH, October 26, 1905 par. 8>

So long as he remains consecrated, a man whom God has endowed with wise discernment and unusual ability, will not manifest an eagerness to obtain high positions, to guide, to control, to rule. None upon whom have been placed sacred responsibilities, are to grasp at power as did Satan in the heavenly courts. Of necessity men must bear responsibilities; but instead of striving to gain the supremacy, every true laborer will pray for an understanding heart, that he may glorify God by discerning between good and evil. <RH, October 26, 1905 par. 9>

The man at the head of any work in God's cause is to be a man of intelligence, a man capable of managing large interests successfully, a man of even temper, Christlike forbearance, and perfect self-control. He only whose heart is transformed by the grace of Christ, can be a proper leader. <RH, October 26, 1905 par. 10>

The path of men in positions of trust is not a path free from all obstruction. In the place of becoming faint-hearted and discouraged, those to whom God has entrusted responsibilities are to see in every difficulty a call to prayer. They are to consult, not unconsecrated men who are boastful and who show a masterly independence, but the great Source of all wisdom. They are to be faithful workers, always laboring in co-partnership with the Master Worker. Strengthened and enlightened by him, they will stand firm against every unholy influence, and will discern the right from the wrong, the good from the evil. They will approve that which God approves. With earnestness they will strive to guard against the introduction or the maintenance of wrong principles in households, churches, institutions, and conferences. By maintaining a vital connection with heaven, they will ever be wise to discern between good and evil. <RH, October 26, 1905 par. 11>

November 2, 1905 *Lessons From the Life of Solomon* - No. 8

***The Building of the Temple* Mrs. E. G. White**

The long-cherished plan of David to erect a temple to the Lord was wisely carried out by Solomon, who "determined to build an house for the name of the Lord." <RH, November 2, 1905 par. 1>

Solomon's Letter to Hiram

"Solomon sent to Hiram the king of Tyre," saying, "Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name." <RH, November 2, 1905 par. 2>

"Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel. And the house which I build is great: for great is our God above all gods. But who is able to build him an house, seeing the heaven and heaven of heavens can not contain him? who am I then, that I should build him an house, save only to burn sacrifice before him? <RH, November 2, 1905 par. 3>

"Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. <RH, November 2, 1905 par. 4>

"Send me also cedar trees, fir-trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great." "Thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." "And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil." <RH, November 2, 1905 par. 5>

Hiram's Reply

"It came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said. Blessed be the Lord this day, which hath given unto David a wise son over this great people. And Hiram" "answered in writing, which he sent to Solomon," saying:-- <RH, November 2, 1905 par. 6>

"Because the Lord hath loved his people, he hath made thee king over them. . . . Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the Lord." <RH, November 2, 1905 par. 7>

"I have considered the things which thou sentest to me for:" "and now I have sent a cunning man, endued with understanding, of Hiram my father's the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. <RH, November 2, 1905 par. 8>

"Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants: and we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem." <RH, November 2, 1905 par. 9>

The Gathering of Material

"So Hiram gave Solomon cedar trees and fir-trees according to all his desire. <RH, November 2, 1905 par. 10>

"And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. <RH, November 2, 1905 par. 11>

"And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together. <RH, November 2, 1905 par. 12>

"And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. <RH, November 2, 1905 par. 13>

"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone squarers: so they prepared timber and stones to build the house." <RH, November 2, 1905 par. 14>

The Building Erected

"It came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel," "in the second day of the second month," that "Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David' had prepared in the thrashing-floor of Ornan the Jebusite." <RH, November 2, 1905 par. 15>

Of the inner temple,--the building containing the holy place and the most holy place,--we read: "The length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits." <RH, November 2, 1905 par. 16>

"The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." <RH, November 2, 1905 par. 17>

"He built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir." "The cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen." <RH, November 2, 1905 par. 18>

The Most Holy Place

"The oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar. <RH, November 2, 1905 par. 19>

"So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold. <RH, November 2, 1905 par. 20>

"And within the oracle he made two cherubims of olive tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims and palm-trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without." "He garnished the house with precious stones for beauty." <RH, November 2, 1905 par. 21>

"For the entering of the oracle he made doors of olive tree: the lintel and side-posts were a fifth part of the wall. The two doors also were olive tree; and he carved upon them carvings of cherubims and palm-trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm-trees. So also made he for the door of the temple posts of olive tree, a fourth part of the wall. And the two doors were of fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubims and palm-trees and open flowers: and covered them with gold fitted upon the carved work." <RH, November 2, 1905 par. 22>

"He made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon." <RH, November 2, 1905 par. 23>

The Furniture of the Holy Place

"Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the showbread was set; moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; and the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold." <RH, November 2, 1905 par. 24>

The Courts

"He made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains. And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right Jachin, and the name of that on the left Boaz." <RH, November 2, 1905 par. 25>

"The porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house." <RH, November 2, 1905 par. 26>

"He built the inner court with three rows of hewed stone, and a row of cedar beams." <RH, November 2, 1905 par. 27>

"Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass." <RH, November 2, 1905 par. 28>

The Furniture of the Courts

"Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten

cubits the height thereof." This stood in the court of the priests. <RH, November 2, 1905 par. 29>

"The pots also, and the shovels, and the flesh-hooks, and all their instruments," he made "of bright brass." <RH, November 2, 1905 par. 30>

"Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about." "It stood upon twelve oxen" cast of brass; "three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east." "And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths. . . . And he set the sea on the right side of the east end" of the court of the priests, "over against the south." <RH, November 2, 1905 par. 31>

"He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in." <RH, November 2, 1905 par. 32>

These vessels were cast "in the plain of Jordan, . . . in the clay ground between Succoth and Zeredathah. Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out." <RH, November 2, 1905 par. 33>

Completion of the Work

"So was ended all the work that King Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord." "Thus Solomon finished the house of the Lord, . . . and all that came into Solomon's heart to make in the house of the Lord, . . . he prosperously effected." <RH, November 2, 1905 par. 34>

"In the fourth year was the foundation of the house of the Lord laid, in the month Zif: and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, according to all the fashion of it. So was he seven years in building it." <RH, November 2, 1905 par. 35>

November 9, 1905 *Lessons From the Life of Solomon - No. 9*

The Ark of the Covenant Mrs. E. G. White

Beyond the inner veil of the wilderness-tabernacle built in the time of Moses, was the holy of holies, where centered the symbolic service of atonement and intercession. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God himself had inscribed the ten commandments. Hence it was called the ark of God's testament, or the ark of the covenant, since the ten commandments were the basis of the covenant made between God and Israel. <RH, November 9, 1905 par. 1>

The cover of the sacred chest was called the mercy-seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body in token of reverence and humility. The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God, and their interest in the plan of redemption. Above the mercy-seat was the Shekinah, the manifestation of the divine presence; and from between the cherubim, God made known his will. <RH, November 9, 1905 par. 2>

Throughout the times of Moses and Joshua, and of the judges and kings of Israel, the ark of the covenant was regarded as a symbol of God's presence among his people. It was the ark that led the way for the hosts of Israel when they crossed the Jordan and entered the promised land. Surrounded by a halo of glory, the ark was borne around the walls of Jericho by priests clad in the dress denoting their sacred office. During the conquest of Canaan, Gilgal was the headquarters of the Jewish nation and the seat of the tabernacle. Afterward, Shiloh, a little town easy of access to all the tribes, was chosen as a place most suitable for the tabernacle of the congregation. <RH, November 9, 1905 par. 3>

The ark remained at Shiloh for three hundred years, until, because of the sins of Eli's house, it fell into the hands of the Philistines, and Shiloh was ruined. Through the providence of God, the ark was returned, uninjured, to the Israelites, and was placed in the house of a Levite at Kirjath-jearim, nine miles distant from Jerusalem. There it remained for many years, until David, at the head of a triumphal procession, with sacrifices, and dancing, and music,

brought the ark to Jerusalem, and deposited it in the tent that had been prepared for its reception. <RH, November 9, 1905 par. 4>

The Transfer of the Ark to the Temple

After Solomon had finished building the temple, he assembled the elders of Israel, and the most influential men among the people, to bring up the ark of the covenant of the Lord out of the city of David. These men consecrated themselves to God, and, with great solemnity and reverence, accompanied the priests who bore the ark. "And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And King Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude." <RH, November 9, 1905 par. 5>

Solomon followed the example of his father David. Every six paces he sacrificed. With singing, and with music, and great ceremony, "the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above." <RH, November 9, 1905 par. 6>

A most splendid sanctuary had been made, according to the pattern showed to Moses in the mount, and afterward presented by the Lord to David. In addition to the cherubim on the top of the ark, Solomon made two other angels of larger size, standing at each end of the ark, representing the heavenly angels guarding the law of God. It is impossible to describe the beauty and splendor of this sanctuary. Into this place the sacred ark was borne with solemn reverence by the priests, and set in its place beneath the wings of the two stately cherubim that stood upon the floor. <RH, November 9, 1905 par. 7>

The sacred choir lifted their voices in praise to God, and the melody of their voices was accompanied by all kinds of musical instruments. And while the courts of the temple resounded with praise, the cloud of God's glory took possession of the house, as it had formerly filled the wilderness-tabernacle. "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." <RH, November 9, 1905 par. 8>

A "Shadow of Heavenly Things"

Like the earthly sanctuary built by Moses according to the pattern shown him in the mount, Solomon's temple, with all its services, was "a figure for the time then present, in which were offered both gifts and sacrifices;" its two holy places were "patterns of things in the heavens;" Christ, our great High Priest, is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened," and he looked within the inner veil, upon the holy of holies. Here he beheld, "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God. <RH, November 9, 1905 par. 9>

In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," the holy of holies was opened only upon the great day of atonement, the typical day of judgment, set apart for the cleansing of the sanctuary. Therefore the announcement, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament," points to the opening of the most holy place of the heavenly sanctuary, at the end of the twenty-three hundred days,--in 1844,--as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as he entered upon his ministry in the most holy place, beheld the ark of the testament. <RH, November 9, 1905 par. 10>

The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give to every one that asketh them a reason for the hope that is in them. <RH, November 9, 1905 par. 11>

We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin, by humiliation before the Lord, lest

they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged in by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing. <RH, November 9, 1905 par. 12>

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For more than sixty years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Savior's admonition, "Watch and pray: for ye know not when the time is." "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, November 9, 1905 par. 13>

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. At that time, Christ will declare: "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. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." <RH, November 9, 1905 par. 14>

The righteous and the wicked will still be living upon the earth in their mortal state--men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of man be." Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men. <RH, November 9, 1905 par. 15>

"Watch ye therefore, . . . lest coming suddenly he find you sleeping." Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,--it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balance, and art found wanting." <RH, November 9, 1905 par. 16>

November 16, 1905 Lessons From the Life of Solomon - No. 10

The Dedication of the Temple **Mrs. E. G. White**

Several years had been spent in the building of the temple, and at last it was complete. And now, in order that this beautiful palace might indeed be, as David had declared, a dwelling-place "not for man, but for the Lord God," there remained the solemn ceremony of formally dedicating it to Jehovah and his worship. <RH, November 16, 1905 par. 1>

The time chosen for the dedication was a most favorable one--the seventh month, when the people from every part of the kingdom were accustomed to assemble at Jerusalem to celebrate the feast of the tabernacles. This feast was pre-eminently an occasion of rejoicing. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred, joyous influences of the hour. <RH, November 16, 1905 par. 2>

At the time appointed, "a great congregation" from every part of the realm gathered at Jerusalem, and participated in the removal of the wilderness-tabernacle and all its holy furniture, including the ark of the testament, to the temple. <RH, November 16, 1905 par. 3>

The hour for the dedicatory service revealed a scene of great splendor. Before the temple were assembled the hosts of Israel, and the richly clad representatives of many foreign nations. Solomon stood facing the great altar of burnt offering. The priests who had carried in the sacred furniture, came out of the holy place, and took the places assigned them in the court of the temple. The singers,--Levites "arrayed in white linen, having cymbals and psalteries and harps,"--"stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets." <RH,

"It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." <RH, November 16, 1905 par. 5>

Solomon, realizing the significance of this cloud, declared: "The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever." <RH, November 16, 1905 par. 6>

An Inspired Blessing

"In the midst of the court" of the temple had been erected "a brazen scaffold," or platform, "five cubits long, and five cubits broad, and three cubits high;" and after ascending this, Solomon stood and lifted up his hands, and blessed the vast multitude before him. "And all the congregation of Israel stood." <RH, November 16, 1905 par. 7>

"Blessed be the Lord God of Israel," Solomon exclaimed, "who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel." <RH, November 16, 1905 par. 8>

"Now it was in the heart of David my father to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:" "nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel. And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." <RH, November 16, 1905 par. 9>

The Dedicatory Prayer

Having pronounced this blessing upon the people, Solomon knelt upon the brazen scaffold, and in the presence and hearing of all the people before him, offered the dedicatory prayer. Lifting his hands toward heaven, the king offered an earnest and solemn petition to God, while the congregation were bowed with their faces to the ground. The king pleaded:-- <RH, November 16, 1905 par. 10>

"O Lord God of Israel, there is no god like thee in the heaven, nor in the earth; which keepest covenant, and showest mercy unto thy servants, that walk before thee with all their hearts: thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day." <RH, November 16, 1905 par. 11>

"Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David." <RH, November 16, 1905 par. 12>

"But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens can not contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to harken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to harken unto the prayer which thy servant prayeth toward this place. Harken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy *dwelling-place*, even from *heaven*; and when thou hearest, forgive." <RH, November 16, 1905 par. 13>

"If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness." <RH, November 16, 1905 par. 14>

"And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; then hear thou from the

heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers. <RH, November 16, 1905 par. 15>

"When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance. <RH, November 16, 1905 par. 16>

"If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest (for thou only knowest the hearts of the children of men); that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers. <RH, November 16, 1905 par. 17>

"Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name. <RH, November 16, 1905 par. 18>

"If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; then hear thou from the heavens their prayer and their supplication, and maintain their cause. <RH, November 16, 1905 par. 19>

"If they sin against thee (for there is no man which sinneth not), and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. <RH, November 16, 1905 par. 20>

"Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. <RH, November 16, 1905 par. 21>

"O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant." <RH, November 16, 1905 par. 22>

A Divine Token of Acceptance

As Solomon ended his prayer, a miraculous fire "came down from heaven, and consumed the burnt offering and the sacrifices." The priests could not enter the temple, because "the glory of the Lord filled the house." "When all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever." <RH, November 16, 1905 par. 23>

The Closing Ceremonies

"Then the king and all the people offered sacrifices before the Lord. And King Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. And the priests waited on their offices: the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth forever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat." <RH, November 16, 1905 par. 24>

The Feast of the Tabernacles

"Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had showed unto David, and to Solomon, and to Israel his people." <RH, November 16, 1905 par. 25>

November 23, 1905 *The Time of the End*

Mrs. E. G. White

(Reading for Sabbath, December 9)

The Lord is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The cries of the suffering and the oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law. David in his time saw the wickedness of the last days. He saw the law of God's kingdom trampled under foot, and in righteous indignation he exclaimed, "It is time for thee, Lord, to work: for they have made void thy law." <RH, November 23, 1905 par. 1>

Men are now passing the boundary line, and the Lord is permitting the enemy to do his will. We hear of floods, of earthquakes, of storms by land and on the sea, blotting out hundreds of lives in a moment of time; but the end is not yet. The tread of the Lord will be heard upon the land and upon the water. For his own honor's sake, God is now about to repress iniquity. He will soon, very soon, vindicate the claims of his law. <RH, November 23, 1905 par. 2>

The final overthrow of all earthly dominions is plainly foretold in the Word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel, is given the message:-- <RH, November 23, 1905 par. 3>

"Thus saith the Lord God; Remove the diadem, and take off the crown: . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." <RH, November 23, 1905 par. 4>

The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, "It shall be no more, until he come whose right it is; and I will give it him." <RH, November 23, 1905 par. 5>

That time is at hand. Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede his coming: "Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." <RH, November 23, 1905 par. 6>

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place--that the world is on the verge of a stupendous crisis. <RH, November 23, 1905 par. 7>

Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture. <RH, November 23, 1905 par. 8>

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; . . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. . . . The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." <RH, November 23, 1905 par. 9>

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down." <RH, November 23, 1905 par. 10>

"Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." [<RH, November 23, 1905 par. 11>](#)

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." [<RH, November 23, 1905 par. 12>](#)

To us who are standing on the very verge of the fulfilment of these great scenes, of what deep moment, of what living interest, are these delineations of the things to come--events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed! [<RH, November 23, 1905 par. 13>](#)

At this time, before the great final crisis, as before the world's first destruction, men are absorbed in the pleasures and the pursuits of sense. Engrossed with the seen and the transitory, they have lost sight of the unseen and the eternal. For the things that perish with the using, they are sacrificing imperishable riches. Their minds need to be uplifted, their views of life broadened. They need to be aroused from the lethargy of worldly dreaming. [<RH, November 23, 1905 par. 14>](#)

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been entrusted to those who know the truth for this time. [<RH, November 23, 1905 par. 15>](#)

Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for thee, Lord, to work; for they have made void thy law." Let the servants of God weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." God has always wrought in behalf of his truth. The designs of wicked men, the enemies of the church, are subject to his power and his overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of his truth and his people can be turned aside, even as the waters of a river could be turned, if thus he ordered it. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep--the same infinite Creator will work in behalf of his people, if they will call upon him in faith. He will restrain all the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for his coming. [<RH, November 23, 1905 par. 16>](#)

God's people should make mighty intercession to him for help now. And they must put their whole energies into the effort to proclaim the truth during the respite that has been granted. As they consecrate themselves unreservedly to God's service, a convincing power will attend their efforts to present the truth to others, and light will shine into many hearts. My brethren and sisters, sleep no longer on Satan's enchanted ground, but arouse, and call into requisition every resource for the proclamation of the message of mercy. The last warning is to be given "before many peoples, and nations, and tongues, and kings." [<RH, November 23, 1905 par. 17>](#)

My heart is often burdened because so many who might work are doing nothing. They are the sport of Satan's temptations. Every church-member who has a knowledge of the truth is expected to work while the day lasts; for the night cometh, wherein no man can work. Erelong we shall understand what that night means. The Spirit of God is being grieved away from this earth. The nations are angry with one another. Widespread preparations are being made for war. The night is at hand. Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message. [<RH, November 23, 1905 par. 18>](#)

Eternity stretches before us. The curtain is about to be lifted. What are we doing, what are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become utterly callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who having eyes, see not, and having ears, hear not? Is it in vain that God has given you a knowledge of his will? Is it in vain that he has sent you warning after warning of the nearness of the end? Do you believe the declarations of his Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent? [<RH, November 23, 1905 par. 19>](#)

Every day that passes brings us nearer the end. We are one year nearer the judgment, nearer eternity, than we were at the beginning of 1905. Are we also nearer to God? Are we watching unto prayer? Another year of the time granted us for labor has rolled into eternity. Every day we have been associating with men and women who are judgment-bound. Each day may have been the dividing line for some soul. Each day some one may have made the decision which will determine his future destiny. What has been our influence over these fellow travelers? What effort have we put forth to bring them to Christ? [<RH, November 23, 1905 par. 20>](#)

Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. May God help us to work while the day lasts. [<RH, November 23, 1905 par. 21>](#)

Unmistakable evidences point to the nearness of the end. The way must be prepared for the coming of the Prince of

Peace. Let not our church-members complain because they are so often called upon to give. What is it that makes the frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we by refusing to give, retard the growth of these enterprises? Shall we forget that we are laborers together with God? From every church, prayers should ascend to God for an increase of devotion and liberality. My brethren and sisters, do not plead for retrenchment in evangelical work. So long as there are souls to save, our interest in the work of soul saving is to know no abating. Not all can go as missionaries to foreign lands, but all can do the work waiting for them in their own neighborhood; and all can give of their means for the carrying forward of foreign missions. <RH, November 23, 1905 par. 22>

There are new fields to be entered, and we must have your help. Shall we ignore the commission given us, and thus forfeit the fulfilment of the promise accompanying the commission? Shall the people of God become careless and indifferent, and refuse to give of their means for the advancement of his work? Can they do this without severing their connection with him? They may think thus to economize; but it is a fearful economy that places them where they are separated from God. <RH, November 23, 1905 par. 23>

Let the Lord's people pay a faithful tithe, and let them, also, from parents to children, lay aside for the Lord the money that is so often spent for self-gratification. The Lord has made us his stewards. He has placed his means in our hands for faithful distribution. He asks us to render to him his own. He has reserved the tithe as his portion, to be used in sending the gospel to all parts of the world. My brethren and sisters, confess and forsake your selfishness, and bring to the Lord your gifts and offerings. Bring him also the tithe that you have withheld. Come confessing your neglect. Prove the Lord as he has invited you to do. "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." <RH, November 23, 1905 par. 24>

My brethren and sisters, it is too late to devote your time and strength to self-serving. Let not the last day find you destitute of the heavenly treasure. Seek to push the triumphs of the cross, seek to enlighten souls, labor for the salvation of your fellow beings, and your work will abide the trying test of fire. <RH, November 23, 1905 par. 25>

"If any man's work abide . . . he shall receive a reward." Glorious will be the reward bestowed when the faithful workers gather about the throne of God and of the Lamb. When John in his mortal state beheld the glory of God, he fell as one dead. He was not able to endure the sight. But when the children of God have put on immortality, they will "see him as he is." They will stand before the throne, accepted in the Beloved. All their sins have been blotted out, all their transgressions borne away. Now they can look upon the undimmed glory of the throne of God. They have been partakers with Christ in his sufferings, they have been workers together with him in the plan of redemption, and they are partakers with him in the joy of seeing souls saved in the kingdom of heaven, there to praise God through all eternity. <RH, November 23, 1905 par. 26>

November 23, 1905 Individual Consecration Needed

Mrs. E. G. White
(Reading for Thursday, December 14)

God chose a people for himself, and gave them the name of Christian. This is a royal name, given to those who join themselves to Christ. It is of this name that James is speaking when he says, "Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?" And Peter says, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." <RH, November 23, 1905 par. 1>

God expects those who bear the name of Christ to represent him in thought, word, and deed. Their thoughts are to be pure, and their words and deeds noble and uplifting, drawing those around them nearer to the Saviour. <RH, November 23, 1905 par. 2>

In the life of the true Christian there is nothing of self. Self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, he lived a life wholly devoted to the service of others. <RH, November 23, 1905 par. 3>

"Be ye therefore perfect," is God's word to us. And in order that we might obey this word, he sent his only begotten Son to this earth to live in our behalf a perfect life. We have before us his example; and the strength by which he lived this life is at our disposal. In thought, word, and act Jesus was sinless. Perfection marked all that he did. He points us to the path that he trod, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me." <RH, November 23, 1905 par. 4>

In a special sense Seventh-day Adventists have been set in this world as watchmen and light bearers. To them has been entrusted the last message of mercy for a perishing world. On them is shining wonderful light from the Word of God. What manner of persons, then, ought they to be? <RH, November 23, 1905 par. 5>

Our lives should show steady spiritual growth. But I have seen that which makes me tremble--men and women dwarfed in character, possessing the Word of God, which tells them what they must do in order to be saved, yet unsanctified and unholy. They do not enjoy the strength provided for every Christian, because they refuse to be Christlike. <RH, November 23, 1905 par. 6>

It is the purpose of God to glorify himself in his people before the world. He longs to make them channels through which he can pour his boundless love and mercy. But are we what God would have us?--No, we are not. The members of our churches in every place need to examine themselves closely, and surrender their lives unreservedly to God. They need to grasp the offered gifts of heaven, and live out their love and gratitude. Did they do this, they would regard time as too precious to be spent in faultfinding and criticism. 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, November 23, 1905 par. 7>

Let us come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Satan is working with intensity of purpose to enslave and destroy souls. Let us take a firm stand against him. He who is fully consecrated to the service of God will be made strong for the battle. He will be strengthened with "all might." He who feels his weakness, and wrestles with God as did Jacob, saying, "I will not let thee go, except thou bless me," will go forth with the fresh anointing of the Holy Spirit. The atmosphere of heaven will surround him. He will go about doing good. His influence will be a positive force in favor of the religion of Christ. <RH, November 23, 1905 par. 8>

God calls for light bearers, who will fill the world with the light and peace and joy that come from Christ. He calls for humble men, men who cherish a sense of their weakness, and who remember what the service of God demands of them--the propriety of speech and action which shows the power of the grace of Christ. Such ones will reveal in their lives the virtues of Christ's character. <RH, November 23, 1905 par. 9>

There needs to be a deeper work of grace in the hearts of God's people. Less of self, and more of Christ, must be seen. Tests, close and sharp, are coming to all. The religion of the Bible must be interwoven with all that we do and say. Every business transaction must be fragrant with the presence of God. <RH, November 23, 1905 par. 10>

The condition of things in this world bears unmistakable evidence that the end of all things is at hand. Men's hearts are filled with pride and selfishness. Theft and murder are common. And the world is not being warned as it should be. Thousands are perishing in sin, and the last message of mercy is yet to be proclaimed in the power of the Spirit. How little is being done in comparison with what must be done! Souls are perishing out of Christ. In the future men will be moved by the Spirit to leave their ordinary employment, and enter the fields in which the warning message has never been proclaimed. Many will be endued with power from on high. These workers will labor wisely, not expending means lavishly, but studying how souls can be brought to a knowledge of the truth. This work men and women can take hold of for the love of Christ. <RH, November 23, 1905 par. 11>

Time is precious. The destiny of souls is in the balance. God is holding back his judgments, waiting for the message to be sounded to all. There are many who have not yet heard the testing message of truth for this time. The last call of mercy is to be proclaimed throughout the earth. Heavenly angels have long been waiting for human agents, the members of the church, to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power. <RH, November 23, 1905 par. 12>

At infinite cost a way of salvation has been provided. Shall Christ's great sacrifice be in vain? Shall the earth be entirely controlled by satanic agencies? The salvation of souls is dependent upon the consecration and activity of the members of the church of God. The Lord calls upon those who believe in him to be workers together with him. While their life shall last, they are not to feel that their work is done. Until the time shall come when Christ shall say "It is finished," the work for the saving of souls will not decrease, but will grow in importance. A thousand times more work for God might be accomplished if all his children would fully consecrate themselves to him. If they would improve every opportunity for doing good, doors for service would open before them. They would be called to bear greater responsibilities. <RH, November 23, 1905 par. 13>

The same devotion, the same self-sacrifice, the same subjection to the claims of the Word of God, that were manifest in the life of Christ, must be seen in the lives of his servants. He left his home of security and peace, left the glory that he had with the Father, left his position on the throne of the universe. He went forth, a suffering, tempted man, went forth in solitude, to sow in tears, to water with his blood, the seed of life for a lost world. <RH, November 23, 1905 par. 14>

In like manner his servants are to go forth to sow. The warning message is to be carried to all parts of the world. Our books are to be published in many different languages. With these books, humble, faithful men are to go forth as colporteur-evangelists, bearing the truth to many who would otherwise never be enlightened. Those who take up this

line of work are to go prepared to do medical missionary work. The sick and suffering are to be helped. Many for whom this work of mercy is done will hear and accept the words of life. <RH, November 23, 1905 par. 15>

It is not learned, eloquent workers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." <RH, November 23, 1905 par. 16>

Not all can go as missionaries to foreign fields, but all can live the Christlife where they are. All can give of their means for the support of workers in foreign fields. And all can engage in home missionary work. Let not parents forget the great mission field that lies before them in the home. In the children committed to her, every mother has a sacred charge from God. "Take this son, this daughter," God says, "and train it for me. Give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever." <RH, November 23, 1905 par. 17>

The light and glory that shines from the throne of God rests upon the faithful mother as she tries to educate her children to resist the influence of evil. <RH, November 23, 1905 par. 18>

Church-members, let the light shine forth. Let your voices be heard in humble prayer, in witness against the intemperance, the folly, and the amusements of the world, and in proclamation of the truth for this time. Your voice, your influence, your time--all these are gifts from God, to be used in winning souls to Christ. <RH, November 23, 1905 par. 19>

My brethren and sisters, you have a voice, you have reason, you have capabilities, and the Lord calls upon you to make known his truth. Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make lasting impressions upon their minds. <RH, November 23, 1905 par. 20>

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from his Word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show them that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream. <RH, November 23, 1905 par. 21>

The gospel commission is never to lose its force on the minds of the people of God. Into the darkness of sin the light of truth is to shine, that the darkness may be expelled. Those who reflect light will receive more light to reflect. New power will be brought into the church. <RH, November 23, 1905 par. 22>

Let companies of Christian workers unite to help the needy and to proclaim the truth for this time. As they labor with self-sacrifice, for the sake of others denying themselves of that which they have heretofore enjoyed, but have not really needed, they are God's helping hand. <RH, November 23, 1905 par. 23>

The Lord calls upon his people to arouse out of sleep. The end of all things is at hand. When those who know the truth will be laborers together with God, the fruits of righteousness will appear. By the revelation of the love of God in missionary effort, many will be awakened to see the sinfulness of their own course of action. They will see that in the past their selfishness has disqualified them to be laborers together with God. The exhibition of the love of God as seen in unselfish ministry to others will be the means of leading many souls to believe the Word of God just as it reads. <RH, November 23, 1905 par. 24>

God desires to refresh his people by the gift of the Holy Spirit, baptizing them anew in his love. There is no need for a dearth of the Spirit in the church. After Christ's ascension, the Holy Spirit came upon the waiting, praying, believing disciples with a fulness and power that reached every heart. In the future, the earth is to be lightened with the glory of God. A holy influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God, and showing them to men. <RH, November 23, 1905 par. 25>

The message of salvation is not to be proclaimed in a few places only, but throughout the world. Those who know not the gospel are in the darkness of unbelief. They know not God. Why is the church so indolent, so selfish, so weak? Why do the members not make earnest efforts to proclaim the message of mercy, that others may know the joy of salvation through Christ? <RH, November 23, 1905 par. 26>

Ye churches of the living God, study the promises of the Saviour, and think of how your lack of faith, of spirituality, of divine power, is hindering the coming of Christ. If you would go forth to do the Lord's work, angels of heaven would go before you, preparing hearts to receive the gospel. Were every one of us a genuine missionary, the message for this time would be proclaimed speedily in all lands, to every nation and people and tongue. Are you individually workers together with God? If not, why not? <RH, November 23, 1905 par. 27>

The kingdoms of this world are soon to become the kingdoms of our Lord and of his Christ. "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our

Lord, and of his Christ; and he shall reign forever and ever." There is to be a rapid and triumphant spread of the gospel. <RH, November 23, 1905 par. 28>

"The Lord, whom ye seek, shall suddenly come to his temple. . . . Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver." Soon every man will be judged according to his deeds. <RH, November 23, 1905 par. 29>

My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet him in peace. In that day the redeemed will shine forth in the glory of the Father and the Son. The angels, 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, November 23, 1905 par. 30>

November 30, 1905 Lessons From the Life of Solomon - No. 11

Acceptable Worship Mrs. E. G. White

The prayer offered by Solomon at the dedication of the temple breathed sentiments of loftiest piety blended with deepest humility. <RH, November 30, 1905 par. 1>

In all that was said during the dedicatory services, Solomon sought to remove from the minds of those present the superstitions in regard to the Creator that had beclouded the minds of the heathen. He told them that the God of heaven is not like the gods of the heathen, who are confined to temples built for them, but that the true God would meet with his people by his Spirit when they should assemble at the house dedicated to his worship. The Lord visits his people in their homes, or wherever they may be, and cheers them by special revelations of his goodness. And in every place God's children have the privilege of worshiping their Heavenly Father. <RH, November 30, 1905 par. 2>

Centuries later, Paul taught the same truth in these words: "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 nations of men" "life, and breath, and all things; . . . 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." <RH, November 30, 1905 par. 3>

And the psalmist declares:-- "Blessed is the nation whose God is the Lord; The people whom he hath chosen for his own inheritance. The Lord looketh from heaven; He beholdeth all the sons of men; From the place of his habitation he looketh forth Upon all the inhabitants of the earth." "He hath looked down from the height of his sanctuary." "The Lord hath prepared his throne in the heavens; And his kingdom ruleth over all." <RH, November 30, 1905 par. 4>

"Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people." <RH, November 30, 1905 par. 5>

Although God dwells not in temples made with hands, yet he honors with his presence the assemblies of his people. He has promised that when they come together to seek him, to acknowledge their sins, and to pray for one another, he will meet with them by his Spirit. But those who assemble to worship him should put away every evil thing. Unless they can worship him in spirit and truth and in the beauty of holiness, their coming together will be of no avail. <RH, November 30, 1905 par. 6>

If God's people, when they assemble, will let him speak to them through his appointed agencies, all will be united in his service. "Give ear, O my people," he pleads, "to my law: incline your ear to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and the wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God." <RH, November 30, 1905 par. 7>

Words of Approval and of Warning

After the close of the dedicatory ceremonies, "the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house that my name may be there forever: and mine eyes and mine heart shall be there perpetually." <RH, November 30, 1905 par. 8>

If Israel had remained faithful and true to God, this glorious building would have stood forever, as a perpetual sign of God's especial favor to his chosen people. "The sons of the stranger," God declared, "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 for all people." And the Saviour himself, in referring to this scripture, declared that the temple was to have been known as "a house of prayer for all nations." <RH, November 30, 1905 par. 9>

In the night vision given Solomon, the Lord made very plain the path of duty before the king. "As for thee," he declared, "if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel." <RH, November 30, 1905 par. 10>

How full are God's promises! Had Solomon continued to serve the Lord in humility, his reign would have been a powerful influence for good over the surrounding heathen nations,--nations that had been so favorably impressed by his father David's reign, and by the wise words and magnificent works of the earlier years of his own reign. God, in his mercy, foreseeing the terrible temptations that attend prosperity and worldly honor, tenderly warned Solomon against the sin of apostasy, and foretold the awful results of sin. <RH, November 30, 1905 par. 11>

"If ye turn away," the Lord plainly declared, "and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshiped them, and served them: therefore hath he brought all this evil upon them." <RH, November 30, 1905 par. 12>

"Let Us Kneel Before the Lord Our Maker"

The prayer offered by Solomon during the dedication of the temple, was not made while he stood upon his feet. The king knelt in the humble position of a petitioner. <RH, November 30, 1905 par. 13>

Herein is a lesson for God's people today. Our spiritual strength and our influence are not increased by conformity to a worldly attitude during prayer. In these perilous times, those who profess to be God's commandment-keeping people should guard against the tendency to lose the spirit of reverence and godly fear. <RH, November 30, 1905 par. 14>

The Scriptures teach men how to approach their Maker,--with humility and awe, through faith in a divine Mediator. Let man come on bended knee, as a subject of grace, a suppliant at the foot-stool of mercy. Thus he is to testify that the whole soul, body, and spirit are in subjection to his Creator. <RH, November 30, 1905 par. 15>

Both in public and in private worship, it is our duty to bow upon our knees before God when we offer our petitions to him. Jesus, our example, "kneeled down, and prayed." And of his disciples it is recorded that they, too, "kneeled down, and prayed." Stephen "kneeled." Paul declared: "I bow my knees unto the Father of our Lord Jesus Christ." In confessing before God the sins of Israel, Ezra knelt. Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." And the invitation of the psalmist is: "O come, let us worship and bow down: let us kneel before the Lord our Maker." <RH, November 30, 1905 par. 16>

"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?" "Fear ye not me? saith the Lord: will ye not tremble at my presence?" "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." <RH, November 30, 1905 par. 17>

"Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. . . . The eye of the Lord is upon them that fear him, upon them that hope in his mercy." "By humility and the fear of the Lord are riches, and honor, and life." <RH, November 30, 1905 par. 18>

"Wherefore . . . let us have grace, whereby we may offer service well-pleasing to God with reverence and awe." <RH, November 30, 1905 par. 19>

December 7, 1905 Lessons From the Life of Solomon - No. 12

***The Glory of Solomon's Early Reign* Mrs. E. G. White**

The wealth and the wisdom of Solomon, the magnificent buildings and public works constructed during the early years of his reign, the energy and the piety revealed in word and deed, made a deep impression upon all Israel, and brought to him fame and honor from the surrounding nations. By his justice and magnanimity he won the loyalty of Israel, and the admiration of the rulers of many lands. <RH, December 7, 1905 par. 1>

"God gave Solomon wisdom and understanding exceeding much. . . . He was wiser than all men; . . . and his fame was in all nations round about." Solomon took special interest in natural history, but his researches were not confined to any one branch of learning. Through diligent study of all created things, both animate and inanimate, he gained a clearer conception of the Creator. In the forces of nature, in the mineral and the animal world, and in every tree and shrub and flower, he saw a revelation of God's infinite wisdom; and as he sought to learn more and more, his knowledge of God and his love for him constantly increased. <RH, December 7, 1905 par. 2>

The Tribute of Kings

"And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year." <RH, December 7, 1905 par. 3>

As the people from many lands visited Solomon, he taught them of God as the Creator of all things. These visitors returned to their homes with clearer conceptions of the God of Israel, and of his compassionate love for the human race. In the works of nature they now beheld an expression of his love and a revelation of his character; and many were led to worship him as their God. <RH, December 7, 1905 par. 4>

Never was Israel more greatly honored than during the first part of Solomon's reign. The righteousness and wisdom revealed by the king bore to all nations continual witness of the power of God. For a time the Israelites shone forth as the light of the world, showing, by their nobility of character, the greatness of Jehovah. <RH, December 7, 1905 par. 5>

The Visit of the Queen of Sheba

One of those deeply interested in Solomon's wisdom, the queen of Sheba, determined to "prove him with hard questions," and "came to Jerusalem," attended by a retinue of servants, with camels bearing "spices, and gold in abundance, and precious stones." <RH, December 7, 1905 par. 6>

"And when she was come to Solomon, she communed with him of all that was in her heart." The queen talked with him of the mysteries of nature, and Solomon taught her of the God of nature, the great Creator, who dwells in the highest heaven and rules over all. "And Solomon told her all her questions: there was not anything hid from the king, which he told her not." <RH, December 7, 1905 par. 7>

"When the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her." <RH, December 7, 1905 par. 8>

"It was a true report," she acknowledged to the king, "which I heard in mine own land of thine acts, and of thy wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it:" "and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." <RH, December 7, 1905 par. 9>

Recognizing the source of Solomon's wisdom and prosperity, the queen exclaimed: "Blessed be the Lord thy God,

which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them forever, therefore made he thee king over them, to do judgment and justice." <RH, December 7, 1905 par. 10>

The queen "gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to King Solomon." <RH, December 7, 1905 par. 11>

"King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants." <RH, December 7, 1905 par. 12>

"The Lips of the Wise Disperse Knowledge"

The real glory of Solomon's reign was not the surpassing wisdom, the fabulous riches, and the far-reaching power and fame that were his. It was by a wise use of these gifts of heaven, in revealing to the world a knowledge of the King of kings, that Solomon brought glory to the name of the God of Israel. <RH, December 7, 1905 par. 13>

With the passing of the years and the increase of his fame, Solomon sought to honor God by adding to his mental and spiritual strength, and by imparting to others the blessings he received. He realized that he had come into possession of a kingdom, and of power, wisdom, and glory, through the favor of Jehovah. None understood better than he that these gifts were bestowed in order that he might give to the world a knowledge of God. <RH, December 7, 1905 par. 14>

It was to give in his own life a revelation of his Father's character, that Christ came in the form of humanity. In his life no ostentatious display, no act to gain applause, was ever witnessed. Christ was hid in God, and God was revealed in the character of his Son. To this revelation Jesus desired the minds of the people to be directed and their homage to be given. <RH, December 7, 1905 par. 15>

Solomon's divinely given wisdom found expression in songs of praise, and in many inspired proverbs. In these writings are outlined principles of holy living and high endeavor,--principles that should govern every act of life,--principles that are heaven-born and that lead to godliness. The wide dissemination of these truths, and the recognition of God as the one to whom belongs all praise and honor, made Solomon's early reign most glorious. <RH, December 7, 1905 par. 16>

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." <RH, December 7, 1905 par. 17>

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." "The fear of the Lord is the beginning of wisdom." "The fear of the Lord is to hate evil: pride, and arrogance, and the evil way, and the froward mouth, do I hate." <RH, December 7, 1905 par. 18>

O that Solomon had heeded in later years these wonderful words of wisdom that he was inspired to write! O that he who once declared that "the lips of the wise disperse knowledge," and who himself wisely taught the kings of the earth to ascribe to the King of kings the glory they desired to give him, had never with a "froward mouth," in "pride and arrogance," taken to himself the glory due to God alone! <RH, December 7, 1905 par. 19>

December 14, 1905 A Time for Prevailing Prayer

The Lord is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The cries of the suffering and the oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law. <RH, December 14, 1905 par. 1>

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work is entrusted to those who know the truth for this time. <RH, December 14, 1905 par. 2>

Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and

laymen: "It is time for Thee, Lord, to work, for they have made void Thy law." Let the servants of God weep between the porch and the altar, crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." God has always wrought in behalf of His truth. The designs of wicked men, the enemies of the church, are subject to His power and His overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of His truth and His people can be turned aside, even as the waters of a river could be turned, if thus he ordered it. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep--the same infinite Creator will work in behalf of His people, if they will call upon Him in faith. He will restrain all the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for His coming.

Mrs. E.G. White. <RH, December 14, 1905 par. 3>

December 14, 1905 Lessons From the Life of Solomon - No. 13

The Perils of Prosperity

Mrs. E. G. White

In the midst of Solomon's wonderful prosperity, lurked danger. The sins of his father David's later years, though sincerely repented of and sorely punished, had emboldened the people in transgression of God's commandments. Through association with surrounding nations, evil influences were gradually permeating the kingdom that had been so remarkably blessed. God was not inquired of. Wealth, with all its temptations, came in Solomon's day to a rapidly increasing number of the people. "The king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance." <RH, December 14, 1905 par. 1>

Throughout the ages, riches and honor have been attended with much peril to humility and spirituality. It is when a man is prospered, when all his fellow men speak well of him, that he is in special danger. Man is human. Spiritual prosperity continues only so long as man depends wholly upon God for wisdom and for perfection of character. And those who feel most their need of dependence upon God are usually those who have the least amount of earthly treasure and human honor on which to depend. <RH, December 14, 1905 par. 2>

The Commendation of Man

There is danger in the bestowal of rich gifts or of words of commendation upon human agencies. Those who are favored by the Lord need to be on guard constantly, lest pride spring up and obtain the supremacy. He who has an unusual following, he who has received many words of commendation from the messengers of the Lord, needs the special prayers of God's faithful watchmen, that he may be shielded from the danger of cherishing thoughts of self-esteem and spiritual pride. Never is such a man to manifest self-importance, or attempt to act as a dictator or a ruler. Let him watch and pray, and keep his eye single to the glory of God. As his imagination takes hold upon things unseen, and he contemplates the joy of the hope that is set before him,--even the precious boon of life eternal,--the commendation of man will not fill his mind with thoughts of pride. And at times when the enemy makes special efforts to spoil him by flattery and worldly honor, his brethren should faithfully warn him of his dangers; for, if left to himself, he will be prone to make mistakes, and reveal human frailties. <RH, December 14, 1905 par. 3>

In Solomon's day, as in ours, the very ones who praised and flattered and glorified the man of ability were the ones who failed to recognize and glorify God for the blessings he bestowed upon them through the human instrumentality. They praised the man; God was dishonored; and soon the Lord found the vessel he had ordained and used in his sacred service, becoming unclean. The sentiments, the spirit, and the likeness of the natural man began to appear, and he who once was doing God's will, became corrupted through human exaltation. Then the feebleness and weakness of man was revealed by the choice of injudicious friends, whose course helped the tempter to ensnare the man. The Lord allowed him to be ensnared, because he would not be counseled; he would walk in his own way. <RH, December 14, 1905 par. 4>

Strength in Service

The Lord places men in positions of responsibility to carry out not their own will, but God's will. He gives wisdom to those who seek him, and who depend upon him as their counselor. So long as men represent the pure principles of his government, he will continue to bless and maintain them as his instrumentalities to carry out his purposes concerning

his people. He co-operates with those who co-operate with him. It is to the interest of all who act any part in God's service, to labor with exactitude and fidelity; for with distinctness is to be revealed the line of demarcation separating his people from the inhabitants of the world. He who remains true to principle will never be left by the Lord to become weak and discouraged. <RH, December 14, 1905 par. 5>

The Lord's word to Solomon is applicable to every man who consents to assume responsibilities in any place in the Lord's work. Strength of character is to be honored by those who claim to keep the commandments and statutes of God. The solemn charges and appeals and promises, so large and full, that were made to Solomon, are made to every man who will stand in his lot and place to do the work that God has appointed him to. <RH, December 14, 1905 par. 6>

In the Valley of Humiliation

It is not the empty cup that we have trouble in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause much inconvenience, and may bring great depression; but it is prosperity that is dangerous to spiritual life. Unless the human subject is in constant submission to the will of God, unless he is sanctified by the truth, and has the faith that works by love and purifies the soul, prosperity will surely arouse the natural inclination to presumption. <RH, December 14, 1905 par. 7>

Our prayers need most to be offered for the men in high places. They need the prayers of the whole church, because they are entrusted with prosperity and influence. <RH, December 14, 1905 par. 8>

In the valley of humiliation, where men depend on God to teach them and to guide their every step, there is comparative safety. But let every one who has a living connection with God pray for the men in positions of responsibility,--for those who are standing on a lofty pinnacle, and who, because of their exalted position, are supposed to have much wisdom. Unless such men feel their need of an Arm stronger than the arm of flesh to lean upon, unless they make God their dependence, their view of things will become distorted, and they will fall. <RH, December 14, 1905 par. 9>

December 21, 1905 Lessons From the Life of Solomon - No. 14

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

For many years Solomon walked uprightly. Heavenly wisdom was given him to rule over God's people with impartiality and mercy. But his life, after a morning of so great promise, was darkened with apostasy. History records the melancholy fact that he who was called Jedidiah (Beloved of the Lord),--he who had been specially honored by God with tokens of divine favor so remarkable that his wisdom and uprightness gained for him world-wide fame,--he who had so often given wise counsel to others,--turned from the worship of the true God to bow before the idols of the heathen. <RH, December 21, 1905 par. 1>

Solomon's apostasy was so gradual that almost before he was aware of it, he had wandered far from God. Gradually but surely, he lost sight of the necessity of implicit obedience to the plain precepts of Holy Writ, and conformed more and more closely to the customs of the surrounding nations. Yielding to the temptations connected with his prosperity and his honored position, he forgot God, and the conditions of success. <RH, December 21, 1905 par. 2>

Hundreds of years before Solomon came to the throne, the Lord, foreseeing the perils that would beset those chosen as rulers of Israel, gave Moses special instruction for their guidance. Directions were given that he who sat on the throne of Israel should "write him a copy" of the statutes of Jehovah "in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel." <RH, December 21, 1905 par. 3>

In connection with this instruction, the Lord particularly cautioned the one who should be anointed king not to "multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, *that his heart turn not away*: neither shall he greatly multiply to himself silver and gold." <RH, December 21, 1905 par. 4>

These plain warnings were familiar to Solomon. And for a time he heeded them. His greatest desire was to live and

rule in accordance with the statutes given at Sinai. His manner of conducting the affairs of the kingdom was in striking contrast with the customs of the idolatrous nations of his time,--nations who feared not God, and whose rulers trampled under foot his holy law. <RH, December 21, 1905 par. 5>

The beginning of Solomon's apostasy may be traced to his violation of the plain commandments of the Lord. God had given the king of Israel wonderful prestige in the surrounding nations. Had Solomon continued to trust the Lord fully, his fame and the greatness of his nation would have constantly increased. But he began, almost imperceptibly at first, to trust less and less in the guidance and blessing of God, and to put confidence in his own strength. This is seen in his effort to gain power and dignity by allying himself with the nations round about him. <RH, December 21, 1905 par. 6>

In seeking to strengthen his relations with the powerful kingdom lying to the southward of Israel, Solomon ventured upon forbidden ground. He "made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David." From a human point of view, this marriage, although contrary to the teachings of God's law, seemed to prove a blessing; for Solomon's heathen wife was converted, and united with him in the worship of the true God. Furthermore, Pharaoh rendered signal service to Israel by taking Gezer, slaying "the Canaanites that dwelt in the city," and giving it "for a present unto his daughter, Solomon's wife." Solomon rebuilt and fortified this city, and thus apparently greatly strengthened his kingdom along the Mediterranean seacoast. <RH, December 21, 1905 par. 7>

The barrier was further broken by Solomon's marriage with other heathen princesses. He flattered himself that his wisdom and the power of his example would lead his wives from idolatry to the worship of the true God, and also that the alliances thus formed would draw the nations round about into close touch with the people of God. Vain hope! How fatal was Solomon's mistake in regarding himself strong enough to resist the influence of heathen associates! And how fatal, too, the deception that led Solomon to hope that a disregard of God's law on his part, would lead others to revere and obey its sacred precepts! <RH, December 21, 1905 par. 8>

Alliances and commercial relations with many heathen nations brought Solomon renown, honor, and the riches of this world. He was enabled to bring gold from Ophir and silver from Tarshish in great abundance. More and more he came to regard luxury, self-indulgence, and the favor of the world as indications of greatness. Beautiful and attractive women were brought from Egypt, Phoenicia, Edom, Moab, and from many other places. These women were numbered by hundreds. Their religion was idol-worship, and they had been taught to practise cruel and degrading rites. Infatuated with their beauty, the king neglected his duties to God and to his kingdom. His wives exerted a strong influence over him, and gradually prevailed on him to unite with them in their worship. <RH, December 21, 1905 par. 9>

Solomon's course brought its sure penalty. His separation from God through communication with idolaters ruined him. As he cast off his allegiance to God, he lost the mastery of himself. His moral efficiency was gone, as power is gone from a paralytic. His fine sensibilities became blunted, his conscience seared. Association with idolaters corrupted his faith. The instruction that God had given to serve as a barrier for his safety,--"neither shall he multiply wives to himself, *that his heart turn not away*: neither shall he greatly multiply to himself silver and gold,"--was disregarded, and Solomon gave himself up to the worship of false gods. He became the tool of Satan and a slave to impulse. <RH, December 21, 1905 par. 10>

"It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods." <RH, December 21, 1905 par. 11>

On the southern eminence of the Mount of Olives,--opposite Mount Moriah, where stood the beautiful temple of Jehovah,--Solomon erected an imposing pile of buildings to be used as idolatrous shrines. To please his wives, he placed huge idols, unshapely images of wood and stone, amid the groves of myrtle and olive. There, before the altars of the heathen deities, were practised the most degrading rites of heathenism. <RH, December 21, 1905 par. 12>

He who in his early reign had displayed so much wisdom and kingly sympathy in restoring a helpless babe to its unfortunate mother, fell so low as to consent to the erection of an idol to whom children were offered as living sacrifices. He who in his youth was endowed with discretion and understanding, and who in his strong manhood had been inspired to write, "There is a way which seemeth right unto a man, but the end thereof are the ways of death," in later years departed so far from purity as to countenance the licentious revolting rites connected with the worship of Chemosh and Ashtoreth. He who at the dedication of the temple had said to his people, "Let your heart therefore be perfect with the Lord our God," himself became an offender, in heart and life denying his own words. He mistook license for liberty. He tried, but at what cost, to unite light with darkness, Christ with Belial, purity with impurity, good with evil. <RH, December 21, 1905 par. 13>

From being one of the greatest kings that ever wielded a scepter, whose wisdom made him renowned throughout the world, Solomon became a profligate,--the tool and slave of others. His character, once noble and manly, became enervated and effeminate. His faith in the living God was shaken and supplanted by atheistic doubts. Unbelief marred his happiness, weakened his principles, and degraded his life; gloomy and soul-harassing thoughts troubled him night and day. The justice and magnanimity of his early reign were changed to despotism and tyranny. Poor, frail human nature! God can do but little for men who lose their sense of dependence upon him. <RH, December 21, 1905 par. 14>

December 28, 1905 Lessons From the Life of Solomon - No. 15

"He That Soweth Iniquity Shall Reap Vanity"

Mrs. E. G. White

One of the most powerful influences that led to Solomon's apostasy, was the pride of prosperity. As wealth and worldly honor came to him, he at first remained humble, but after a time he began to lose sight of the Source of his unparalleled prosperity. This led to a wrong use of the talents of wealth and of influence. The gifts of heaven were perverted for selfish purposes. <RH, December 28, 1905 par. 1>

Solomon's profligacy was accompanied by extravagance. For his first wife, Pharaoh's daughter, he built a magnificent palace "of costly stones . . . within and without, even from the foundation unto the coping." "Solomon was building his own house thirteen years." <RH, December 28, 1905 par. 2>

"The House of the Forest of Lebanon"

"He built also [in Jerusalem] the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. . . . And there were windows in three rows, and light was against light in three ranks. . . . He made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits." <RH, December 28, 1905 par. 3>

"King Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target." "And three hundred shields made he of beaten gold; three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon." <RH, December 28, 1905 par. 4>

"All the drinking vessels of King Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not anything accounted of in the days of Solomon." <RH, December 28, 1905 par. 5>

God's money, which should have been held in sacred trust for the benefit of the worthy poor, and for national improvements of permanent value, was selfishly absorbed in the king's ambitious projects. The suffering ones in Israel were not given proper food and clothing and shelter. In his proud heart the king cherished the desire to excel all other earthly kings in the magnificence of his court. <RH, December 28, 1905 par. 6>

Solomon's Throne

"He made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other." "Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom." <RH, December 28, 1905 par. 7>

Military Equipment

A striking illustration of the blinding influence of sin is seen in Solomon's disregard of the plain command of the Lord that the king of Israel should not "multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses." The record declares: "Solomon had horses brought out of Egypt." "They brought unto Solomon horses . . . out of all lands." "And Solomon had forty thousand stalls of horses for his chariots. . . . Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to

his charge." <RH, December 28, 1905 par. 8>

In the matter of military equipment, Solomon chose to follow unsanctified human judgment in the place of following the word of God. "A chariot came up and went out of Egypt for six hundred shekels of silver [over three hundred dollars], and an horse for an hundred and fifty [over seventy-five dollars]." "Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem." <RH, December 28, 1905 par. 9>

"The king had at sea a navy of Tarshish with the navy of Hiram." <RH, December 28, 1905 par. 10>

A Record of Folly

The pride of prosperity brought separation from God. From the joy of divine communion Solomon turned to find satisfaction in the pleasures of sense. A word-picture portraying this experience is given, in the language of Solomon himself, in the book of Ecclesiastes. "I communed with mine own heart," he confesses, "saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me. . . . And I gave my heart to know. . . . madness and folly." "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure." <RH, December 28, 1905 par. 11>

"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly. . . . I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards; . . . I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem. . . . And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor. . . . <RH, December 28, 1905 par. 12>

"Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit. . . . I saw that wisdom excelleth folly, as far as light excelleth darkness. . . . Then said I in my heart, As it happeneth to the fool, so it happeneth even to me. . . . I hated life. . . . Yea, I hated all my labor which I had taken under the sun." <RH, December 28, 1905 par. 13>

The National Revenues

The enormous expense of establishing and maintaining a court of unrivaled splendor and Oriental profligacy, was met in part by the annual tribute of kings, and by the rich treasures brought from the East, from Tarshish, and from the land of Ophir, by the king's sea-going vessels sailing from Ezion-geber, and from Eloth, "at the seaside in the land of Edom." Hiram "sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to King Solomon." "And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones." <RH, December 28, 1905 par. 14>

"The king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks." <RH, December 28, 1905 par. 15>

"The weight of the gold that came to Solomon in one year was six hundred and threescore and six talents of gold; besides that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon." <RH, December 28, 1905 par. 16>

Even this enormous revenue did not prove sufficient to meet the lavish expenditures of the king and his court. And now pride, ambition, prodigality, and indulgence bore fruit in cruelty and exaction. The conscientious, considerate spirit that had actuated Solomon in all his dealings with his people during his early reign, was now sadly changed. From the wisest and most merciful of rulers, he degenerated into a tyrant. Once the compassionate, God-fearing guardian of the people, he became oppressive and despotic. His passion for extravagant display led him to impose great burdens on the people. Tax after tax was levied on them, that means might be forthcoming to support the luxurious court. <RH, December 28, 1905 par. 17>

The people began to murmur and complain. The respect and admiration they once cherished for their king was changed into disaffection and abhorrence. <RH, December 28, 1905 par. 18>

National Apostasy

Solomon's alliance with heathen nations was followed by evils which led many of the children of Israel to violate the law of God. Multitudes became contaminated with the principles and practises of the heathen. Polygamy was introduced into Palestine. The pure religious service instituted by God was replaced by idolatry of the darkest hue. Human sacrifices were offered to idols; and the licentious rites practised by the heathen were countenanced. <RH, December 28, 1905 par. 19>

In the rejection of the ways of God for the ways of men, the downfall of Israel began. Thus also it continued, until the Jewish people became a prey to the very nations whose practices they had chosen to follow. <RH, December 28, 1905 par. 20>

January 4, 1906 *Lessons From the Life of Solomon - No. 16*

The Spirit of Sacrifice Mrs. E. G. White

The beginnings of Solomon's apostasy may be traced to many seemingly slight deviations from right principles. Associations with idolatrous women was by no means the only cause of his downfall. Among the primary causes that led Solomon into extravagance and tyrannical oppression, was his course in developing and cherishing a spirit of covetousness. <RH, January 4, 1906 par. 1>

In the days of ancient Israel, when at the foot of Sinai Moses told the people of the divine command, "Let them make me a sanctuary; that I may dwell among them," the response of the Israelites was accompanied by appropriate gifts. "They came, every one whose heart stirred him up, and every one whom his spirit made willing," and brought offerings. For the building of the sanctuary, great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only freewill offerings. "Of every man that giveth it willingly with his heart ye shall take my offering," was the divine command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling-place for the Most High. <RH, January 4, 1906 par. 2>

A similar call to self-sacrifice was made when David turned over to Solomon the responsibility of erecting the temple. Of the assembled multitude that had brought their liberal gifts, David asked, "Who then is willing to consecrate his *service* this day unto the Lord?" This call should ever have been kept in mind by those who had to do with the construction of the temple. <RH, January 4, 1906 par. 3>

Chosen men were especially endowed by God with skill and wisdom for the construction of the wilderness-tabernacle. "Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel . . . of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. . . . And he hath put in his heart that he may teach, both he, and Aholiab . . . of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer . . . and of the weaver, even of them that do any work, and of those that devise cunning work." "Then wrought Bezaleel, . . . and every wise-hearted man, in whom the Lord put wisdom and understanding." Heavenly intelligences co-operated with the workmen whom God himself chose. <RH, January 4, 1906 par. 4>

The descendants of these men inherited to a large degree the skill conferred upon their forefathers. In the tribes of Judah and of Dan there were men who were regarded as especially "cunning" in the finer arts. For a time these men remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and his truth. They began to ask for higher wages because of their superior skill. In some instances their request was granted, but more often those asking higher wages found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they cherished a spirit of covetousness, of grasping for more and more. They served heathen kings with their God-given skill, and dishonored their Maker. <RH, January 4, 1906 par. 5>

It was to these apostates that Solomon looked for a master workman to superintend the construction of the temple on Mount Moriah. Minute specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king, and he should have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God. He sent to the king of Tyre for "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with cunning men. . . in Judah and in Jerusalem." <RH, January 4, 1906 par. 6>

The Phoenician king responded by sending Hiram, "a cunning man, endued with understanding, . . . the son of a

woman of the daughters of Dan, and his father was a man of Tyre." This master workman, Hiram, was a descendant, on his mother's side, of Aholiab, to whom, hundreds of years before, God had given special wisdom for the construction of the tabernacle. Thus at the head of Solomon's company of workmen there was placed an unsanctified man, who demanded large wages because of his unusual skill. <RH, January 4, 1906 par. 7>

Hiram's efforts were not prompted by a desire to render his highest service to God. He served the god of this world--Mammon. The very fibers of his being had been inwrought with principles of selfishness, which were revealed in his grasping for the highest wages. And gradually these wrong principles came to be cherished by his associates. As they labored with him day after day, and yielded to the inclination to compare his wages with their own, they began to lose sight of the holy character of their work, and to dwell upon the difference between their wages and his. Gradually they lost their spirit of self-denial, and fostered a spirit of covetousness. The result was a demand for higher wages, which was granted them. <RH, January 4, 1906 par. 8>

The baleful influences set in operation by the employment of this man of a grasping spirit, permeated all branches of the Lord's service, and extended throughout Solomon's kingdom. The high wages demanded and received gave many an opportunity to indulge in luxury and extravagance. In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was the wisest of mortals. The king was not alone in his apostasy. Extravagance and corruption were to be seen on every hand. The poor were oppressed by the rich; the spirit of self-sacrifice in God's service was well nigh lost. <RH, January 4, 1906 par. 9>

Herein lies a most important lesson for God's people today,--a lesson that many are slow to learn. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife in the world. The old-time spirit of self-denial and self-sacrifice is too seldom met with. But this is the only spirit that can actuate a true follower of Jesus. Our divine Master has given us an example of how we are to work. And to those whom he bade, "Follow me, and I will make you fishers of men," he offered no stated sum as a reward for their services. They were to share with him his self-denial and sacrifice. <RH, January 4, 1906 par. 10>

Those who claim to be followers of the Master Worker, and who engage in his service as colaborers with God, are to bring into their work the exactitude and skill, the tact and wisdom, that the God of perfection required in the building of the earthly tabernacle. And now, as in that time and as in the days of Christ's earthly ministry, devotion to God and a spirit of sacrifice should be regarded as the first requisites of acceptable service. God designs that not one thread of selfishness shall be woven into his work. <RH, January 4, 1906 par. 11>

Great care should be taken in regard to the spirit pervading the Lord's institutions. These institutions were founded in self-sacrifice, and have been built up by the self-denying gifts of God's people and the unselfish labor of his servants. Everything connected with institutional service should bear the signature of heaven. A sense of the sacredness of God's institution should be encouraged and cultivated. The workers are to humble their hearts before the Lord, acknowledging his sovereignty. All are to live in accordance with principles of self-denial. As the true, self-sacrificing laborer, with his spiritual lamp trimmed and burning, strives unselfishly to advance the interests of the institution in which he is working, he will have a precious experience, and will be able to say, "The Lord indeed is in this place." He will feel that he is highly privileged in being permitted to give to the Lord's institution his ability, his service, and his unwearying vigilance. <RH, January 4, 1906 par. 12>

In the early days of the third angel's message those who established our institutions, and those who labored in them, were actuated by high motives of unselfishness. For their arduous labors they received no more than a mere pittance--barely enough for a meager support. But their hearts were baptized with the ministry of love. The reward of whole-souled liberality was apparent in their close fellowship with the Spirit of the Master Worker. They practised the closest economy, in order that as many other laborers as possible might be planting the standard of truth in new places. <RH, January 4, 1906 par. 13>

But in time a change came. The spirit of sacrifice was not so manifest. In some of our institutions the wages of a few workers was increased beyond reason. Those who received these wages claimed that they deserved a greater sum than others, because of their superior talents. But who gave them their talents, their ability? With the increase of wages came a steady increase of covetousness, which is idolatry, and a steady decline of spirituality. Gross evils crept in, and God was dishonored. The minds of many who witnessed this grasping after higher and still higher wages, were leavened with doubt and unbelief. Strange principles, like evil leaven, permeated nearly the entire body of believers. Many ceased to deny self, and not a few withheld their tithes and offerings. <RH, January 4, 1906 par. 14>

God in his providence called for a reform in his sacred work, which should begin at the heart, and work outwardly. Some who blindly continued to place a high estimate upon their services, were removed. Others received the message given to them, turned to God with full purpose of heart, and learned to abhor their covetous spirit. So far as possible, they endeavored to set a right example before the people by voluntarily reducing their wages. They realized that nothing less than complete transformation in mind and heart would save them from being swept off their feet by some

masterly temptation. <RH, January 4, 1906 par. 15>

The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department will be felt throughout the entire field. If a portion of the workers receive large wages, there are others, in different branches of the work, who will call for higher wages, and the spirit of self-sacrifice will gradually be lost sight of. Other institutions and conferences will catch the same spirit, and the Lord's favor will be removed from them; for he can never sanction selfishness. Thus our aggressive work would come to an end. Only by constant sacrifice can it be carried forward. <RH, January 4, 1906 par. 16>

God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although he was rich, yet for our sake he became poor, that we through his poverty might come into possession of eternal riches. All that we possess of ability and intellect has been lent us in trust by the Lord, to use for him. It is our privilege to be partakers with Christ in his sacrifice. <RH, January 4, 1906 par. 17>

January 11, 1906 Lessons From the Life of Solomon - No. 17

"Give Unto the Lord the Glory Due Unto His Name"

Mrs. E. G. White

"He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." <RH, January 11, 1906 par. 1>

From the day when Solomon was entrusted with the work of building the temple, to the time of its completion, his avowed purpose was to build "a house for the name of the Lord God of Israel." This purpose was fully recognized before assembled Israel during the dedication of the temple. In his prayer he acknowledged that Jehovah had said, "My name shall be there." <RH, January 11, 1906 par. 2>

One of the most touching portions of Solomon's dedicatory prayer is his plea for the strangers that would come "out of a far country for thy name's sake; for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm." In behalf of every stranger that would "come and pray toward this house," Solomon pleaded with the Lord: "Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: *that all people of the earth may know thy name, to fear thee*, as do thy people Israel; and that they may know that this house, which I have builded, *is called by thy name*." <RH, January 11, 1906 par. 3>

At the close of the services, Solomon exhorted Israel to be faithful and true to God, in order that "all the people of the earth may know that the Lord is God, and that there is none else." <RH, January 11, 1906 par. 4>

The temple of Jehovah was a marvel of richness and glory, unequalled by any work of human art. A greater than Solomon was the designer of this building; the wisdom and glory of God stood there revealed. Those who were unacquainted with the source of Solomon's wisdom naturally admired and praised the human agent; but the king disclaimed any honor for the conception and the erection of so magnificent a structure. <RH, January 11, 1906 par. 5>

The queen of Sheba, at the close of her visit to Jerusalem, was constrained by what she had seen and learned, not to extol Solomon, but to exclaim: "Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice." This is the impression that God designed should be made upon all peoples. And when "all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart," the king continued for a time reverently to direct them to the Creator of the heavens and the earth, the Ruler of the universe, the All-Wise. The name of Jehovah was honored, and his holy temple was regarded with reverence. <RH, January 11, 1906 par. 6>

Had Solomon remained humble, had he continued to turn the attention of men from himself to the One who had endowed him with wisdom and riches and honor, what a history might have been his! But the unerring pen of inspiration, while it records his virtues, also bears faithful witness to his downfall. Raised to a pinnacle of greatness, and surrounded with the gifts of fortune, Solomon became dizzy, lost his balance, and fell. Constantly extolled by men of the world for his unsurpassed wisdom, he at length was unable to withstand the flattery. The gift of heaven, the wisdom which was entrusted to him by God, and which should ever have been used to glorify the Giver, filled Solomon with pride. He forgot that man, in humility, must reveal constant reverence for God. <RH, January 11, 1906 par. 7>

Like the tabernacle, the temple had been built in accordance with specifications divinely given. And it was through the Lord's blessing that the people were enabled to give and prepare the necessary material. All the temple services

were divinely instituted. And yet the honor was diverted from God, and given to Solomon. He finally allowed men to speak of him as the one most worthy of praise for the matchless splendor of the building that had been planned and erected for the honor of "the name of the Lord God of Israel." <RH, January 11, 1906 par. 8>

Thus it was that the temple of Jehovah came to be known throughout the nations as "Solomon's temple." The human agent had taken to himself the glory that belonged to "the One higher than the highest." Even to this day the temple of which Solomon had declared to the Lord, "This house which I have builded *is called by thy name,*" is oftenest spoken of, not as the temple of Jehovah, but as "Solomon's temple." <RH, January 11, 1906 par. 9>

The course followed by Daniel, to whom God gave "knowledge and skill in all learning and wisdom," is in striking contrast with the course followed by Solomon during the latter years of his reign. In Daniel's life, the desire to glorify God was the most powerful of all motives. He realized that when standing in the presence of men of influence, a failure to acknowledge God as the source of his wisdom would have made him an unfaithful steward. And his constant recognition of the God of heaven before kings, princes, and statesmen, detracted not one iota from his influence. King Nebuchadnezzar, before whom Daniel so often honored the name of God, was finally thoroughly converted, and learned to "praise and extol and honor the King of heaven." And to the close of his career Daniel honored God. <RH, January 11, 1906 par. 10>

In connection with every line of God's work in the earth today, the Name that is above every other name is to be honored. The gospel ministry, the publishing work, the medical missionary work, the educational work,--all are of heavenly origin. Not one of these lines of service has been originated or perfected by any human being. God has given the wisdom that has made possible the rapid development of every department of his cause. Let no man take unto himself the glory that belongs to God alone. Let no line of work, no institution, bear a name that would divert honor from God to any man or any set of men. Let us remember that the beautiful temple which was erected for the honor of "the name of the Lord God of Israel," came to be known, through the apostasy of the builder, as "Solomon's temple." <RH, January 11, 1906 par. 11>

Said the great apostle Paul: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." Let every worker understand that as he strives to advance the glory of God in our world, whether he stands before Christians or infidels, peasants or princes, he is to make God first, and last, and best in everything. Man can not show greater weakness than by allowing men to ascribe to him the honor for gifts that are heaven-bestowed. God must stand the highest. The worldly wisdom of the greatest men is foolishness with him. The true Christian will exalt the name of the Lord. No ambitious motive will chill his love for God; steadily, perseveringly will he cause honor to redound to his Heavenly Father. <RH, January 11, 1906 par. 12>

"It is required in stewards, that a man be found faithful." When we are faithful in making God known, our impulses will be under divine supervision, and we shall make steady growth, spiritually and intellectually. It is Christ's power alone that can give success to the human agent. God has given every man talents, that his name may be exalted; not that man may be lauded and praised, honored and glorified, while the Giver is forgotten. Let those around you see that you give God the glory. Let self be crucified; let God appear. <RH, January 11, 1906 par. 13>

Jesus, our divine Master, ever exalted the name of his Heavenly Father. He taught his disciples to pray, "Our Father which art in heaven, Hallowed be thy name." And they were not to forget to acknowledge, "Thine is the glory." So careful was the great Healer to direct attention from himself to the source of his power, that the wondering multitude, "when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see," glorified not Him; "they glorified the God of Israel." In his wonderful prayer offered just before the crucifixion, he declared: "I have glorified thee on the earth." "Glorify thy Son," he pleaded, "that thy Son also may glorify thee." "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 11, 1906 par. 14>

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." <RH, January 11, 1906 par. 15>

"I will praise the name of God, . . . and will magnify him with thanksgiving." "Thou art worthy, O Lord, to receive glory and honor and power." <RH, January 11, 1906 par. 16>

"I will praise thee, O Lord my God, with all my heart: and I will glorify thy name forevermore." "O magnify the Lord with me, and let us exalt his name together." <RH, January 11, 1906 par. 17>

January 18, 1906 *Lessons From the Life of Solomon - No. 18*

Outward Display Mrs. E. G. White

One sad feature of Solomon's experience was his supposition that massive buildings and magnificent furnishings give character to the work of God. He endeavored to pattern after, and to compete with, the world. He lost sight of the foundation principle underlying the influence that is ever to be exerted by the people of God,--obedience to every precept of Holy Writ. The real power of God's people lies not in numbers, nor in the wealth and worldly prosperity that may be displayed, but in steadfast adherence to his Word. The truth, obeyed, is made the power of God unto salvation.

<RH, January 18, 1906 par. 1>

Solomon became ambitious of excelling all other nations in power and grandeur. It was his desire to attain greater political power, that led him to form alliances with idolatrous nations, and to seal these alliances by marriages with heathen princesses. In conformity with the customs of surrounding nations, he maintained a luxurious court, in many respects surpassing in splendor the courts of the rulers of other kingdoms. Luxury was followed by wanton extravagance. Vast riches were squandered. This led to the levying of a grievous tax upon the poor people.

<RH, January 18, 1906 par. 2>

"I made me great works," Solomon declares. Among these were "Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer." "And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; and Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion."

<RH, January 18, 1906 par. 3>

So engrossed was Solomon with thoughts of vanity, that perfection and beauty of character were overlooked in his attempt to surpass other nations in outward display. He sold his honor and his integrity in seeking to glorify himself before the world, and he finally became a despot. The power and the riches obtained at a sacrifice of right principles, proved to him a terrible curse.

<RH, January 18, 1906 par. 4>

How striking is the contrast between Solomon's ambitious desire to exalt himself, and the life that the Son of God lived upon this earth! The Saviour of mankind was born of humble parentage in a sin-cursed, wicked world. He was brought up in obscurity at Nazareth, a small town of Galilee. He began his work in poverty and without worldly rank. He sought not the admiration or the applause of the world. He dwelt among the lowly. To all appearance he was merely a humble man, with few friends. Thus God introduced the gospel in a way altogether different from the way in which many deem it wise to proclaim the same gospel in this age. At the very beginning of the gospel dispensation he taught his church to rely, not on worldly rank and splendor, but on the power of faith and obedience.

<RH, January 18, 1906 par. 5>

"The kingdom of God cometh not with outward show." The gospel of the grace of God, with its spirit of self-abnegation, can never be in harmony with the spirit of the world. The two principles are antagonistic. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

<RH, January 18, 1906 par. 6>

It is not the largeness or the grandeur of an edifice that impresses hearts, but the principles of righteousness, of justice and equity, practised within. Our institutions will give character to the work of God just according to the consecrated devotion of the workers,--by revealing the power of the grace of Christ to transform the life. Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor. We shall gain the victory, not by erecting massive buildings in rivalry with our enemies, but by cherishing a Christlike spirit of meekness and lowliness. We are to be distinguished from the world because God has placed his seal upon us, because he manifests in us his own character of love. Our Redeemer covers us with his righteousness.

<RH, January 18, 1906 par. 7>

As Solomon continued to conform to the customs of the world, his pride greatly increased. And the worldly prosperity that attended his apostasy, was regarded by him as a token of God's favor. So fully had he yielded himself to evil influences, that his spiritual discernment was well-nigh destroyed. He could not see the terrible losses that were sustained by the nation spiritually because he brought into the kingdom an abundance of the gold of Ophir and the silver of Tarshish.

<RH, January 18, 1906 par. 8>

Today there exists the same danger of mistaking prosperity for the favor of heaven. The prosperity that often for a time attends those who turn from a plain "Thus saith the Lord" to follow a way of their own choosing, is not an assurance of divine approval. Men many interpret it thus, but it is no sign that God's prospering hand is with them. Let all learn a lesson from Solomon's experience. Notwithstanding his violation of a plain "Thus saith the Lord," riches and

worldly honor poured in upon him, and seemingly he was greatly blessed. This is in harmony with Job's declaration that the wicked spend their days in prosperity. And the psalmist testifies:-- "As for me, my feet were almost gone; My steps had well-nigh slipped. For I was envious at the arrogant, When I saw the prosperity of the wicked. . . . Pride is as a chain about their neck; Violence covereth them as a garment. Their eyes stand out with fatness: They have more than heart could wish. They scoff, and in wickedness utter oppression: They speak loftily." <RH, January 18, 1906 par. 9>

Like Solomon, those who esteem their own wisdom above the wisdom of the Lord will surely feel the sad result of their course. For a time they may seemingly be prospered, but their work will not abide. The Lord will let them pass through bitter experiences, in order that they may have an opportunity to learn that real prosperity comes not by outward display, but only by conformity to his will and purpose. <RH, January 18, 1906 par. 10>

God's way is always the right and prudent way. It always brings honor to his name. Man's only security against rash, ambitious movements is to keep the heart in harmony with Christ Jesus. Man's wisdom is untrustworthy. Man is fickle, filled with self-esteem, pride, and selfishness. Let the workers in God's service trust wholly in the Lord. Then they will reveal that they are willing to be led, not by human wisdom, which is as useless to lean upon as is a broken reed, but by the wisdom of the Lord, who has said, "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 18, 1906 par. 11>

Fellow Christian, keep your religion pure and untainted. Worldly interests may tempt you to yield your principles, but "what shall it profit a man if he gain the whole world, and lose his own soul?" Worldly greatness is no equivalent for integrity, honesty, a pure heart, and a noble, unwavering purpose to do right. Even Solomon, in all his glory, was not arrayed like him who possesses the ornament of a meek and quiet spirit, untouched by the tinsel and show of the world. <RH, January 18, 1906 par. 12>

January 25, 1906 Lessons From the Life of Solomon - No. 19

In the Thoroughfares of Travel
Mrs. E. G. White

Upon the Israelites God bestowed great privileges, blessing them richly from his abundant goodness. He looked for them to honor him by revealing the principles of his kingdom. In the midst of a fallen, wicked people--a world in which violence and crime, greed, oppression, and the most corrupt practises were indulged without restraint--the Israelites were to represent the character of God. In the holiness of their lives, in their mercy and loving-kindness and compassion, they were to show that "the law of the Lord is perfect, converting the soul." <RH, January 25, 1906 par. 1>

Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of his light to the whole world. The nations of the world, through following corrupt practises, had lost the knowledge of God. Yet in his mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with him through his church. He designed that the principles revealed through his people should be the means of restoring the moral image of God in man. <RH, January 25, 1906 par. 2>

The Lord's vineyard, his own chosen possession, was planted in the land of Canaan. And as the tower in the vineyard, God placed in the midst of the land his holy temple. In the temple his glory dwelt in the holy Shekinah above the mercy-seat. <RH, January 25, 1906 par. 3>

In the days of Solomon, the kingdom of Israel extended from Hamath on the northward, to the border of Egypt on the southward, and from the Mediterranean Sea to the Euphrates River. Through this territory ran many natural highways of the world's commerce. Caravans were constantly passing to and from distant lands. Thus there was given Solomon and his people a most wonderful opportunity to reveal the character of the true God so clearly that men of all nations would be taught to reverence and obey the King of kings. 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. All who, like Rahab the Canaanite and Ruth the Moabitess, turned from idolatry to the worship of the true God, were to unite themselves with his chosen people. As the numbers of Israel increased, they were to enlarge their borders, until their kingdom should embrace the world. <RH, January 25, 1906 par. 4>

But Solomon lost sight of God's high and holy purpose. He failed of improving the magnificent opportunities for enlightening the representatives of all nations who were continually passing through his territory and tarrying for rest at the principal cities. A selfish use was made of the strategic points along the well-traveled highways. Solomon sought to strengthen his position by building fortified cities at the gateways of commerce. He rebuilt Gezer, near Joppa, and lying

along the road between Egypt and Syria; Beth-horon, to the westward of Jerusalem, commanding the passes of the highway leading from the heart of Judea to Gezer and the seacoast; Megiddo, situated on the caravan road from Damascus to Egypt, and from Jerusalem to the northward; and "Tadmor in the wilderness," along the route of caravans from the East. All these cities were strongly fortified. <RH, January 25, 1906 par. 5>

The commercial advantages of an outlet at the head of the Red Sea were developed by the construction of "a navy of ships in Ezion-geber, . . . on the shore of the Red Sea, in the land of Edom." Trained sailors from Tyre, "with the servants of Solomon," manned these vessels on voyages "to Ophir, and fetched from thence gold," and "great plenty of almsg trees, and precious stones." <RH, January 25, 1906 par. 6>

The missionary spirit that God had implanted in the heart of Solomon and in the hearts of many true Israelites, was rapidly supplanted by a spirit of commercialism. The precious opportunities afforded by contact with many nations, were misused for personal aggrandizement. The revenues of the king and of many of his subjects were greatly increased, but at what a cost! Because of the cupidity and the short-sightedness of those to whom had been entrusted the oracles of God, the countless multitudes that thronged the thoroughfares of travel were allowed to remain in ignorance of the true God. <RH, January 25, 1906 par. 7>

Our Opportunity

To the church of today God has given the care of his vineyard. The workers of today are called to do the work that Israel failed of doing. The salvation of God must be made known to all the people living on the face of the earth. God's glory is to be revealed, his word established, and Christ's kingdom set up to give deliverance to the world. His followers are now to arise and shine. <RH, January 25, 1906 par. 8>

Those who, in response to the call of the hour, have entered the service of the Master Workman, may well study his methods of labor. During his earthly ministry, our Saviour took advantage of the opportunities to be found along the great thoroughfares of travel. It was at Capernaum that Jesus dwelt in the intervals of his journeys to and fro, and it came to be known as "his own city." This city was well adapted to be the center of the Saviour's work. Being on the highway from Damascus to Jerusalem and Egypt, and to the Mediterranean Sea, it was a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest on their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and great as well as the poor and lowly, and his lessons would be carried to other countries and into many households. Investigation of the prophecies would thus be excited, attention would be directed to the Saviour, and his mission would be brought before the world. <RH, January 25, 1906 par. 9>

In these days of travel, the opportunities for coming in contact with men and women of all classes and of many nationalities, are much greater than in the days of Israel. The thoroughfares of travel have multiplied a thousandfold. God has wonderfully prepared the way. The agency of the printing-press, with its manifold facilities, is at our command. Bibles and publications in many languages setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world. <RH, January 25, 1906 par. 10>

We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! Let every soul who has received the divine illumination, seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. Let literature be distributed judiciously on the trains, in the street, on the great ships that ply the seas, and through the mails. <RH, January 25, 1906 par. 11>

Christians who are living in the great centers of commerce and travel have special opportunities. The believers in these cities can work for God in the neighborhood of their homes. They are to labor 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, their influence will be felt. <RH, January 25, 1906 par. 12>

The truth is not to be hidden in the corners of the earth. It must be made known; it must shine in our large cities. Like Christ, the messengers of the Most High today must take their position in the great thoroughfares of travel, where they can meet people from all parts of the world. Like him, they are to give the true light; they are to sow the gospel seed; they are to rescue truth from its companionship with error, and present it in its original simplicity and clearness, so that men may comprehend it. The third angel's message is a worldwide message. It is to be given to all cities, to all villages; it is to be proclaimed in the highways and the byways. <RH, January 25, 1906 par. 13>

In the world-renowned health resorts and centers of tourist-traffic, crowded with many thousands of seekers after health and pleasure, there should be stationed ministers and canvassers capable of arresting the attention of the multitudes. Let these workers watch their chance to present the message for this time, and hold meetings as they have opportunity. Let them be quick to seize opportunities to speak to the people. Accompanied by the power of the Holy

Spirit, let them meet the people with the message borne by John the Baptist: "Repent ye: for the kingdom of heaven is at hand." The word of God is to be presented with clearness and power, that those who have ears to hear, may hear the truth. Thus the gospel of present truth will be placed in the way of those who know it not, and will be accepted by not a few, and carried by them to their own homes in all parts of the earth. <RH, January 25, 1906 par. 14>

A great work is to be done, and those who know the truth should now make mighty intercession for help. The love of Christ must fill their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. As they consecrate themselves to God, a convincing power will attend their efforts to present the truth to others. We must no longer sleep on Satan's enchanted ground, but call into requisition all our resources, avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed "before many peoples, and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you alway, even unto the end of the world." <RH, January 25, 1906 par. 15>

"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. . . . I will make thee an eternal excellency, a joy of many generations. . . . Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." <RH, January 25, 1906 par. 16>

February 1, 1906 Lessons From the Life of Solomon - No. 20

"Be Ye Separate"
Mrs. E. G. White

Placed at the head of a nation that had been set as a light to the surrounding nations, Solomon might have brought great glory to the Lord of the universe by a life of obedience. He might have encouraged God's people to shun the evils that were practised in the surrounding nations. He might have used his God-given wisdom and power of influence in organizing and directing a great missionary movement for the enlightenment of those who were ignorant of God and of his truth. Thus multitudes might have been won to an allegiance to the King of kings. <RH, February 1, 1906 par. 1>

Satan well knew the results that would attend obedience, and during the earlier years of Solomon's reign,--years glorious because of the wisdom, the beneficence, and the uprightness of the king,--he sought to bring in influences that would insidiously undermine Solomon's loyalty to principle, and cause him to separate from God. And that the enemy was successful in this effort, we know from the record: "Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David." <RH, February 1, 1906 par. 2>

In forming an alliance with a heathen nation, and sealing the compact by marriage with an idolatrous princess, Solomon rashly disregarded the wise provisions that God had made for maintaining the purity of his people. The hope that his Egyptian wife might be converted, was but a feeble excuse for the sin. In violation of a direct command to remain separate from other nations, the king united his strength with the arm of flesh. <RH, February 1, 1906 par. 3>

For a time, God in his compassionate mercy overruled this terrible mistake. Solomon's wife was converted; and the king, by a wise course, might have done much to check the evil forces that his imprudence had set in operation. But Solomon began to lose sight of the Source of his power and glory. Inclination gained the ascendancy over reason. As his self-confidence increased, he sought to carry out the Lord's purpose in his own way. He reasoned that political and commercial alliances with the surrounding nations would bring them to a knowledge of the true God; and so he entered into unholy alliance with nation after nation. Often these alliances were sealed by marriage with heathen princesses. The commands of Jehovah were set aside for the customs of the surrounding nations. <RH, February 1, 1906 par. 4>

During the years of Solomon's apostasy, the spiritual decline of Israel was rapid. How could it have been otherwise, when their king united with satanic agencies? Through these agencies the enemy worked to confuse the minds of the people in regard to true and false worship. They became an easy prey. It came to be a common practise to intermarry with the heathen. The Israelites rapidly lost their abhorrence of idolatry. Heathen customs were introduced. Idolatrous mothers brought their children up to observe heathen rites. The Hebrew faith was fast becoming a mixture of confused ideas. Commerce with other nations brought the Israelites into intimate contact with those who had no love for God, and their own love for him was greatly lessened. Their keen sense of the high and holy character of God was deadened. Refusing to follow in the path of obedience, they transferred their allegiance to Satan. The enemy rejoiced in his success in effacing the divine image from the minds of the people that God had chosen as his representatives. Through

intermarriage with idolaters and constant association with them, Satan brought about that for which he had long been working,--a national apostasy. <RH, February 1, 1906 par. 5>

Unscriptural Alliances

The Lord desires his servants to preserve their holy and peculiar character. "Be ye not unequally yoked together with unbelievers," is his command; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." <RH, February 1, 1906 par. 6>

Never was there a time in earth's history when this warning was more appropriate than at the present time. Many professed Christians think, like Solomon, that they may unite with the ungodly, because their influence over those who are in the wrong will be beneficial; but too often they themselves, entrapped and overcome, yield their sacred faith, sacrifice principle, and separate themselves from God. One false step leads to another, till at last they place themselves where they can not hope to break the chains that bind them. <RH, February 1, 1906 par. 7>

Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed. Because of this, many men and women are without hope and without God in the world. Their noble aspirations are dead; by a chain of circumstances they are held in Satan's net. Those who are ruled by passion and impulse will have a bitter harvest to reap in this life, and their course may result in the loss of their souls. <RH, February 1, 1906 par. 8>

Institutional Work

Those who are placed in charge of the Lord's institutions are in need of much of the strength and grace and keeping power of God, that they shall not walk contrary to the sacred principles of the truth. Many, many are very dull of comprehension in regard to their obligation to preserve the truth in its purity, uncontaminated by one vestige of error. Their danger is in holding the truth in light esteem, thus leaving upon minds the impression that it is of little consequence what we believe, if, by carrying out plans of human devising, we can exalt ourselves before the world as holding a superior position, as occupying the highest seat. <RH, February 1, 1906 par. 9>

God calls for men whose hearts are as true as steel, and who will stand steadfast in integrity, undaunted by circumstances. He calls for men who will remain separate from the enemies of the truth. He calls for men who will not dare to resort to the arm of flesh by entering into partnership with worldlings in order to secure means for advancing his work--even for the building of institutions. Solomon, by his alliances with unbelievers, secured an abundance of gold and silver, but his prosperity proved his ruin. Men today are no wiser than he, and they are as prone to yield to the influences that caused his downfall. For thousands of years Satan has been gaining an experience in learning how to deceive; and to those who live in this age he comes with almost overwhelming power. Our only safety is found in obedience to God's Word, which has been given us as a sure guide and counselor. God's people today are to keep themselves distinct and separate from the world, its spirit, and its influences. <RH, February 1, 1906 par. 10>

"Come out from among them, and be ye separate." Shall we hear the voice of God and obey, or shall we make halfway work of the matter, and try to serve God and Mammon? There is earnest work before each one of us. Right thoughts, pure and holy purposes, do not come to us naturally. We shall have to strive for them. In all our institutions, our publishing houses and colleges and sanitariums, pure and holy principles must take root. If our institutions are what God designs they should be, those connected with them will not pattern after worldly institutions. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage. No motives will have sufficient force to move them from the straight line of duty. Those who are under the control of the Spirit of God will not seek their own pleasure or amusement. If Christ presides in the hearts of the members of his church, they will answer to the call, "Come out from among them, and be ye separate." "Be not partakers of her sins." <RH, February 1, 1906 par. 11>

God would have us learn the solemn lesson that we are working out our own destiny. The characters we form in this life decide whether or not we are fitted to live through the eternal ages. No man can with safety attempt to serve both God and Mammon. God is fully able to keep us in the world, but not of the world. His love is not uncertain and fluctuating. Ever he watches over his children with a care that is measureless and everlasting. But he requires us to give him our undivided allegiance. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon." <RH, February 1, 1906 par. 12>

Solomon was endowed with wonderful wisdom; but the world drew him away from God. We need to guard our souls with all diligence, lest the cares and the attractions of the world absorb the time that should be given to eternal things. God warned Solomon of his danger, and today he warns us not to imperil our souls by affinity with the world. "Come out from among them," he pleads, "and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." <RH, February 1, 1906 par. 13>

February 8, 1906 Lessons From the Life of Solomon - No. 21

"Godly Sorrow Worketh Repentance"

Mrs. E. G. White

Twice during Solomon's reign the Lord had appeared to him with words of approval and of counsel. Soon after he ascended the throne, the king passed through a remarkable experience at Gibeon, where the Lord, after promising him wisdom, riches, and honor, admonished him to remain obedient and humble. "Walk in my ways," he counseled the youthful king, "to keep my statutes and my commandments." And after the dedication of the temple, "the Lord appeared to Solomon the second time," and exhorted him to remain true to his sacred trust. "Walk before me," the Lord pleaded, "as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee." As the reward of obedience, the Lord declared, "I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel." <RH, February 8, 1906 par. 1>

Plain are these admonitions, wonderful are these promises of prosperity on condition of obedience; and yet of him who in circumstances, in character, and in life, seemed favored above all others, it is recorded that "his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded." <RH, February 8, 1906 par. 2>

Solomon's apostasy was so complete, his heart became so hardened in transgression, that his case seemed well-nigh hopeless. But the Lord in his infinite mercy forsook him not. By terrible judgments and by words of stern rebuke he sought to arouse the king to a realization of the sinfulness of sin. God's protecting care was removed, and adversaries were permitted to harass and weaken him. "The Lord stirred up an adversary unto Solomon, Hadad the Edomite." "And God stirred him up another adversary, Rezon, . . . captain over a band," who "abhorred Israel, and reigned over Syria. And Jeroboam, . . . Solomon's servant," "a mighty man of valor," "even he lifted up his hand against the king." <RH, February 8, 1906 par. 3>

God spoke to Solomon not only by means of these judgments, but also through a prophet, who delivered the startling message: "Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son." <RH, February 8, 1906 par. 4>

When Solomon heard this terrible denunciation, he awoke as from a dream. His folly began to dawn upon him in its true light. By his own bitter experience, he had learned the emptiness of a life that seeks in earthly things its highest good. He had erected altars to heathen gods, only to learn how vain is their promise of rest to the soul. And now, in his later years, Solomon returned to drink at the fountain of life. For him at last the discipline of suffering accomplished its work. <RH, February 8, 1906 par. 5>

The Book of Ecclesiastes

The history of the king's wasted years, with their lessons of warning, he by the Spirit of inspiration recorded for after generations. And thus, although the seed of his sowing was reaped by his people in harvests of evil, the life-work of Solomon was not wholly lost. Chastened, broken in spirit, trusting not in his own power, but in the power of Him that is

"higher than the highest," he acknowledged that "the heart of the sons of men is full of evil, and madness is in their heart." Whenever left to their own devices, he confessed, "they have sought out many inventions." And "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." <RH, February 8, 1906 par. 6>

Through his own experience Solomon learned that, "though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." <RH, February 8, 1906 par. 7>

In meekness and lowliness Solomon "taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs." He "sought to find out acceptable words: and that which was written was upright, even words of truth." "The words of the wise," he declared, "are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished." <RH, February 8, 1906 par. 8>

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." <RH, February 8, 1906 par. 9>

A Touching Appeal

The true penitent does not put his past sins from his remembrance. He does not, as soon as he has obtained peace, grow unconcerned in regard to the mistakes he has made. He thinks of how many have been led into evil by his wrong course, and he tries in every possible way to help those whom he has led into false paths. The clearer the light that he has entered into by returning to the Lord, the stronger his desire to set the feet of others in the right way. He does not gloss over his wayward course, making his wrong a light thing, but lifts the danger-signal, that others may take warning. He walks humbly and carefully, his eyes fixed on his Leader. <RH, February 8, 1906 par. 10>

Solomon's later writings reveal that he realized the wickedness of his course, and sought to warn those who were in danger of going astray. With sorrow and shame he confessed that in the prime of manhood, when he should have found in God his comfort, his support, his life, he had lost sight of the rich experience of his youth and of the signal blessings bestowed at the time of the dedication of the temple. How sad the confession recorded in Ecclesiastes! For a time, he had turned from the light of heaven and the wisdom of God; he had confounded idolatry with religion. <RH, February 8, 1906 par. 11>

After the king repented, and returned to his allegiance to God, he made a special appeal to those who were still in the earlier years of life. His yearning desire to save others from the bitter experience through which he had passed, is clearly revealed in this touching appeal:-- <RH, February 8, 1906 par. 12>

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that cometh is vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but *know thou, that for all these things God will bring thee into judgment.* Therefore remove sorrow from thy heart, and *put away evil* from thy flesh: for youth and the prime of life are vanity"-- they soon pass away.

"Remember also thy Creator in the days
of thy youth, Or ever the evil days come, And the years draw nigh,
When thou shalt say, I have no pleasure in them;

Or ever the sun,
And the light,
And the moon,
And the stars, Be darkened, And the clouds return after the rain:

In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they are few,
And those that look out of the windows be darkened,
And the doors shall be shut in the street;

When the sound of the grinding is low,
And one shall rise up at the voice of a bird,
And all the daughters of music shall be brought low;

Yea, they shall be afraid of that which is high,
And terrors shall be in the way:

And the almond tree shall blossom,
And the grasshopper shall be a burden,
And the caper-berry shall burst: Because man goeth to his long home, And the mourners go about the streets:

Or ever the silver cord be loosed.
Or the golden bowl be broken.
Or the pitcher be broken at the fountain,
Or the wheel broken at the cistern;

And the dust return to the earth
As it was, And the spirit return unto God
Who gave it." <RH, February 8, 1906 par. 13>

The Hope of the Penitent

Christ, the gift of the Father to our world, is the hope and efficiency of the penitent. In him all hopes of eternal life center. He is our advocate in the heavenly courts. He is interceding in our behalf. Without his grace, no progress in spiritual grace can be made. The penitent can not take one step in sincerity, in truthfulness, in righteousness, without the help of the Lord Jesus. For this help let us most earnestly plead. <RH, February 8, 1906 par. 14>

Through no power of his own could Solomon have broken from the snare of Satan. By no human means could he have been cleansed from the defilement of sin. Without divine help, he would have sunk lower and still lower. Only by coming to Jesus in humility and contrition, with heartfelt confession of sin; only by making a full surrender; only through the merits of Christ's righteousness, could he hope to be freed from the snare of the enemy, and be cleansed. <RH, February 8, 1906 par. 15>

"Godly sorrow worketh repentance to salvation not to be repented of." True repentance can never be mistaken. It bears fruit that testifies to its own genuineness. Self is subdued; Christ is magnified. <RH, February 8, 1906 par. 16>

The words and deeds of the truly penitent bear witness that theirs is a repentance that needs not to be repented of. They will offer earnest petitions for fresh grace, for new supplies of strength, for the efficiency and power of the Holy Spirit, promised to all who ask in faith. The truly penitent soul will reach high attainments of holiness, peace, and joy. But he will never forget that he owes it all to the Saviour. A sense of deep humiliation and contrition will fill his heart, and he will bow low before God. <RH, February 8, 1906 par. 17>

February 15, 1906 Lessons From the Life of Solomon - No. 22

The Power of Influence **Mrs. E. G. White**

For hundreds of years after the death of Solomon, a strange and melancholy sight could be seen opposite Mount Moriah. Crowning the eminence of the Mount of Olives, and peering above the groves of myrtle and olive trees, were imposing piles of buildings, for the idolatrous worship of gigantic, unseemly images of wood and stone. Many a devout stranger, seeing these shrines for the first time, was led to inquire, "How came these buildings and idols on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God?" The truthful answer must be given: "The builder was Solomon. He whom God so wonderfully honored, failed to give God the glory, and finally was persuaded by his heathen wives to build these altars for idol worship." <RH, February 15, 1906 par. 1>

Little did Solomon think when he built the unholy shrines on the hill before Jerusalem, that these evidences of his

apostasy would remain from generation to generation, to testify against him. Notwithstanding his repentance, the evil that he did lived after him, witnessing to the terrible fall of the greatest and wisest of kings. <RH, February 15, 1906 par. 2>

More than three centuries later, Josiah, the youthful reformer, in his religious zeal demolished these buildings and all the images of Ashtoreth and Chemosh and Moloch. Many of the broken fragments rolled down the channel of the Kedron, but great masses of ruins remained. Even as late as the days of Christ, the ruins on the "Mount of Offense," as the place was called by many of the true-hearted of Israel, might still be seen. Could Solomon, when rearing these idolatrous shrines, have looked into the future, how he would have started back in horror to think of the sad testimony they would bear to the Messiah! <RH, February 15, 1906 par. 3>

By a life of loyalty and integrity, Solomon could have done much to preserve God's people from backsliding. His early piety and his great wisdom, the power and the prosperity that attended his reign, the respect and the honor shown the kingdom of Israel by the surrounding nations,--all these favorable conditions combined to increase greatly the influence wielded by the king. Had he remained sincere, earnest, and true, had no taint of apostasy marred his life, he might have exerted a most powerful influence for good on the lives of others. But he swerved from his allegiance to God; and the nation, of which he had been the pride, followed his leading. So powerful was his influence, that through his apostasy he became their seducer. <RH, February 15, 1906 par. 4>

Solomon's repentance was sincere, but the harm that his example of evil-doing had done the people, could not well be remedied. In the anguish of bitter reflection on the evil influence of his sinful course, he was constrained to declare: "Wisdom is better than weapons of war: but *one sinner destroyeth much good.*" "There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: folly is set in great dignity." "Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor." <RH, February 15, 1906 par. 5>

During the king's apostasy, there were faithful men who remained true to their trust, maintaining their allegiance to purity and loyalty. Many, however, were led astray by his example, and the forces of evil that were set in operation as the result of the introduction of idolatry and worldly practises, could not easily be stayed by the penitent king after his return to God. His influence for good was broken. Many hesitated to place full confidence in his leadership. <RH, February 15, 1906 par. 6>

How sad the thought that the far-reaching influence of Solomon's apostasy could never be fully counteracted! The king confessed his sins, and wrote out, for the benefit of after generations, a record of his folly and repentance; but he could never hope to destroy the baleful influence of his evil deeds. Emboldened by his apostasy, many continued to do evil, and evil only. And in the downward course of many of the rulers that followed him, may be traced the sad influence of the prostitution of his God-given powers. <RH, February 15, 1906 par. 7>

Among the manifold lessons that we may learn from Solomon's life, none are more plainly taught than the power of influence for good or for ill. However contracted may be one's sphere, he exerts an influence. That our influence should be a savor of death unto death, is a fearful thought, yet this is possible. One soul misled--forfeiting eternal bliss--who can estimate the loss! And yet one rash act, one thoughtless word, on our part, may exert so deep an influence on the life of another that it will prove the ruin of his soul! One blemish on the character may turn many away from Christ. <RH, February 15, 1906 par. 8>

God calls for strong, brave Christians, whose influence is always exerted for the right. His cause needs men and women whose every word and act draws those around them to Christ, binding them to him by the persuasive force of loving service. Men and women who commune with God, who, because they co-operate with the heavenly angels, are surrounded by a holy influence, are needed at this time. <RH, February 15, 1906 par. 9>

It is only through the grace of God that we can make a right use of our influence. There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness, and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our Heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world. <RH, February 15, 1906 par. 10>

February 22, 1906 Lessons From the Life of Solomon - No. 23

"Stedfast Unto the End"

Mrs. E. G. White

The life of Solomon is full of warning, not only to the youth, but to those of mature years and to the aged, those who are descending the hill of life and facing the western sun. We see and hear of unsteadiness in youth,--the young wavering between right and wrong, and the current of evil passions proving too strong for them. But we do not look for unsteadiness and unfaithfulness in those of mature years; we expect the character to be established, the principles to be firmly rooted. In many cases this is so, but there are exceptions, as with Solomon. "Let him that thinketh he standeth take heed lest he fall." When Solomon should have been in character as a sturdy oak, he fell from his steadfastness under the power of temptation. When his strength should have been the firmest, he was found the weakest of men. <RH, February 22, 1906 par. 1>

From such examples as this we should learn that watchfulness and prayer are the only safety for either young or old. A man is not one whit the safer because he occupies an exalted position, and has been given great privileges. Those who for many years have enjoyed a genuine Christian experience, are, nevertheless, still exposed to Satan's attacks, and are liable to fall into grievous sins. In the battle with inward corruptions and outward temptations, even the wise and powerful Solomon was vanquished. His failure reveals to us that, whatever a man's intellectual qualities may be, and however faithfully he may have served the Lord in past years, he can never with safety venture to trust in his own wisdom and integrity. <RH, February 22, 1906 par. 2>

Whenever man accomplishes anything in spiritual or temporal lines, he should bear in mind that he does it only through the grace and co-operation of his Maker. When left to himself, man reveals his natural temperament; selfishness appears; human wisdom occupies the throne of the heart. But those who make God their efficiency, realize their own weakness, and the Lord supplies them with his wisdom. As day by day they depend upon God, carrying out his will with humility and whole-heartedness and strictest integrity, they increase in knowledge and ability. By willing obedience they show reverence and honor to God, and are honored by him. <RH, February 22, 1906 par. 3>

From the beginning there has been opposition between the forces of good and evil. God declares, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." <RH, February 22, 1906 par. 4>

Man vainly attempted to exalt himself by following his own way, in harmony with Satan's temptation, and in opposition to the will of God. He thus gained a knowledge of evil, but he gained it at the cost of his loyalty; and his disobedience opened the flood-gates of woe upon our world. Ever since, men have been trying to exalt themselves by the same means. When will they learn that the only way to true exaltation is the path of obedience? Men's plans may seem to them to be exceedingly wise, but there is safety for those only who walk in accordance with a "Thus saith the Lord." <RH, February 22, 1906 par. 5>

The originator of evil, Satan comes with stealthy tread, presenting plausible theories to the people of God, telling them that if they do this or that, even though it may be questionable, they will gain great advantage, and the end will justify the means. He tries to persuade them that the eating of the forbidden fruit will be to them a source of great good. When men listen to him, the spiritual insight is dimmed, and the power of distinguishing between good and evil is lost. <RH, February 22, 1906 par. 6>

Nothing has been so difficult for the people of God to learn as loyalty to the pure, elevated, unselfish principles of heaven. And as a result, sin and suffering make up a large part of their history. The words spoken to Daniel by the angel are positive: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand." Satan, as a strong man armed, is continually on the watch, seeking to bring in questionable methods, and thereby mar the work of God. He would be well pleased to eclipse the brightness of God's principles by the selfishness of the principles on which he works. If he possibly can, he will tarnish the pure gold of character. If he can place the false where the true should be, his object is gained. <RH, February 22, 1906 par. 7>

Shall we give heed to the warning of Solomon's apostasy, and shun the first approach to those sins that overcame him who was called the wisest of men? In these days of peril, nothing but obedience will keep man from apostasy. God has bestowed on man great light and many blessings. But unless this light and these blessings are received, they are no security against disobedience and apostasy. When those whom God has exalted to positions of high trust turn from him to human wisdom, their light becomes darkness, and how great is that darkness! Their entrusted capabilities are a snare to them. They become an offense to God. There can be no mockery of God without the sure result. <RH, February 22, 1906 par. 8>

Till the conflict is ended, there always will be a departing from God. Satan will so shape circumstances that unless we are kept by divine power, they will almost imperceptibly weaken the fortifications of the soul. We need to inquire at every step, "Is this the way of the Lord?" As long as life shall last, there is need of guarding the affections and the passions with a firm purpose. Not one moment can we be secure only as we are relying upon God, the life hid with

Christ in God. The safeguards of our purity must be watchfulness and prayer. We must do nothing to lower the standard of our religious principles. <RH, February 22, 1906 par. 9>

Notwithstanding the warnings that God has given in his Word and through his messengers, many have closed their eyes to danger, and have gone on in their own way, infatuated, deluded by Satan, until they fall under his temptations. Then they abandon themselves to despair. This was the history of Solomon. But even for him there was help. He truly repented of his course of sin, and found hope. Let none venture into sin as he did, in the hope that they, too, may recover themselves. Sin can be indulged only at the peril of infinite loss. <RH, February 22, 1906 par. 10>

All who enter the city of God, enter there through the strait gate,-- through agonizing effort. But none who have fallen need give themselves up to despair. Aged men, once honored of God, may have defiled their souls, sacrificing virtue on the altar of lust; but there is still hope for them if they repent, forsake sin, and turn to God. He who has so graciously declared, "Be thou faithful unto death, and I will give thee a crown of life," has also inspired the invitation, "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." God hates sin, but he loves the penitent, and declares, "I will heal their backsliding, I will love them freely." <RH, February 22, 1906 par. 11>

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight." <RH, February 22, 1906 par. 12>

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." "Blessed are the pure in heart: for they shall see God." <RH, February 22, 1906 par. 13>

"My beloved brethren," the apostle Paul wrote, "be ye stedfast, unmovable." God desires us to "hold the beginning of our confidence stedfast unto the end." "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." <RH, February 22, 1906 par. 14>

March 1, 1906 "Go Ye Into All the World, and Preach the Gospel"

Mrs. E. G. White

The truth for this time is to be proclaimed to all peoples, all nations. The question before us is, How shall this work be done? Shall we take hold of it listlessly and indifferently, doing it as a routine, or shall we enter into it with the same spirit in which Christ entered into it, putting into its accomplishment every power of mind and body? <RH, March 1, 1906 par. 1>

If we take up this work as drudgery, failing to remember that it is the Lord's work, which we are to do to his name's glory, to bring light to those in darkness, we shall not find much satisfaction in the doing of it. Such service is a mere form. The hand and mind work in a formal way, but the heart is not in it. Such service brings no refreshing to the worker; for he feels no real interest in it. <RH, March 1, 1906 par. 2>

My brethren and sisters, take up this work as the Lord's work, doing it with thoughtfulness and patience. This is real service, which the Master will approve. Work with a clear sense of the obligation resting upon you, knowing that angels of God are present, to set the seal of heaven to faithfulness, and to condemn unfaithfulness in any form. <RH, March 1, 1906 par. 3>

Taking hold courageously of the work that needs to be done, and putting the heart into it, makes the work a pleasure, and brings success. Thus God is glorified. <RH, March 1, 1906 par. 4>

We each have a work to do. We may be of different nationalities, but we are to be one in Christ. If we allow peculiarities of character and disposition to separate us here, how can we hope to live together in heaven? We are to cherish love and respect for one another. There is to be among us the unity for which Christ prayed. We have been bought with a price, and we are to glorify God in our bodies and in our spirits. <RH, March 1, 1906 par. 5>

When you are given a duty to perform, do not ask whether it will glorify you, or whether it will show your wisdom and judgment to be superior to that of your fellow workers. Take up the duty with an eye single to the glory of God, in living sympathy with the object to be gained. Hold communion with Christ in God, knowing that the work in which you are engaged has been given you by the Master, and that by its faithful performance you are to glorify him. <RH, March 1, 1906 par. 6>

As you faithfully do your work, your mind will be assimilated to the mind of Christ. By prayer and supplication seek for the promised blessing. Ask God to give you a true comprehension of the work to be accomplished. Do not allow yourself to be drawn away or hindered by any counter-influence. Act faithfully your part in bringing blessing to your fellow men. Praise God for the privilege of co-operating with him in his work. As you put your whole heart into the work to be done, you will enter into true companionship with your fellow workers. You will see Christ in your brethren. <RH, March 1, 1906 par. 7>

God does not mean you to look upon any work that he has given you as drudgery. Lift your hearts and voices in praise to him. All duties are irksome into which the heart is not brought. There is a great work to be done, and into the doing of this work we are to put our whole hearts. The duties that the Lord places in our way we are to perform, not as a cold, dreary exercise, but as a service of love. Bring into your work your highest powers and sympathies, and you will find that Christ is in it. His presence will make the work light, and your heart will be filled with joy. You will work in harmony with God, and in loyalty and love and fidelity. <RH, March 1, 1906 par. 8>

We are to be sincere, earnest Christians, doing faithfully the work placed in our hands, and looking unto Jesus, the author and finisher of our faith. Our reward is not dependent upon our seeming success, but upon the Spirit in which our work is done. As canvassers or evangelists, you may not have had the success you have prayed for, but remember that you do not know and can not measure the result of faithful effort. <RH, March 1, 1906 par. 9>

Let the fear of God influence you, not the fear of man. Use all the tact and skill at your command in giving the truth to those who know it not. Remember that all around you there are souls perishing in sin. Be as true as steel to principle, and put your whole heart into the work of winning souls to Christ. Speak and act in such a way that at the last great day Christ can say to you. "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." <RH, March 1, 1906 par. 10>

An advance work is to be done in our conferences. Our churches are to be aroused to take up aggressive warfare. We are to consecrate soul and body to God. We are to hunt and fish for souls. We are God's witnesses, and every power of the being is to be put to use in his service. Sing his praises. Pray with and for souls. So order your life and conversation that through association with you souls will be convicted and converted. Do not forget that every worker needs a daily conversion, a daily fitting up for service. Let Christ dwell in your hearts by faith. Give back to God his treasures. Distribute his bounties. Learn daily of Christ, that your hearts may be meek and lowly. Remember that the Lord has rich blessings for all who will lay hold upon him. <RH, March 1, 1906 par. 11>

"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." The powers of the whole being are to be employed in unselfish service. Every talent is to be used. Improve the future better than you have the past. Put your talents out to the exchangers; for Christ is hungry for souls. <RH, March 1, 1906 par. 12>

The Lord's workers are now to exercise every capability in preparing for his coming. We are to work while the day lasts; for the night cometh, in which no man can work. Let every one seek to prepare the King's highway. Take up the stumbling-blocks. Show that you are God's property. The heart is to be purified from all dross. The thoughts and affections are to be brought into obedience to the Lord's will. <RH, March 1, 1906 par. 13>

I speak to our church-members in every place. You must reach a higher standard of consecration to God. If you will seek the Lord, putting away all evil speaking and all selfishness, and continuing instant in prayer, the Lord will draw nigh to you. It is the power of the Holy Spirit that will give efficacy to your efforts and your appeals. Humble yourselves before God, that in his strength you may rise to a higher standard. <RH, March 1, 1906 par. 14>

We have no time to lose. Every moment is precious. We know not how soon our cases may pass in review before God. Brethren and sisters, for Christ's sake purify your souls by obeying the truth, that you may have clear spiritual discernment. Leave not one duty undone. Arise and move forward on your upward march. Can you afford to be careless and indifferent, at the risk of losing heaven? Wake up, wake up! You need keen perceptions, that you may understand how to be laborers together with God. Let there be no uncertainty. Postpone no duty. Work to the point. Error of every species will come in, and unless your mind is clear, unless you know and practise the truth, Satan will take advantage of you, and you will be led away by his sophistries. You must know the meaning of practical godliness. Our only safety is union with Christ. If you are abiding in him, the fruit you bear will be unto righteousness. <RH, March 1, 1906 par. 15>

There is to be deep searching of heart. Ask yourselves, "On what foundation am I building?" We are to live Christlike lives. Not a thread of selfishness is to be woven into the pattern. Christ is to be our all and in all. By the sanctification that he gives, we are to bear witness to the world that we are children of God. <RH, March 1, 1906 par. 16>

Take deep drafts of the water of life. Then you will flourish in the Lord. A great work is to be done in a short time. Arouse the energies of your soul, and work for time and for eternity. Put all that you have and are into this glorious enterprise, saying, "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, March 1, 1906 par. 17>

Lay aside every weight, and the sin that doth so easily beset, and run with patience the race set before you. Press on toward perfection. Then you will have success in your service. The message that you bear will be a living message; for you will be filled with the earnestness of the Spirit. <RH, March 1, 1906 par. 18>

March 8, 1906 *A God of Knowledge, by Whom Actions Are Weighed*

Mrs. E. G. White

The Lord is a God of knowledge. In his Word, he is represented as weighing men, their development of character and all their motives, whether they be good or evil. Hannah, the mother of Samuel, the child granted her by God in answer to her earnest petition, said, "The Lord is a God of knowledge, and by him actions are weighed." David declared, "Men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Isaiah said, "Thou, most upright, dost weigh the path of the just." Solomon wrote, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." <RH, March 8, 1906 par. 1>

It is for the eternal interest of every one to search his own heart, and to improve every God-given faculty. Let all remember that there is not a motive in the heart of any man that the Lord does not clearly see. The motives of each one are weighed as carefully as if the destiny of the human agent depended upon this one result. We need a connection with divine power, that we may have an increase of clear light and an understanding of how to reason from cause to effect. We need to have the powers of the understanding cultivated, by our being partakers of the divine nature, having escaped the corruption that is in the world through lust. Let each one consider carefully the solemn truth, God in heaven is true, and there is not a design, however intricate, nor a motive, however carefully hidden, that he does not clearly understand. He reads the secret devisings of every heart. Men may plan out crooked actions for the future, thinking that God does not understand; but in that great day when the books are opened, and every man is judged by the things written in the books, those actions will appear as they are. <RH, March 8, 1906 par. 2>

David in the Psalms writes, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. . . . <RH, March 8, 1906 par. 3>

"If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." <RH, March 8, 1906 par. 4>

The Lord sees and understands all dishonesty in planning, all unlawful appropriation in any degree of property or means, all injustice in man's dealing with his fellow men. <RH, March 8, 1906 par. 5>

There are many who need now to consider the words, "*Tekel*; Thou art weighed in the balances, and art found wanting." God's holy, everlasting, immutable law is the standard by which man is to be tried. This law defines what we shall do and what we shall not do, saying, Thou shalt, and, Thou shalt not. This law is summed up in the two great principles, "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, March 8, 1906 par. 6>

This means just what it says. O how few will be prepared to meet the law of God in the great day of judgment! If the work of individual preparation for which the Lord calls were carried on in the home circle and in the church, how much suffering, how much sin, would be avoided! <RH, March 8, 1906 par. 7>

My brethren, day and night, and especially in the night season, this matter is presented to me. "*Tekel*; Thou art weighed in the balances, and art found wanting." How do we stand before God at this time? We may be sincere, and yet greatly deceived. Saul of Tarsus was sincere when he was persecuting the church of Christ. "I verily thought," he declared, "that I ought to do many things contrary to the name of Jesus." He was sincere in his ignorance. But after Christ had revealed himself to him, he declared, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." <RH, March 8, 1906 par. 8>

If we are not cleansed by the blood of Christ, we are altogether wanting. We know that there is no one, however earnestly he may be striving to do his best, who can say, "I have no sin." He who would say this would be under a dangerous deception. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." How then can we escape the charge, "Thou art weighed in the balances, and art found wanting"? We are to look to Christ. At infinite cost he has covenanted to be our representative in the heavenly courts, our advocate before God. <RH, March 8, 1906 par. 9>

Weighed in the balances, and found wanting. Man, weighed against God's holy law, is found wanting. We are enlightened by the precepts of the law, but no man can by them be justified. Weighed and found wanting is our inscription by nature. But Christ is our Mediator, and accepting him as our Saviour, we may claim the promise, "Being justified by faith, we have peace with God through our Lord Jesus Christ." <RH, March 8, 1906 par. 10>

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. <RH, March 8, 1906 par. 11>

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. . . . Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. <RH, March 8, 1906 par. 12>

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. <RH, March 8, 1906 par. 13>

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. <RH, March 8, 1906 par. 14>

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." <RH, March 8, 1906 par. 15>

How important that we, living as we are at the very close of this earth's history, should be very careful to put away our own individual sins, so that we shall not grieve the heart of Christ. Let each one, old or young, be faithful in dealing with himself, lest he shall stumble along in darkness, making grievous mistakes, and thus helping others to make mistakes. <RH, March 8, 1906 par. 16>

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. <RH, March 8, 1906 par. 17>

"And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you in all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when we shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." <RH, March 8, 1906 par. 18>

He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with him in love. There will be seen that union for which Christ prayed just before his trial and crucifixion:-- <RH, March 8, 1906 par. 19>

"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." <RH, March 8, 1906 par. 20>

Christ is glorified in his saints. He, the propitiation for their sins, will be glorified in all who believe in him as their Saviour, all who commit themselves and their interests to his guidance. They are on Christ's side, known by the

manifestation that Christ makes through them of his power to save. They obtain victory after victory over the world, the flesh, and the devil. They are made perfect in their victory through Christ. <RH, March 8, 1906 par. 21>

March 15, 1906 A Holy People

Mrs. E. G. White

"Hear my voice, O God, in my prayer; preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep. <RH, March 15, 1906 par. 1>

"But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory." <RH, March 15, 1906 par. 2>

This scripture will be literally fulfilled. Everything is to be shaken that can be shaken, that those things that can not be shaken may remain. I am amazed as I consider the past, present, and future of the people of God. The Lord will have a pure, holy people,--a people who will stand the test. Every believer needs now to search his heart as with a lighted candle. <RH, March 15, 1906 par. 3>

We may well ask the question asked by the lawyer, "What shall I do to inherit eternal life?" Christ said unto him, "What is written in the law? how readest thou?" The answer came, "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 Christ said, "Thou hast answered right: this do, and thou shalt live." <RH, March 15, 1906 par. 4>

The Sinner's Only Hope

"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 is our creator, benefactor, preserver. The author of all good, he is able to fulfil his purpose in the creation of human beings. <RH, March 15, 1906 par. 5>

The wickedness that fills our world is the result of Adam's refusal to take God's word as supreme. He disobeyed, and fell under the temptation of the enemy. "Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." God declared, "The soul that sinneth, it shall die." And, apart from the plan of redemption, human beings are doomed to death. "All have sinned, and come short of the glory of God." But Christ gave his life to save the sinner from the death sentence. He died that we might live. To those who receive him he gives power that enables them to separate from that which, unless they return to their loyalty, will place them where they must be condemned and punished. <RH, March 15, 1906 par. 6>

Christ is the sinner's only hope. By his death he brought salvation within the reach of all. Through his grace all may become loyal subjects of God's kingdom. Only by his sacrifice could salvation be brought within man's reach. This sacrifice has made it possible for men and women to fulfil the conditions laid down in the councils of heaven. <RH, March 15, 1906 par. 7>

Christ came to this earth and lived a life of perfect obedience, that men and women, through his grace, might also live lives of perfect obedience. This is necessary to their salvation. Without holiness no man shall see the Lord. <RH, March 15, 1906 par. 8>

Before us is held out the wonderful possibility of being like Christ-- obedient to all the principles of the law of God. But of ourselves we are utterly powerless to attain to this condition. All that is good in man comes to him through Christ. The holiness that God's Word declares we must have before we can be saved is the result of the working of divine grace as we bow in submission to the discipline and restraining influence of the Spirit of truth. <RH, March 15, 1906 par. 9>

Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of true obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his diseased soul. He has not the wisdom and strength without which he can not overcome. They belong to the Lord, and he bestows them on those who in humiliation and contrition seek him for help.

<RH, March 15, 1906 par. 10>

The work of transformation from unholiness to holiness is a continuous work. Day by day God labors for man's sanctification, and man is to co-operate with him by putting forth persevering efforts in the cultivation of right habits. The way in which we are to work out our own salvation is plainly specified in the first chapter of Second Peter. Constantly we are to add grace to grace, and as we do this, God will work for us upon the plan of multiplication. He is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to his faithful ones. Gladly he grants them the blessings that they need in their struggle against the evils that beset them. Those who listen to the counsels of his Word shall not want any good thing. <RH, March 15, 1906 par. 11>

The reason that many who once knew and loved the Saviour are now in darkness, wandering far from him, is because in self-confidence and self-sufficiency they have followed their own inclinations. They walked not in the way of the Lord--the only way of peace and happiness. By disobedience they cut themselves off from receiving his blessings, when by obedience they might have gone forward in his strength. <RH, March 15, 1906 par. 12>

The abundant evidence given by God that he desires the salvation of all, will be the condemnation of those who refuse the gift of heaven. At the last great day, when all will be rewarded or punished according to their obedience or disobedience, the cross of Calvary will appear plainly before those standing before the Judge of all the earth to receive sentence for eternity. They are made capable of comprehending something of the love that God has expressed for fallen human beings. They see how greatly he has been dishonored by those who have continued in transgression, choosing sides with Satan, and showing contempt for the law of Jehovah. They see that obedience to this law would have brought them life and health, prosperity and eternal good. <RH, March 15, 1906 par. 13>

Today angels are sent to minister to those who shall be heirs of salvation. to help them to escape from the thralldom of Satan's power, and stand as faithful volunteers in the army of him who in their behalf came to this world and endured suffering and affliction. Each human being is given the freedom of choice. It is his to decide whether he will stand under the black banner of rebellion, or under the blood-stained banner of Prince Emmanuel. With deep solicitude heaven watches the conflict between good and evil. None but the obedient can enter the gates of the city of God. Upon those who choose to continue in transgression, the death sentence must at last be pronounced. The earth will be purified from their misdoings, their defiance of God. <RH, March 15, 1906 par. 14>

"Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." <RH, March 15, 1906 par. 15>

Those who refuse to conform their characters to the divine similitude can never enter the city of God. They have cut themselves off from the happiness, and hope, and peace, and joy that might have been theirs. Had they accepted the grace of Christ, they would have been made strong to resist the temptations of the enemy; and they would at last have been received into the holy city as sons and daughters of God, to be eternally blessed, to live a life measuring with the life of God. <RH, March 15, 1906 par. 16>

But the mournful words that God spoke of Israel, he will be obliged to speak of many, many living on the earth today: "My people would not harken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." God would have rejoiced to number them with the saints in light, but he could not; for they refused all his invitations and appeals. He says, "O that my people had harkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured forever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee." <RH, March 15, 1906 par. 17>

The Divine Standard of Character

God's law is the transcript of his character, and those only who obey this law will be accepted by him. Every departure from obedience to the law of God is rebellion. It is for the highest interest of man to obey the law of God; for conformity to the principles of this law is essential to the formation of a righteous character. The rules of life that the Lord has given will make men pure and happy and holy. Those only who obey these rules can hear from the lips of Christ the words, "Come up higher." <RH, March 15, 1906 par. 18>

Idolaters are condemned by the word of God. Their folly consists in trusting in self for salvation, in bowing down to the works of their own hands. God classes as idolaters those who trust in their own wisdom, their own devising, depending for success on their riches and power, striving to strengthen themselves by alliance with men whom the

world calls great, but who fail to discern the binding claims of his law. <RH, March 15, 1906 par. 19>

God will more than fulfil the highest expectations of those who put their trust in him. He desires us to remember that when we are humble and contrite, we stand where he can and will manifest himself to us. He is well pleased when we urge past mercies and blessings as a reason why he should bestow on us higher and greater blessings. He is honored when we love him, and bear testimony to the genuineness of our love by keeping his commandments. He is honored when we set apart the seventh day as sacred and holy. To those who do this the Sabbath is a sign, "that they might know," God declares, "that I am the Lord that sanctify them." Sanctification means habitual communion with God. There is nothing so great and powerful as God's love for those who are his children. <RH, March 15, 1906 par. 20>

March 22, 1906 Search the Scriptures

Mrs. E. G. White

I have a decided message from the Lord for the people who claim to believe the truth for this time. I can but present before them their danger. There are many who, though members of the church, are unconverted, having lost their first love. God will not accept any excuse for backsliding, for continuing in a cold, lifeless condition spiritually. Christ has given every encouragement for his disciples to grow in grace. "Come unto me," he says, "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, March 22, 1906 par. 1>

If you remain servants of sin, the result of the consequence will rest upon you; for you have had light. We are not to turn from the One mighty in counsel to ask guidance of men. Let those who are inclined to do this read and receive the Bible as the word of God to them. The Bible is the voice of God to his people. As we study the living oracles, we are to remember that God is speaking to his people out of his Word. We are to make this Word the man of our counsel. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." If we realized the importance of searching the Scriptures, how much more diligently we would study them! With awe we would take up the inspired Word, and with earnest desire search its pages, beginning a new life of genuine experience in the things of God. The Scriptures would be read and studied as the sure evidence of God's will concerning us. <RH, March 22, 1906 par. 2>

The Bible is to be studied with special interest; for it contains the most valuable information that finite beings can have, pointing out the way in which we are to prepare for the coming of the Son of man in the clouds of heaven, putting away sin, and putting on the white robes of character that will give us entrance into the mansions that Christ told his disciples he was going to prepare for them. "If I go" away, he said, "I will come again, and receive you unto myself; that where I am, there ye may be also." <RH, March 22, 1906 par. 3>

If we do not receive the Word of God as food for the soul, we shall miss the greatest treasure that has been prepared for men and women; for the Word is a message to each and every soul. Christ declares that those who make its truths a part of their lives are eating his flesh and drinking his blood. If obeyed, it gives spiritual life and strength. The pure, spiritual current that enters the life in a living experience is eternal life to the receiver. <RH, March 22, 1906 par. 4>

God's Word is our light. It is Christ's message to his heritage, who have been bought with the price of his blood. It was written for our guidance, and if we make this Word our counselor, we shall never walk in strange paths. Our words, whether we are in the home or associating with those outside the home, will be kind, affectionate, and pure. If we study the Word, and make it a part of our lives, we shall have a wholesome experience, which will always speak forth the truth. We shall search our hearts diligently, comparing our daily speech and tenor of life with the Word, that we may make no mistake. With the example of Christ Jesus before us, none need make a failure of the lifework. <RH, March 22, 1906 par. 5>

In our daily experience, we shall be safe in criticizing ourselves in the light of the great moral standard of righteousness which never changes. "The law of the Lord is perfect, converting the soul," and when we bring our lives into harmony with the life of Christ, it will be seen that we are eating the flesh and drinking the blood of the Son of God. The spiritual life is built up from the food given to the mind; and if we eat the food provided in the Word of God, spiritual and mental health will be the result. <RH, March 22, 1906 par. 6>

Eternal interests are involved in this matter. From a diligent study and faithful practise of the principles of the Word of God, we shall obtain the highest of all education. The Word must not be neglected for other interests. No other food can build up the spiritual life. My brethren and sisters, do not depend upon minister or physician to create your experience for you. The Word of God is to be your counselor. I am deeply in earnest, because this instruction, in most forcible words, has been given me to give to our church-members. <RH, March 22, 1906 par. 7>

We are each deciding our eternal destiny, and it rests wholly with us whether we shall gain eternal life. Shall we live the lessons given in the Word of God, Christ's great lesson book? It is the grandest, and yet the most simply arranged and easily understood study book ever provided for human beings. It is the only book that will prepare men and women for the life that measures with the life of God. <RH, March 22, 1906 par. 8>

Christ is the only judge of the fitness of human beings to receive eternal life. The gates of the holy city will open to those who are humble, meek, lowly followers of his, those who learn in his school, and receive from him the eternal life insurance policy, forming characters after the divine similitude. <RH, March 22, 1906 par. 9>

One night I was standing before a congregation, calling their attention to the way to obtain the life insurance policy by living upon the plan of addition. Read the first chapter of Second Peter. I now call upon all who desire to obtain the eternal life insurance policy to take the Word of God as their guide. Let them not listen to the words of men who are not studying the Word with the determined purpose of carrying out the principles of the teaching of Christ, but who have come to suppose that they can be a law to themselves. If those who suppose this continue to carry on the same kind of character building that they have carried on, they will at last find themselves outside the gates of the city, with that company who think that they can take the city, and hold it as their property, though they have no right to it. They are disqualified by disobedience for being received into the kingdom of God as loyal citizens. <RH, March 22, 1906 par. 10>

Let all who shall read these words, all to whose notice they shall come, remember that they are truth,--a solemn, earnest warning. I know that in the hearts of our people there is a large work to be done. O how grateful I should be if I could see a deep, thorough work accomplished in the hearts of all! Purification of soul is needed. Let us begin at once to take out of our hearts the root of bitterness. Let us consider the time in which we are living, the nearness of the end, and the work that God expects us to do. <RH, March 22, 1906 par. 11>

March 29, 1906 *The Truth As It Is in Jesus*

Mrs. E. G. White.

There are many in this age of the world who act as if they were at liberty to question the words of the Infinite, to review his decisions and statutes, indorsing, revising, reshaping, and annulling at their pleasure. We are never safe while we are guided by human opinions, but we are safe when we are guided by a "Thus saith the Lord." We can not trust the salvation of our souls to any lower standard than the decisions of an infallible Judge. Those who make God their guide and his word their counselor, behold the lamp of life. God's living oracles guide their feet in straight paths. Those who are thus led do not dare to judge the word of God, but ever hold that his word judges them. They get their faith and religion from the word of the living God. It is the guide and counselor that directs their path. The word is indeed a light to their feet and a lamp to their path. They walk under the direction of the Father of light, with whom is no variableness, neither shadow of turning. He whose tender mercies are over all his works makes the path of the just as a shining light, which shineth more and more unto the perfect day. <RH, March 29, 1906 par. 1>

The word of God is to be our spiritual food. "I am the bread of life, Christ said; "he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The world is perishing for want of pure, unadulterated truth. Christ is the truth. His words are truth, and they have a greater value and a deeper significance than appears on the surface. All the sayings of Christ have a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these sayings. They will discern the precious gems of truth, though they may be buried treasure. <RH, March 29, 1906 par. 2>

How needful for all who are workers in the cause of God to ponder these things, that they may guard against self-sufficiency. If men are self-sufficient, the Lord leaves them to their own human wisdom. We are not to trust in self, or make self our god. Pride, selfishness, and all desire for self-exaltation place human agents in a position where the Holy Spirit can not work with them. In no case can the Holy Spirit co-operate with the methods and plans of self-sufficient men. It is not for any one to seek to be a great preacher or a wonderful evangelist. All who realize the dignity and elevated character of the message they bear will hide in Christ, realizing that their security and efficiency come from God. <RH, March 29, 1906 par. 3>

Men may turn from one doctrine to another, and yet know nothing of the meaning of the words, "A new heart also will I give you." Accepting new theories merely does not bring new life into the soul, even though the church that is entered may be established on the true foundation. A connection with the church does not take the place of conversion. To have one's name placed on the church roll is not of the least value unless the heart is truly changed. <RH, March 29, 1906 par. 4>

This question is a serious one, and should be fully entered into, and its meaning realized. Men may be members of a church. Apparently they may work religiously, performing a round of prescribed duties from year to year, and still remain unconverted. There are those who write in regard to religious matters. But although they delight to do this work in defense of Christianity, they may yet be unconverted. A man may preach pleasing, entertaining sermons, but he may be far from Christ as regards genuine experience. He may be self-sufficient, and exalted to the pinnacle of greatness, yet never have experienced the inward work of grace that transforms the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reach the intellect, but have gone no deeper. The truth has not been brought into the inner sanctuary of the soul. <RH, March 29, 1906 par. 5>

By his conscience every honest Jew was convinced that Jesus Christ was the Son of God, but the heart, in its pride and ambition, would not surrender. When the truth is held as the truth only by the conscience, when the heart is not stimulated and made receptive, the mind only is affected. But when the truth is received as truth by the heart, it has passed through the conscience and captivated the soul by its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character. <RH, March 29, 1906 par. 6>

Unless a man is renewed in the spirit of his mind by the transforming power of the Holy Spirit, he will become restless and dissatisfied, because he has not died to self. "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." Again Christ says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Without me ye can do no good thing, any more than could Cain. Of what advantage is any system of religion to one who has not been transformed in character by the Holy Spirit's power. It is as saying without doing. It is a confession of faith, without works. <RH, March 29, 1906 par. 7>

He who really believes the truth will live a life of unselfishness; for the truth is elevating, refining, and sanctifying in its influence. The true minister of the gospel will not stand before the people to speak smooth words, to cry, Peace and safety. He realizes the dangers that threaten the soul, and he presents the truth as it is in Jesus. The truth comes from his lips clear, plain, decided, as if he fully believed that the words spoken will be a savor of life unto life or of death unto death. The words of the minister who knows that he has the Spirit and power of God, will awaken the conscience of his hearers. <RH, March 29, 1906 par. 8>

Truth must become truth to the receiver, to all intents and purposes. It must be stamped on the heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the service that God accepts. Nothing short of this is hunted by him as pure and undefiled religion. The heart is the citadel of the being, and until that is wholly on the Lord's side, the enemy will gain constant victories over us through his subtle temptations. <RH, March 29, 1906 par. 9>

If the life is given into its control, the power of the truth is unlimited. The thoughts are brought into captivity to Jesus Christ. From the treasure of the heart are brought forth appropriate and fitting words. Writing to Timothy, Paul says, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." <RH, March 29, 1906 par. 10>

"All that will live godly in Christ Jesus shall suffer persecution," he says again. But this should not intimidate one soul. What can give such sunshine to the soul as the evidence of sins forgiven? What can impart true nobility if it is not the restoration of the moral image of God in man? Whence can peace come to the soul if not from the Prince of Peace? To what source can we look for help but to him who can give us light in the midst of darkness? <RH, March 29, 1906 par. 11>

Christ has promised to send us the Comforter, whose work it is to establish the kingdom of God in the soul. Full and abundant is the provision that has been made that we may have mercy, grace, and peace. Why, then, do human beings act as if they entertained the idea that the truth is a yoke of bondage?--It is because the heart has never tasted and seen that the Lord is good. The soul that cherishes the love of Christ is full of freedom, light, and joy in Christ. In such a soul there are no divided thoughts. The whole man yearns after God. He goes not to men for counsel, to know what is duty, but to the Lord Jesus, the Source of all wisdom. He searches the Word of God, that he may find out what standard has been set up. <RH, March 29, 1906 par. 12>

Can we ever find a surer guide than the Lord Jesus? True religion is embodied in the Word of God, and consists in being under the guidance of the Holy One in thought, word, and deed. He who is the Way, the Truth, and the Life, takes the humble, earnest, whole-hearted seeker, and says, Follow me. He leads him in the narrow way to holiness and heaven. Christ has opened this path for us at great cost to himself. We are not left to stumble our way along in darkness. Jesus is at our right hand, proclaiming, "I am the Way." And all who decide to follow the Lord fully will be led in the royal path, yea more, in the path cast up for the ransomed of the Lord to walk in. <RH, March 29, 1906 par. 13>

God calls upon his people to reveal him. Shall the world manifest principles of integrity that the church does not

maintain? Shall a selfish desire to be first be shown by the followers of Christ? Shall not the principles cherished by them be unselfish, laid upon the true foundation, even Christ Jesus? What material shall we bring to the foundation? Shall we bring wood, hay, and stubble, or gold, silver, and precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the daily life? <RH, March 29, 1906 par. 14>

April 5, 1906 *The Word Made Flesh*

*[Reprinted by request, from *The Signs of the Times* of April 26, 1899.]

Mrs. E. G. White

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . 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, April 5, 1906 par. 1>

This chapter delineates the character and importance of the work of Christ. As one who understands his subject, John ascribes all power to Christ, and speaks of his greatness and majesty. He flashes forth divine rays of precious truth, as light from the sun. He presents Christ as the only Mediator between God and humanity. <RH, April 5, 1906 par. 2>

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations." It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us." Christ took upon himself human nature, a nature inferior to his heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son." John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened. <RH, April 5, 1906 par. 3>

Christ did not make believe take human nature; he did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He was the son of Mary; he was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. "This Man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." <RH, April 5, 1906 par. 4>

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if thy accepted him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God. <RH, April 5, 1906 par. 5>

The world was made by him, "and without him was not anything made that was made." If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. <RH, April 5, 1906 par. 6>

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. "The Lord possessed me in the beginning of his way," he declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth." <RH, April 5, 1906 par. 7>

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible. <RH, April 5, 1906 par. 8>

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "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." Here the pre-existence of Christ and the purpose of his manifestation to our world are presented as living beams of light from the eternal throne. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." "We preach Christ crucified," declares Paul, "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." <RH, April 5, 1906 par. 9>

That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we can not hope to comprehend this subject. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the folly of trying, by his own unaided efforts, to find out God. He may exert his intellectual powers to the utmost, he may have what the world calls a superior education, yet he may still be ignorant in God's eyes. The ancient philosophers boasted of their wisdom; but how did it weigh in the scale with God? Solomon had great learning; but his wisdom was foolishness; for he did not know how to stand in moral independence, free from sin, in the strength of a character molded after the divine similitude. Solomon has told us the result of his research, his painstaking efforts, his persevering inquiry. He pronounces his wisdom altogether vanity. <RH, April 5, 1906 par. 10>

By wisdom the world knew not God. Their estimation of the divine character, their imperfect knowledge of his attributes, did not enlarge and expand their mental conception. Their minds were not ennobled in conformity to the divine will, but they plunged into the grossest idolatry. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This is the worth of all requirements and knowledge apart from Christ. <RH, April 5, 1906 par. 11>

"I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." Christ is invested with power to give life to all creatures. "As the living Father hath sent me," he says, "and I live by the Father; so he that eateth me, even he shall live by 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." Christ is not here referring to his doctrine, but to his person, the divinity of his character. "Verily verily, I say unto you," he says again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." <RH, April 5, 1906 par. 12>

God and Christ knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. "A body," said Christ, "hast thou prepared me." But he did not come in human form until the fulness of time had expired. Then he came to our world, a babe in Bethlehem. <RH, April 5, 1906 par. 13>

No one born into the world, not even the most gifted of God's children, has ever been accorded such demonstration of joy as greeted the Babe born in Bethlehem. Angels of God sang his praises over the hills and plains of Bethlehem. "Glory to God in the highest," they sang, "and on earth peace, good will toward men." O that today the human family could recognize this song! The declaration then made, the note then struck, the tune then started, will swell and extend to the end of time, and resound to the ends of the earth. It is glory to God, it is peace on earth, good will to men. When the Sun of Righteousness shall arise with healing in his wings, the song then started in the hills of Bethlehem will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia, for the Lord God omnipotent reigneth." <RH, April 5, 1906 par. 14>

By his obedience to all the commandments of God, Christ wrought out a redemption for man. This was not done by going out of himself to another, but by taking humanity into himself. Thus Christ gave to humanity an existence out of himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with him as he is one with the Father, that God may love man as he loves his only begotten Son, that men may be partakers of the divine nature, and be complete in him. <RH, April 5, 1906 par. 15>

The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ. <RH, April 5, 1906 par. 16>

April 12, 1906 *Depending on Christ*

Mrs. E. G. White

Let not those connected with the Master's service look to men of large ability to do their work for them. God stands behind the one who does his best. Let the workers rely on divine power, and God will impress the hearts of those for whom they labor. Great good may be accomplished by the sincere, humble worker, who realizes that success does not depend on appearances, but on the One who has given him his commission. <RH, April 12, 1906 par. 1>

The reason that the number of workers is so much smaller than it should be is that men are looking at their supposed weakness, and putting their trust in those whose appearance and capabilities will, they suppose, bring success. Thus spiritual consumption is brought into the church, and souls are dying because the spiritual life-blood is poisoned. Men have depended on men till they are strengthless. <RH, April 12, 1906 par. 2>

God desires a different mold placed on his work. Let men go forth to labor, trusting in the Lord, and he will go with them, convicting and converting souls. One worker may be a ready speaker, another a ready writer; another may have the gift of sincere, earnest, fervent prayer, another the gift of singing. Another may have special power to explain the word of God with clearness. And each gift is to become a power for God because he co-operates with the worker. To one God gives the word of wisdom, to another knowledge, to another faith. But all are to work under the same head. The diversity of gifts leads to a diversity of operations, "but it is the same God which worketh all in all." <RH, April 12, 1906 par. 3>

Let no man despise the supposed lesser gifts. Let all go to work. Let no one fold his hands in unbelief because he thinks that he can do no mighty work. Cease looking at self. Look to your Leader. In meekness, sincerity, and love do what you can. Do your best in faith, and out of weakness you shall be made strong. God will certainly bless whole-hearted workers. <RH, April 12, 1906 par. 4>

The world is enshrouded in the darkness of error. Satan and his angels are urging on their warfare against the truth. We must have help. But the help we need will not come from human beings. We must look to him who has said, "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." "These signs shall follow them that believe: In my name they shall 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." "Lo, I am with you always, even unto the end of the world." <RH, April 12, 1906 par. 5>

Claim this promise, instead of going to men for help. There stands among you the Mighty Counselor of the ages, inviting you to place your confidence in him. Shall we turn from him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we not fallen far below our privileges? Have we not been guilty of expecting so little that we have not asked for what God is longing to give? <RH, April 12, 1906 par. 6>

In a variety of figures matters have been presented to me regarding the church-members who are dwarfed in spirituality because they do not look to Jesus, their ever-present help in time of trouble. I see men bearing a heavy burden of responsibility, but they are not gaining the strength of hope and courage by exercising faith in God. The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But when in trouble they think that they must go to earthly friends, telling them their troubles, and begging for help. Under trying circumstances, unbelief comes in, and the way seems dark. And all the time Jesus, the great Burden-bearer, stands beside them, saying, Come unto me, and I will give you the rest for which you are longing. Why do we turn from him? <RH, April 12, 1906 par. 7>

My brethren and sisters, show more confidence in Jesus. Turn not from the waters of Lebanon to seek refreshing at broken cisterns, which can hold no water. Have faith in God. Praise him with heart and voice. God demands heart and life service. Reach higher and still higher, and catch divine rays from him who is light and peace and joy and gladness. Do not wait for some one more ready of speech, but do what you can in the meekness of the great Master, who gave his life for you, that his joy might remain in you, and that your joy might be full. <RH, April 12, 1906 par. 8>

There are many souls in the darkness of error. There is abundant work for all who know the truth. Approach the people in a persuasive, kindly manner, full of sympathy and love. Christ is ever passing by, with grace and power that will enable you to present the gospel of salvation. Reach out after the souls ready to perish. Call the attention of the people to the Lamb of God, who takes away the sin of the world. <RH, April 12, 1906 par. 9>

No human words can express the preciousness of the ministration of the word and the Holy Spirit. No human tongue can portray to the finite mind the value of receiving by living faith the blessing that is given as Jesus of Nazareth passeth by. Many have a deep sense of need,—a need that earthly riches or pleasure can not supply; but they know not how to obtain that for which they are longing. <RH, April 12, 1906 par. 10>

The gospel of Christ is from beginning to end a gospel of saving grace. It is a distinctive and controlling idea. It will be a help to the needy, light for eyes that are blind, and a guide to the souls seeking for the sure foundation. Full and everlasting salvation is within the reach of every soul. Christ is waiting and longing to speak pardon, and to impart the freely offered grace. He is watching and waiting, saying, as he said to the blind man at the gate of Jericho, What wilt thou that I should do unto thee? I will take away your sins, and wash you in my blood. <RH, April 12, 1906 par. 11>

In the highways and byways of life there are souls to be saved. The blind are groping in darkness. Give them the light, and God will bless your efforts. <RH, April 12, 1906 par. 12>

Christ is our Leader. He presents before his soldiers the plan of the battle. He points out the imminent peril of the conflict, and enjoins every one to count the cost. As he shows us the preparation that we must make for the battle, he assures us that we shall have divine assistance. In our human weakness, we shall be enabled to do the deeds of omnipotence. <RH, April 12, 1906 par. 13>

Christ takes his soldiers to an eminence, and shows them the vast confederacy arrayed against them. He reminds them that they are not warring against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. He reminds them that they are fighting for eternal life. The heavenly universe are marshaled for the conflict, with Christ, the Commander of the forces of heaven, at their head. Infirmities compass humanity, but in the strength that Christ gives, we may be more than conquerors. "Be of good cheer," he declares; "I have overcome the world." <RH, April 12, 1906 par. 14>

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that 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, April 12, 1906 par. 15>

April 19, 1906 Be Vigilant

Mrs. E. G. White

I have a positive message from the Lord to those who are standing as watchmen in the Lord's cause. There must be an earnest contending for the faith once delivered to the saints. If you weaken your presentation of evidence in regard to the dangers of the present time, you will lose an advantage that should be maintained. Hold fast to the One who has given you power to become the children of God. Let your life be hid with Christ in God. Satan is not dead. He is not indifferent or careless. He is working with all deceivableness of unrighteousness, striving to lead men and women to deny the faith and enter the path where he leads the way. <RH, April 19, 1906 par. 1>

Many who profess godliness are asleep. They do not discern between righteousness and unrighteousness. Some have cherished unconsecrated traits of character till they are spiritually blind. O that every one would believe and live the truth as it is in Jesus! "Learn of me," said the greatest Teacher the world has ever known," and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The lesson that every soul needs to learn is to copy the perfect pattern. The lessons of the King of peace, when practised, reveal that Christ's ways are ways of pleasantness and all his paths are peace. <RH, April 19, 1906 par. 2>

Many who suppose that they are fitted to give counsel and instruction to others need first to learn from the Great Teacher what is truth. Many who think that they are wise enough to teach others are building upon a sandy foundation. Such need to offer to the Lord Jesus Christ the prayer, "Lord, teach me thy way." Obedience to the truth will sanctify the soul, making men and women Christlike in thought, word, and deed. The Lord calls for earnest, whole-hearted, sensible men and women, whose habits and practices and ideas are brought into conformity to the Word, and who are ever ready to stand in defense of the truth. <RH, April 19, 1906 par. 3>

"I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but . . . by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. . . . Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God

only wise, be glory through Jesus Christ forever." Rom. 16:17-27. <RH, April 19, 1906 par. 4>

No Change in the Message

I have been instructed that the messages given in the past are to be revived, and that it is essential that as brethren and sisters, we be joined together in the bonds of sacred union in the accomplishment of the work before us. The world knows very little of the truths that we believe, and in clear, straight lines the message for this time must be given to all the world. The message comes to me, "Wake up the watchmen. Let every one now come into working order." <RH, April 19, 1906 par. 5>

Certain ones are presented before me, with a representation of their words and works and influence. I am not to retract one word of the message I have borne. My message is, "Be not deceived: God is not mocked." In the near future all will be judged. Very soon every hidden thing will be brought to light. O how untiringly the mystery of iniquity has worked! How many souls there are who will be lost as the result of the evil working of human agencies. <RH, April 19, 1906 par. 6>

I am instructed that by pen and voice I must bear a straight, clear testimony, and that I must never call sin righteousness. The apostle declares, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God." <RH, April 19, 1906 par. 7>

The Lord permits the present condition of things to exist in order that those who have had an experience in proclaiming the truth may now rehearse the past experience of God's servants, and bring to the front the testimonies that are more valuable than gold. <RH, April 19, 1906 par. 8>

"Be Strong in the Lord"

We are to do as we are instructed in the following scriptures:-- <RH, April 19, 1906 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." Eph. 6:10-17. <RH, April 19, 1906 par. 10>

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. 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 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." Phil. 2:1-11. <RH, April 19, 1906 par. 11>

"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." Verses 12-15. <RH, April 19, 1906 par. 12>

Presenting the Evidences Received

My brethren, the value of the evidences of truth that we have received during the past half century, is above estimate.

These evidences are as treasure hidden in a field. Search for them. Study the Bible truths that for fifty years have been calling us out from the world. Present this evidence in clear, plain lines. Those who have been long in the truth, and those who have recently received the truth, must now dig for the buried heavenly treasure. Let every man work to the point. Study the Word of God. Revive the evidences given in the past. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." <RH, April 19, 1906 par. 13>

Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the word, and preach the word. Let the word be in their hands as a sharp, two-edged sword. Let it testify to past truths, and show what is to be in the future. <RH, April 19, 1906 par. 14>

Christ came from heaven to give to John the great, wonderful truths that are to shape our lives, and that by us are to be proclaimed to the world. We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit. <RH, April 19, 1906 par. 15>

A Plea for Unity

One thing we must not do: we must not draw away from our brethren, ministers or physicians, who have been following the Lord, and who have demonstrated that the Lord is with them. To those standing at the head of the work I would say, Come close to your brethren. Do not pick up suppositions and make them facts. We need to use tenderness and true courtesy in our dealings with one another. We are to strive earnestly to win souls, and to remove the difficulties that are causing division. The Lord forbid that we should neglect this part of the work. We are not to repel men, but to draw them to Christ. I bear this message to every one, Come close to the ones who are tempted, and try to remove the impressions made by the enemy. <RH, April 19, 1906 par. 16>

The true work of grace in the heart will unite believers to Christ and to one another. They become partakers of the divine nature, escaping the corruption that is in the world through lust. They are one with Christ in God. And as he loves his Son, the Father loves the members of the fallen human race who are changed from sin to holiness. <RH, April 19, 1906 par. 17>

This is the wonderful representation given in the prayer recorded in the seventeenth chapter of John. It is the privilege of men and women to have an enduring union with Christ, a union that opens to them the source of rich and eternal happiness, which outlives all earthly, sinful enjoyment. <RH, April 19, 1906 par. 18>

Those who become one with Christ in God are under the sanctification of the Holy Spirit. Their lives blend with the life of Christ. True believers in Christ, his servants, chosen of God and precious, will speak and act in such a way as to reflect light, to the saving of many souls. They will receive power from God to become his children, accepted in the Beloved, acknowledged and rewarded as the purchase of the blood of Christ. They will receive their reward in the great day when every one is judged by the things written in the book. <RH, April 19, 1906 par. 19>

I am instructed to say that we are to continue to stand on affirmative ground. Strong, decided testimonies in favor of the truth are to be borne, but we are to give no occasion for any one to charge us with being inconsiderate or unjust. We are to do all we possibly can to win souls to Christ. He went through the shame and agony of the death on the cross to save souls to whom Satan was holding out every inducement to allure them to his side. The Lord's standard-bearers are to carry the work forward with power, yet in Christlike love for souls. They are to show a decided care for those who are being drawn away. They are to urge them to face about. They are to fight for the souls of those for whom Christ has died. Too often there is shown an inclination to stand apart from those who need to be helped. Let us remember that every soul that is led to return to the first love is a soul gained for Christ. Let us not pass on in indifference, leaving the tempted ones to become the prey of the enemy. We are to watch for souls as they that must give an account. <RH, April 19, 1906 par. 20>

I say to all, Press together, press together. Be very critical in regard to yourselves, but exercise all the tenderness of Christ toward your brethren. I entreat the Lord's people to cease to criticize one another, and to give themselves to the proclamation of the truth for this time. The Spirit of God is being withdrawn from the earth, and drunkenness, insanity, revelry, and crime are rapidly increasing. There is before us a terrible crisis. The lives of many will go out in darkness. We need now to bow before God in true humility of soul; for the day of clouds and thick darkness is fast approaching. <RH, April 19, 1906 par. 21>

The last great conflict is before us; but help is to come to all who love God and obey his law, and the earth, the whole earth, is to be lighted with the glory of God. "Another angel" is to come down from heaven. This angel represents the giving of the loud cry, which is to come from those who are preparing to cry mightily, with a strong voice, "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." <RH, April 19, 1906 par. 22>

We have a testing message to give, and I am instructed to say to our people, Unify, unify. But we are not to unify with those who are departing from the faith, giving heed to seducing spirits and doctrines of devils. With our hearts sweet and kind and true, we are to go forth to proclaim the message, giving no heed to those who lead away from the truth. <RH, April 19, 1906 par. 23>

Let those who shall read these lines wash their robes of character and make them white in the blood of the Lamb. We are to go forth under the Holy Spirit's guidance, studying how to save souls. We are to put our entire trust in the Lord Jesus, and pray and talk and work in faith. <RH, April 19, 1906 par. 24>

April 26, 1906 A Message to Church-Members

Mrs. E. G. White

God has instructed me to say to his people, ministers and lay members. "Take your stand on higher ground. Move steadily onward and upward in the path that Jesus trod. Do not trust in your own opinions. Sanctification through the truth is your only safety." The Lord God of Israel would have his people stand in his strength, and in his might, receiving to impart. He will uphold and sustain those who serve him with mind and heart and strength. <RH, April 26, 1906 par. 1>

We need to understand what it means to put on Christ, what it means to have an experimental knowledge of the grace of Christ, and a continually increasing faith. <RH, April 26, 1906 par. 2>

Speaking of the mystery "which from the beginning of the world hath been hid in God," Paul says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery; . . . to the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God." Not only to those living in this world, but to the principalities and powers in heavenly places is the church on this earth to reveal the glory of God. <RH, April 26, 1906 par. 3>

A Royal Name

God chose from among the Gentiles a people for himself, and gave to them the name of Christian. This is a royal name, given to those who join themselves to Christ. It is of this name that James is speaking when he says, "Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called?" And Peter says: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." <RH, April 26, 1906 par. 4>

O that God's people would take him at his word, and lay hold of the wonderful treasure of knowledge opened to them! O that they could realize the simplicity of the faith and love that means so much to them! <RH, April 26, 1906 par. 5>

Words of Instruction

"The elders which are among you," Peter says, "I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed." He who is chosen to fill the office of elder is not, because of this, to become self-exalted. Let him remember that the office does not make the man, but that before angels and before men he is to honor his office. <RH, April 26, 1906 par. 6>

"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 26, 1906 par. 7>

The teachers of the word of God are first to learn of Christ, that in spirit and word and act they may represent him. <RH, April 26, 1906 par. 8>

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." <RH, April 26, 1906 par. 9>

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, . . . for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." You may sometimes feel that you are wronged, abused, misjudged, but looking to Jesus,

remember the words, "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 26, 1906 par. 10>

Our Example and Our Rule

We have before us the highest, holiest example. In thought, word, and deed Jesus was sinless. Perfection marked all that he did. He points us to the path that he trod, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me." <RH, April 26, 1906 par. 11>

We have a perfect rule--the word of the living God. This word he has given us as our guide and counselor. The psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." And in Paul's letter to Timothy we read, "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." <RH, April 26, 1906 par. 12>

Christians, those who are to represent God in the world, are not to seek for doctrines that are new and strange. They are not to pry into the mysteries of the future life. Their part is to make their life in this world such as God can approve. They are to practise the lessons that God has given. <RH, April 26, 1906 par. 13>

Different Instrumentalities

God has not given to any one man all the knowledge and wisdom. He entrusts to different ones the different gifts needed for the accomplishment of the work to be done in this world. <RH, April 26, 1906 par. 14>

When God gave Moses instruction regarding the building of the tabernacle, he said:-- <RH, April 26, 1906 par. 15>

"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. . . . 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." <RH, April 26, 1906 par. 16>

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 word 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, April 26, 1906 par. 17>

Every church should be a light in the world. If there is in your church a deadness, a stagnation, come together, as the disciples did before the day of Pentecost, and plead with God until you receive the light of life. Then let the light shine to all around you. Do not go on from week to week, from year to year, without knowing whether or not you are in the love of God. When Jesus went away, he promised to send the Holy Spirit, and we have a right to claim that promise. God wants us to work in the power of the Spirit. He wants us to be guided and controlled by the living, abiding principles that will keep us in the truth. <RH, April 26, 1906 par. 18>

God has not placed any soul on the judgment-seat. We are not to dissect the work and character of others. Each one has enough to do to attend to the work that has been given him. Every one is to bear his burden in the place where he has been appointed to labor, doing his work with the perfection that will give character and influence to the cause of God. This is what the Lord expects of every conference president. It is what he expects of every worker in every line, and of every church-member. Each one is to stand at his post of duty. When God's people act their part, in their appointed places, there will come to them a freedom, a light, a power, that will enable them to endure the seeing of him who is invisible. <RH, April 26, 1906 par. 19>

May 3, 1906 *The Great Controversy*

Mrs. E. G. White

The warfare that began in heaven did not end there. When Satan was cast out, there were cast out with him a large

number of angels whom by his sophistry he had led to rebel against God. They came to this earth, and the same deception by which Satan caused the fall of the angels, he practised upon Adam and Eve. They fell under his temptation, and ever since there has been waged an unceasing, desperate conflict between good and evil. This earth is the scene of the conflict, the field of the battle between the forces of Satan and the forces of Christ. Until the end there will be warfare between satanic agencies and those who accept Christ, those for whom he gave his life, that they might have power to obey the law of God. This conflict, which is outlined in the Word of God, concerns us individually, and in it we are now to be intensely interested. <RH, May 3, 1906 par. 1>

When Adam apostatized, he placed himself on Satan's side; his nature became evil, and he became separated from God. Had there been no interference on the part of God, Satan and man would have formed an alliance against heaven, and together they would have carried on a battle against God. There is not a natural enmity between fallen angels and fallen man. Naturally both are united in rebellion against good. Evil, wherever it exists, will always league with evil against good, so that naturally fallen angels and fallen men are linked in a desperate companionship. <RH, May 3, 1906 par. 2>

But as soon as man transgressed, God gave the promise that he would put enmity between Satan and the seed of the woman. This promise is the key that opens to the world the grand plan of redemption. When Satan had succeeded in causing the fall of our first parents, he supposed that the whole of the human race would come under his control, that he and his sympathizers could induce men to join them in rebellion, as he had induced the angels to join him. He thought that he would have human beings as his allies against heaven, and that he could dethrone the Omnipotent One, and once more take his place in heaven. <RH, May 3, 1906 par. 3>

When Satan heard the word, "I will put enmity between thee and the woman, and between thy seed and her seed," he knew that man would be given power to resist his temptations. He realized that his claim to the position of prince of the newly created world was to be contested, that One would come whose work would be fatal to his evil purposes, that he and his angels would be forever defeated. His assurance of certain power, his sense of security, was gone. Adam and Eve had yielded to his temptations, and their posterity would feel the strength of his assaults. But they would not be left without a helper. The Son of God was to come to the world, to be tempted in our behalf, and in our behalf to overcome. <RH, May 3, 1906 par. 4>

There is enmity between fallen human beings and Satan only as man places himself on God's side, and yields obedience to the law of Jehovah. This brings to him power to withstand Satan's attacks. It is through Christ's sacrifice that man is enabled to obey. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Son of God, bearing human nature, and tempted on all points as we are tempted, met and resisted the assaults of the enemy. And in his strength human beings can gain the victory, meeting the tempter, yet not overcome by his artifice and his presumptuous presentations. By accepting Christ as a personal Saviour, men and women can stand firm against the temptations of the enemy. Human beings may have eternal life if they will accept the principles of heaven, and allow Christ to bring the heart and mind into obedience to the law of Jehovah. <RH, May 3, 1906 par. 5>

Christ saw the meaning of Satan's wiles, and till the end of his test and trial, he stood firm in his resistance, refusing to swerve from allegiance to God. He took his stand on the foundation of truth, and from this foundation he would not move, even for the offer of the whole world and the glory of it, which Satan promised should be his if he would fall down and worship him. <RH, May 3, 1906 par. 6>

The way in which Satan tempted Christ, he is today tempting every soul. He seeks to hold men under his reasoning. The Saviour warns us against entering into controversy with him or his agencies. We are not to meet them except on the Bible ground, "It is written." The less that we have to do with the arguments of those who are opposed to God, the firmer will be our foundation. We are to repeat as seldom as possible the sentiments of Satan's forming. Let every tempted soul keep looking at the principles that are wholly from above, remembering the promise, "I will put enmity between thee and the woman." Ministers, physicians, church-members, enmity against Satan is a gift from God, and the power provided by God is your efficiency. <RH, May 3, 1906 par. 7>

The plain evidence given to the Word is the evidence that we are to present. The words that God has given, it is safe for us to speak to the opposing forces. "It is written" was the only weapon the Christ used in his contest with Satan. <RH, May 3, 1906 par. 8>

It is by loyalty to God's law that every soul who shall enter the pearly gates into the city of God will be tested. The Saviour has worked out the salvation of every one who will receive him and believe in him. Christ is to be received by faith, in the full belief that he is the propitiation for our sins. He took upon himself the iniquities of the fallen race, and suffered in the sinner's stead. To lay hold by faith upon Christ, to become a partaker of the divine nature, is the sinner's only hope. Through the efficacy of the atonement made, man may return to his allegiance. Through accepting the righteousness of Christ, he may become loyal to the law of God, united to the Father and the Son. <RH, May 3, 1906 par. 9>

In the great controversy now going on, God's servants are to put on every piece of the gospel armor, and fight manfully for him. We are wrestling with no human foe. God calls upon every Christian to enter the warfare and fight under his leadership, depending for success on grace and help from above. In God's strength we are to go forward. Never are we to yield ground to Satan. Why should we not, as Christian warriors, stand against principalities and powers, and against the rulers of the darkness of this world? Satan will place temptation before us. He will try by stratagem to overcome us. But in the strength of Christ we may stand firm as a rock to the principles of heaven. <RH, May 3, 1906 par. 10>

In this warfare there is no release. Satan's agents never pause in their work of destruction. Those who are in Christ's service must guard every outpost. To save perishing souls from ruin is our object. This is a work of infinite greatness, and man can not hope to obtain success in it unless he unites with the divine Worker. <RH, May 3, 1906 par. 11>

The terrible condition of the world today would seem to indicate that apparently the death of Christ has been almost in vain; that Satan has triumphed. The great majority of the world's inhabitants belong to Satan's kingdom. Satanic agencies are not yet subdued. Christ has not yet set up his kingdom on the earth. "We see not yet all things put under him." <RH, May 3, 1906 par. 12>

But we have not been deceived. Notwithstanding the apparent triumph of Satan on the earth, Christ is carrying forward his work in the heavenly sanctuary. The word of God portrays the wickedness and corruption that should exist in the world in the last days. As we see the fulfilment of the prophecy, our faith in the final triumph of Christ's kingdom should be increased. We should go forth with courage to do our appointed work. <RH, May 3, 1906 par. 13>

"Seeing then that we have a great high priest, . . . 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, May 3, 1906 par. 14>

May 10, 1906 *The New Life in Christ*

Mrs. E. G. White

"And 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, May 10, 1906 par. 1>

But a change came. You were convicted and converted. Did you then exercise the faith that works by love and purifies the soul, or did you continue to follow the same evil habits and practises that you followed before your conversion? If you were genuinely converted, you turned away from all wrong. The mind which has been placed in the control of Christ, and on which he has wrought by his grace, becomes refined, purified, elevated. <RH, May 10, 1906 par. 2>

"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 (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." <RH, May 10, 1906 par. 3>

Let us consider the representation that God wants us to make before angels and before men. By helpful words, purity of actions, nobility of principle, the Christian is to reveal Christ. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Those who obey these words will show what a belief in the truth that Christ came to impart, will do for human beings. <RH, May 10, 1906 par. 4>

"Wherefore remember," Paul says, "that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands: that at that time"--before light broke into the darkened chambers of the soul--"ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ." <RH, May 10, 1906 par. 5>

The apostle desired those to whom he was writing to remember that they must reveal in their lives the glorious change wrought in them by Christ's transforming grace. They were to be lights in the world, by their purified, sanctified characters exerting an influence counter to the influence of satanic agencies. They were ever to remember the words, "Not of yourselves." They could not change their own hearts. And when by their efforts souls were led from the ranks of Satan to take their stand for Christ, they were not to claim any credit for the transformation wrought. <RH, May 10, 1906 par. 6>

God's workers today are to remember this. The great change that is seen in the life of a sinner after conversion is not brought about by any human goodness. "He that glorieth, let him glory in the Lord." Let those who are brought to repentance declare that it is only because of the goodness of God that they have been led to Christ. <RH, May 10, 1906 par. 7>

He who is rich in mercy has imparted his grace to us. Then let praise and thanksgiving ascend to him, because he has become our Saviour. Let his love, filling our hearts and minds, flow forth from our lives in rich currents of grace. When we were dead in trespasses and sins, he quickened us into spiritual life. He brought grace and pardon, filling the soul with new life. Thus the sinner passes from death to life. He now takes up his new duties in Christ's service. His life becomes true and strong, filled with good works. "Because I live," Christ said, "ye shall live also." <RH, May 10, 1906 par. 8>

I ask every church-member to consider the words, "ye must be born again." Are you living the new life in Christ? Are you doing his work? Are you honoring him by showing the great blessing that is found in standing under his banner? Are you so grateful to Christ for his redeeming love, so faithful and true to his service, that your heart can not be haughty, selfish, self-centered? Is watching unto prayer a part of your daily life? <RH, May 10, 1906 par. 9>

The truly converted man has no time to think or talk of the faults of others. His lips are sanctified, and as God's faithful witness he testifies that the grace of Christ has transformed his heart. He realizes that he can not afford to talk discouragement and unbelief; he can not afford to be harsh and faultfinding. He has not received orders from God to punish the erring by heaping abuse upon them. <RH, May 10, 1906 par. 10>

My brethren and sisters, be afraid to find fault, afraid to talk against your fellow beings, lest you lose the sense that you are dedicated to the service of God, and that as a faithful servant you must keep his interests in view. You are to live a life that will convince others that you are a child of God, under the training of the Captain of your salvation, that you may be prepared for active service. You have enlisted to fight against Satan's forces, and you have no time to fight against your fellow soldiers. <RH, May 10, 1906 par. 11>

God calls upon his church to awake to their duty, to show themselves true and loyal to the Captain of their salvation. They are to follow his example, and learn what it means to be faithful to him who loves them, and who has given them a place in his army. <RH, May 10, 1906 par. 12>

Not to Destroy, But to Save

Envy, evil surmising, backbiting, and faultfinding,--let these not be named among Christ's disciples. These things are the cause of the present feebleness of the church. We have a perfect Pattern, even the life of Christ. It is to be our eager desire to do as he has done, to live as he lived, that others, by seeing our good works, may be led to glorify God. The blessing of heaven will rest upon those who try to help others by doing the work that Christ came to do. <RH, May 10, 1906 par. 13>

God gave his only begotten Son to die for a race of rebels, that whosoever believeth in him should not perish but have everlasting life. Why should we not walk and work in the way that God has marked out? Why should any one please the enemy by tearing down another's work, using the powers God has given him to kill hope and drive souls into discouragement? In every church there are young men and women who need the help of a strong, compassionate hand-clasp, of a loving, Christlike interest that will not let them go. Let there be an end to bickering over little things. Cease to speak words that do no good, and come close to those who have erred. Take hold of them, and draw them to Christ. Give Satan no chance to enter our ranks. <RH, May 10, 1906 par. 14>

Angels are sent from the heavenly courts, not to destroy, but to watch over and guard imperiled souls, to save the lost, to bring the straying ones back to the fold. "I came not to condemn, but to save," Christ declared. Have you, then, no pitying words to speak to the straying? Will you let them perish, or will you reach out to them a helping hand? Right around you there are souls who are in danger of perishing. Will you not with the cords of love draw them to the Saviour? Will you not cease your reproaches, and speak words that will inspire them with faith and courage? <RH, May 10, 1906 par. 15>

God's Message to Us

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his

power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." <RH, May 10, 1906 par. 16>

This is the message that I am commissioned to bear to you: You are to take the words addressed by Paul to the church at Ephesus as if addressed to you personally. By alienation, disunion, and diversity of opinion, Satan has hindered the work outlined in the words of the apostle. Had believers put self out of sight, had they refused to carry out the plans devised by Satan to hinder the work of God, how much farther advanced we might now be! For years messages have been sent pointing out the work to be done. But this work has not been accomplished. Believers have stood directly across the path of its accomplishment, blocking the way by envy, evil surmisings, and faultfinding. They have sought the highest place. Commercial business has absorbed the attention and consumed the means that ought to have been given to the proclamation of the message of salvation. Thank God, something has been done, but a thousand times more might have been done than has been done. The enemy has brought in a variety of things to occupy the minds of believers. Time is fast passing, the work is still undone, and the world is growing worse and worse. And yet in mercy the Spirit of God is still striving with souls. Brethren and sisters, I call upon you to put on the whole armor of God. Those who have never heard the reasons of our faith are now to be reached. Many are waiting for a message from God's Word. Go to them, and tell them where we are standing in the history of this world. <RH, May 10, 1906 par. 17>

The end is near, and the message contained in the third chapter of Ephesians is the message that I am bidden to give to believers. A world-wide work is to be done. We are now to go to work in earnest to proclaim the truth. The Voice said, "Lift up your voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. They are hindering the proclamation of the last message of warning." <RH, May 10, 1906 par. 18>

Paul carried a burden that we ought now to be carrying. A great work is to be done, and it is to be done in a short time. O, how much there is to do, and how many there are who for various reasons are not engaged in God's work! Satan is devising plans to keep the Lord's forces out of the work. He does not want people to be aroused to a realization of the swift judgments that are coming upon the world. <RH, May 10, 1906 par. 19>

My brethren and sisters, let us arouse to an understanding of our true position. God will not be trifled with. He has spoken in judgments to arouse those who for years have worked at cross-purposes with him. These judgments were not mere casualties. They were the reproof of God to his people. I entreat those who have, as it were, defied God to his face, no longer to dishonor him by clinging to their own way. Let us now take up the work of God intelligently and unitedly, proclaiming as with one voice the message of warning and salvation. Let us heed the word of the Lord, lest coming suddenly, he find us unready. There will be no second probation. Now, while it is called today, if we will hear the voice of the Lord, and turn fully to him, he will have mercy upon us, and abundantly pardon. <RH, May 10, 1906 par. 20>

May 17, 1906 Filled With the Fruits of Righteousness

Mrs. E. G. White

"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, May 17, 1906 par. 1>

The Lord presents before his finite creatures no impossibilities. Our Heavenly Father claims not at our hands that which we can not perform. He desires his people to labor earnestly to carry out his purpose for them. They are to pray for power, expect power, and receive power, that they may grow up into the full stature of men and women in Christ Jesus. <RH, May 17, 1906 par. 2>

Not all the members of the church are cultivating personal piety; therefore they do not understand their personal responsibility. They do not realize that it is their privilege and duty to reach the high standard of Christian perfection. God is not well pleased when all the burden-bearing is done by a few members of the church, whose physical and spiritual powers are taxed to the utmost of their ability in their effort to counteract the influence of the worldly minded, halting, doubting ones. If those so lacking in piety and earnestness would seek to learn the lessons contained in God's Word, and would feel it their duty to practise these lessons, there would be more power in the church. Every member would seek to improve his talents. The light would not be hidden under a bushel, but placed on a candlestick, and its clear, steady rays would shine forth to dispel the darkness. <RH, May 17, 1906 par. 3>

We are in great need of the pure, lifegiving atmosphere that nurtures and invigorates the spiritual life. We need greater earnestness. The solemn message given us to give to the world is to be proclaimed with greater fervency, even with an intensity that will impress unbelievers, leading them to see that the Most High is working with us, that he is the source of our efficiency and strength. <RH, May 17, 1906 par. 4>

We are not accomplishing one third of what God desires us to accomplish, because careless, ease-loving church-members shirk responsibilities, leaving them to be borne by a few willing ones. But God has not appointed a few to do all the praying, all the watching, all the believing, all the warning and entreating, while the majority look on, taking no part in the great work. <RH, May 17, 1906 par. 5>

Many who claim to be children of God are only a burden to the church. God has given them capabilities which, if properly used, would enable them to be a great help in his work. He expects them to be colaborers with Christ. Their inexcusable indolence is causing them to be recorded in the books of heaven as unfaithful servants. The "well-done" will be spoken to those only who are earnest, faithful workers. <RH, May 17, 1906 par. 6>

Shall this state of indifference continue from year to year! Are we looking forward to the latter rain, confidently hoping for a better day, when the church shall be endued with power from on high, and thus fitted for work? The latter rain will never refresh and invigorate the indolent, who do not use the powers God has given them. Is Christ always to be disappointed in the beings he has redeemed at an infinite cost? <RH, May 17, 1906 par. 7>

The power of a higher, purer, nobler life is our great need. God's people are to be filled with holy joy, that its radiance may shine forth from them, brightening the pathway of others. What power, what peace, what joy, the soul may have that is united with Christ. The divine splendor is revealed to those who commune with him who is the source of power. <RH, May 17, 1906 par. 8>

We know little of the peace and happiness and joy of heaven. We need more efficiency. We need to receive from Christ the water of life, that it may be in us a well of water, refreshing all who come within the sphere of our influence. <RH, May 17, 1906 par. 9>

It is not spiritual laziness that will bring us near to God, but Christian devotion, personal piety, intelligent advancement in the knowledge of Christ. We shall be filled with the fruits of righteousness. There is a higher standard for us to reach. The world has too much of our thought, and the kingdom of heaven too little. <RH, May 17, 1906 par. 10>

God has given us talents to be used in the upbuilding of his kingdom. Are we betraying this solemn trust? Do we ask ourselves the question, How am I using the talents my Lord has given me? Have you given to earthly things strength of purpose, tact, and skill, and to God only a feeble, diseased service? Will he accept this at your hand? Shall the eternal be made secondary to the temporal? <RH, May 17, 1906 par. 11>

Are we doing our appointed work? Are we showing forth in our lives the praises of Him who has called us out of darkness into his marvelous light? Is Christ dwelling in our hearts? Are we not falling far short in our duty? If we are doers of the word, and not hearers only, we shall be whole-hearted in our efforts to make his name a praise in the earth. <RH, May 17, 1906 par. 12>

Christ tells us to pray with unshaken faith, "Thy kingdom come. Thy will be done on earth, as it is in heaven." These words will surely be fulfilled. Work to the utmost of your ability to answer this prayer. You will then feel so weighty a responsibility resting upon you that you will put away from you all selfishness, all sloth, all indifference. You will rid yourselves of all that Satan could take advantage of in his efforts to defeat Christ's prayer. <RH, May 17, 1906 par. 13>

We have no time to listen to the suggestions of the foe. At our baptism we pledged ourselves to break all connection with Satan and his agencies, and to put heart and mind and soul into the work of extending the kingdom of God. All heaven is working for this object. The Father, the Son, and the Holy Spirit are pledged to co-operate with sanctified human instrumentalities. If we are true to our vow, there is opened to us a door of communication with heaven,--a door that no human hand or satanic agency can close. <RH, May 17, 1906 par. 14>

We are to despair at nothing in the line of progression. Moral and spiritual perfection, through the grace and power of Christ, is promised to all who believe. At every step we are to ask for the help of Christ. He is the model we are to follow in character building. He calls for deeds, not words, saying, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Do unto others as you would they should do unto you"--this is to be our rule of life. Christ is the source of light, the fountain of life. He brings us to his word, and from the tree of life presents to us leaves for the healing of the nations. It is his purpose that human beings, purified and sanctified, shall be his helping hand. He leads us to the throne of God, and gives us a prayer to offer to him. When we live this prayer, we are brought into close contact with Christ; at every step we touch his living power. In our behalf he sets in operation the all-powerful agencies of heaven. <RH, May 17, 1906 par. 15>

My brother, my sister, are you carrying a burden for the unsaved? Do you know what it means to be a Christian? Not ministers only, are to know what saith the Lord. All are permitted to enter the door opened by the sacrifice of Christ. Not ministers only, but all who take their stand under the blood-stained banner of Prince Emmanuel, are to work for the

Master, presenting to the sin-sick the wonderful gospel remedy. <RH, May 17, 1906 par. 16>

Is your faith practical? Are you doing what the Bible tells you to do? Are you using all your powers in an effort to bring the lost sheep back to the fold? There are thousands upon thousands in ignorance who might be warned. Pray as you have never prayed before for the power of Christ. Pray for the inspiration of his Spirit, that you may be filled with a desire to save those who are perishing. Let the prayer ascend to heaven, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." <RH, May 17, 1906 par. 17>

May 24, 1906 *The San Francisco Earthquake*

Mrs. E. G. White

While at Loma Linda, the second night after the dedication of the sanitarium, there passed before me a most wonderful representation. During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified. <RH, May 24, 1906 par. 1>

The destroying angels of God were at work. One touch, and buildings so thoroughly constructed that men regarded them as secure against every danger, quickly became heaps of rubbish. There was no assurance of safety in any place. I did not feel in any special peril, but the awfulness of the scenes that passed before me I can not find words to describe. It seemed that the forbearance of God was exhausted, and that the Judgment day had come. <RH, May 24, 1906 par. 2>

The angel that stood by my side then instructed me that but few have any conception of the wickedness existing in our world today, and especially the wickedness in the large cities. He declared that the Lord has appointed a time when he will visit transgressors in wrath for persistent disregard of his law. <RH, May 24, 1906 par. 3>

At about one o'clock I awoke, and was impressed to write out some things regarding the supreme rulership of God, and the sacredness of his law. When I met my secretary early in the morning, I told her that wonderful representations had been passing before me in the night season. After breakfast, we received a message asking us to go to Los Angeles by the afternoon train; but I was unable to take any part in preparing for the journey. I was as one dazed by the awful scenes that had passed before me. <RH, May 24, 1906 par. 4>

We went to Glendale, near Los Angeles, and the following night, April 17, further representations passed before me. I seemed to be in an assembly, setting before the people the requirements of God's law. I read the scriptures regarding the institution of the Sabbath in Eden at the close of the creation week, and regarding the giving of the law at Sinai; and then I showed that the Sabbath was to be observed "for a perpetual covenant," as a sign between God and his people forever, that they may know that they are sanctified by the Lord, their Creator. <RH, May 24, 1906 par. 5>

Then I dwelt upon the supreme rulership of God above all earthly rulers. His law is to be the standard of action. None are to pervert their senses by intemperance, or by yielding their minds to satanic influences: for this makes impossible the keeping of God's law. While the divine Ruler bears long with perversity, he is not deceived, and will not always keep silence. His supremacy, his authority as Ruler of the universe, must finally be acknowledged, and the just claims of his law vindicated. <RH, May 24, 1906 par. 6>

Much more instruction regarding the long-sufferance of God, and the necessity of arousing transgressors to a realization of their perilous position in his sight, was repeated to the people, as received from my instructor. <RH, May 24, 1906 par. 7>

Wednesday morning, April 18, I was to speak in the church at Los Angeles, where the Southern California Conference was assembled. As we neared the church, we heard the newsboys crying, "San Francisco destroyed by an earthquake!" With a heavy heart I read the first hastily printed news of the terrible disaster. <RH, May 24, 1906 par. 8>

Two weeks later, on our homeward journey, we went by the way of San Jose, Mountain View, and San Francisco. As we traveled northward, we saw some of the effects of the earthquake; and when we entered San Jose, we could see that large buildings had collapsed, and that others had been seriously damaged. <RH, May 24, 1906 par. 9>

At Mountain View, the new post-office and some of the largest stores in the town had been leveled to the ground. Other buildings had partially collapsed, and were badly wrecked. When we saw the fallen walls of the Pacific Press, we were sad at heart; but we could not help rejoicing over the fact that no lives were lost. Here, as also in San Francisco, the Lord mercifully spared his children. <RH, May 24, 1906 par. 10>

We were glad to learn that the proposal of our brethren in Washington, that the situation of our institutions at Mountain View and in San Francisco should be presented in all our churches, met with general favor, and that all will

be invited to contribute something toward a fund for their relief. We believe that our people will respond liberally in offerings to meet the present necessities of our institutions that have suffered. There is no necessity of urging our people to help these institutions; for we believe that all will respond with gifts, and with a tribute of thanksgiving to God for his protecting care over his children. <RH, May 24, 1906 par. 11>

In this their hour of need, the managers of the Pacific Press are not idle. They have enclosed their building, and are now repairing the damaged rooms inside. The machinery was injured but little, and very soon the presses were at work. The office is now busy with the publication of a special edition of *The Signs of the Times*, containing an account of the earthquake, and some articles regarding the meaning of such disasters. A commendable effort is being made to give this Earthquake Special a large circulation, and to accompany its distribution with many books and tracts. <RH, May 24, 1906 par. 12>

Just now, when people are thinking seriously, literature on the meaning of the signs of the times, wisely circulated, will have a telling effect in behalf of the truth. At this time, when awful calamities are sweeping away the most costly structures as if by a breath of fire from heaven, many sinners are afraid, and stand trembling before God. Now is our opportunity to make known the truth to them. <RH, May 24, 1906 par. 13>

Brethren and sisters, will you put on the Christian armor? "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 trying to do this kind of work; but if you go forth in faith, the Lord will go before you, and will let his light shine upon your pathway. Entering 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, which will abide in these homes. <RH, May 24, 1906 par. 14>

God's judgments are abroad in the land. Shall we allow these things to come upon the world without telling the people the meaning of these terrible calamities, and how every one may escape from the wrath to come? Shall we let our neighbors remain in darkness without a preparation for the future life? Unless we ourselves realize where we stand, the day of God will come upon us as a thief. <RH, May 24, 1906 par. 15>

Time is precious. The destiny of souls is in the balance. At infinite cost a way of salvation has been provided. Shall Christ's great sacrifice be in vain? Shall the earth be entirely controlled by satanic agencies? The salvation of souls is dependent on the consecration and activity of God's church. The Lord calls upon all who believe in him to be workers together with him. While their life shall last, they are not to feel that their work is done. Until the time comes when Christ shall say, "It is finished," his work for the saving of souls will not decrease, but will grow in importance, and be far-reaching. <RH, May 24, 1906 par. 16>

On our way home from Mountain View, we passed through San Francisco, and for an hour and a half viewed the destruction wrought in that great city. Buildings that were supposed to be proof against disaster, are lying in ruins. In some instances buildings were partially sunken into the ground. The city presents a most dreadful picture of the inefficiency of human ingenuity to frame fire-proof and earthquake-proof structures. <RH, May 24, 1906 par. 17>

San Francisco has been laid low, but other cities still remain standing. The mercy of God is shown by his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. The Word of God portrays the wickedness and corruption that will exist in the world in the last days. As we see the fulfilment of prophecy, our faith in the final triumph of Christ's kingdom should be increased. We should go forth with courage to do our appointed work. <RH, May 24, 1906 par. 18>

The Lord is soon to come. In fire and flood and earthquake, he is warning the inhabitants of this earth of his soon approach. O, that the people may know the time of their visitation! We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is near at hand. Carefully prepared literature on the significance of the scenes we are now witnessing, is to be circulated everywhere. Our understanding is to be quickened by the Holy Spirit. O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! A thousand times more work for God might be accomplished if all his children would fully consecrate themselves to him, using their talents aright. <RH, May 24, 1906 par. 19>

May 31, 1906 A Call for Greater Consecration

Mrs. E. G. White

All day yesterday a very heavy burden rested upon me, and last night I could not sleep after one o'clock. We seemed to be assembled in council meeting, where many things were being considered. The Spirit of the Lord came upon me,

and I spoke very earnestly to those present. I will now endeavor to write out some of the things that have been burdening my mind. The Lord has preserved my life for some wise purpose, and has given me instruction upon many points regarding the past, present, and future history of Seventh-day Adventists. <RH, May 31, 1906 par. 1>

We are now passing through a crisis. This is not an ordinary period in our history. We need now to understand the leadings of providence. None of us should take ourselves under our own supervision, to follow our own desires. In this important time, we are to seek diligently to know the *way of the Lord*, and be sure that we are following our divine Leader. God is our counselor, and we are to follow the light that he gives in his Word. <RH, May 31, 1906 par. 2>

We see the conflict going on in Battle Creek, and we are to meet the situation in the right way. Every man and woman connected with the work of God is now, while manifold voices are heard, to ask for grace to discern the right way and to understand the Voice among voices. Christ says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Have we responded to his knock? Have we opened the door, and said, "Come in, thou blessed of the Lord; wherefore standest thou without?" Are we desirous of the presence of the heavenly guest? Are we willing to be instructed as workers together with God, willing to be educated, trained, and disciplined in his way for his service? Are we willing to lay aside our individual preferences, in order to follow the Lord's way and do the Lord's will? Are we seated at his feet, as learners in his school? Do our lives express the desire, "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." <RH, May 31, 1906 par. 3>

I am instructed to speak to all our ministering brethren, saying, Have you in faith asked God for that consecration that will lead to self-denial and self-sacrifice? Many do not move in the confidence of a living assurance that Christ is pleading before the Father as our Intercessor. Christ has identified himself with our necessities, and is able to supply every peculiar need of our weakness. During his life on this earth, he took the attitude of a suppliant, an earnest petitioner, seeking at the hand of the Father a fresh supply of strength, that he might be invigorated and refreshed, and come forth with words of encouragement and lessons of consolation to impart to human beings. His words are to brace every soul for duty and strengthen every soul for trial. As Christ, in his humanity, sought strength from his Father, that he might be enabled to endure trial and temptation, so are we to do. We are to follow the example of the sinless Son of God. Daily we need help and grace and power from the Source of all power. We are to cast our helpless souls upon the One who is ready to help us in every time of need. Too often we forget the Lord. Self gives way to impulse, and we lose the victories that we should gain. <RH, May 31, 1906 par. 4>

If we are overcome, let us not delay to repent, and to accept the pardon that will place us on vantage-ground. If we repent and believe, the cleansing power from God will be ours. His saving grace is freely offered. His pardon is given to all who will receive it. But the pride of unbelief often rises in the heart, and the sinner turns from the light, and loses the strength that God is so willing to bestow. If he continues in this course, his mind becomes full of criticism of others who do appreciate the light the Lord has given them. But will his criticism of others lessen the mistakes and errors that he in his self-sufficiency has committed? He is dissatisfied with himself, and every word that appears like a reflection on his course he resents. <RH, May 31, 1906 par. 5>

God will always accept confession, if the evil that has been done is repented of. Our Heavenly Father makes the declaration, "As I live, . . . I have no pleasure in the death of the wicked; but that the wicked should turn from his way and live." Over every sinner that repents, the angels of God rejoice with songs of joy. Not one sinner need be lost. Full and free is the gift of saving grace. Every one may have the salvation that the Lord Jesus will bestow abundantly on all who bring his love into their life-work. <RH, May 31, 1906 par. 6>

"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." We are living in the day of preparation. We must obtain a full supply of grace from the divine storehouse. The Lord has made provision for every day's demand. <RH, May 31, 1906 par. 7>

Ministers and physicians, in your work you are bearing weighty responsibilities. Let not your thoughts become cheap or common or selfish, for want of the grace of Christ. Our preparation for the home above must be wrought out in this life. The grace of Christ must be woven into every phase of the character. <RH, May 31, 1906 par. 8>

I am to say to all who claim to be converted, Are your hearts truly changed, and are you watching unto prayer, preserving a thoughtful, consistent course of action, that you may have, not a semblance of religion, but the precious, genuine article? Ministers and physicians, when you accepted Christ, did you experience a deep sense of spiritual need? How much it means to you who are to be ministers of righteousness, to accept the heavenly gift of light and love and peace and joy in the Holy Spirit. You are to be imbued with such love for Christ that you will yield to him your whole affections, surrendering your life to him who gave his life for you. Imbued with the love of Christ, you are to be constrained to perform acts of unselfish service until such acts become your life practise. Daily growth into the life of Christ creates in the soul a haven of peace; in such a life there is continual fruit-bearing. <RH, May 31, 1906 par. 9>

Brethren and sisters, we need the reformation that all who are redeemed must have, through the cleansing of mind and heart from every taint of sin. In the lives of those who are ransomed by the blood of Christ self-sacrifice will constantly appear. Goodness and righteousness will be seen. The quiet, inward experience will make the life full of godliness, faith, meekness, patience. This is to be our daily experience. We are to form characters free from sin--characters made righteous in and by the grace of Christ. Thus we shall reveal pure and undefiled religion to a world that has not now in the midst of it a Saviour in human form, constantly manifesting his power to heal others' woes. Much depends upon our individual course of action. We should each live in the world the life of a true Christian, that our words and acts may be such as to win souls to Christ. Our hearts are to be cleansed from all impurity in the blood shed to take away sin. <RH, May 31, 1906 par. 10>

When ministers adorn the doctrine of Christ our Saviour, and when physicians reveal in words and works, and in their influence the healing grace of Christ, when the Saviour is revealed as the One altogether lovely, a great work will be done in behalf of other souls. God calls for truth in the inner sanctuary of the soul, that the whole being may be a representation of the life of Christ. <RH, May 31, 1906 par. 11>

This matter has been thus presented to me over and over again, and I am instructed to write the same. It is now daylight, and I must take up other matters that have been presented to me in connection with that which I have written. I entreat my brethren and sisters who are ministers or physicians, to work out in their lives the precious principles of truth, that others may take knowledge of you that you have been with Jesus, and have learned of him who is pure and holy and undefiled, without rebuke in a sinful and corrupt generation. Then many will be turned to the Lord through the earnest efforts made in their behalf by those who know the truth.

Loma Linda, Cal., May 1, 1906. <RH, May 31, 1906 par. 12>

June 7, 1906 *The Scriptures a Safeguard*

Mrs. E. G. White

"To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and his followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be stated. <RH, June 7, 1906 par. 1>

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in his Word; they can honor him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable Word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus? <RH, June 7, 1906 par. 2>

Before his crucifixion, the Saviour explained to his disciples that he was to be put to death, and to rise again from the tomb; and angels were present to impress his words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that he in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if he had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready. <RH, June 7, 1906 par. 3>

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, he requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears

from hearing the truth, and are turned unto fables. The apostle Paul declared, looking down to the last days, "The time will come when they will not endure sound doctrine." That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love. <RH, June 7, 1906 par. 4>

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority, -not one or all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support. <RH, June 7, 1906 par. 5>

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will. <RH, June 7, 1906 par. 6>

When Christ came to speak the words of life, the common people heard him gladly; and many, even of the priests and rulers, believed on him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate his teachings. Though they were baffled in all their efforts to find accusations against him, though they could not but feel the influence of the divine power and wisdom attending his words, yet they encased themselves in prejudice; they rejected the clearest evidence of his Messiahship, lest they should be forced to become his disciples. These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow. "How is it," they asked, "that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive him if he were the Christ?" It was the influence of such teachers that led the Jewish nation to reject their Redeemer. <RH, June 7, 1906 par. 7>

The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular having a faith that separates them from the world. <RH, June 7, 1906 par. 8>

Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience which has been so terrible a curse to the church in all ages. And his fearful denunciations of the scribes and Pharisees, and his warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations.

(To be Continued.) <RH, June 7, 1906 par. 9>

June 14, 1906 Notes of Travel - No. 1

Journey to Southern California **Mrs. E. G. White**

Thursday afternoon, April 12, I left my home near St. Helena for a short visit to southern California. Months before I had promised Elder Haskell and his wife that I would unite with them in planning for the establishment of a training-school for medical missionary evangelists, in connection with the educational work of the Loma Linda Sanitarium. Now the time had come for the fulfilment of this promise, and as the sanitariums at Loma Linda and Paradise Valley were to be dedicated about the time of the annual meeting of the Southern California Conference, it was an opportune time to visit this part of the field. Accompanying me were my son, W. C. White, my secretary, and one of my copyists. My son went by way of the Coast Line, that he might stop over a few hours at Mountain View. The other members of our party went direct by way of the San Joaquin Valley route. <RH, June 14, 1906 par. 1>

As we crossed a portion of the Mojave Desert, we were reminded of the promise, "The desert shall blossom as the rose." Where one usually can see only sage-brush and cactus, there is now to be seen an abundance of grass, and acres upon acres of wild flowers of varied hues. <RH, June 14, 1906 par. 2>

The Los Angeles Vegetarian Restaurant

Our train into Los Angeles was a few minutes late, and we could not make close connections with the train for Loma Linda, so we spent a pleasant hour at the vegetarian restaurant, on the corner of Third and Hill Streets. This restaurant

is now conducted by the medical missionary department of the Southern California Conference, and is in charge of Brother and Sister Allen, who were staunch Roman Catholics until they attended a series of meetings held by Brother W. W. Simpson and his associates less than two years ago. <RH, June 14, 1906 par. 3>

During the past few years, the Lord has given much instruction regarding the establishment of hygienic restaurants in large cities. Over and over again he has indicated that in many cities we should have small restaurants, as centers of influence, by which the attention of thinking men would be called to the principles that make us "a peculiar people." Thus many would be led to a knowledge of the message for this time. <RH, June 14, 1906 par. 4>

In connection with this instruction have been given many cautions against the danger of tying up in restaurant work talent that could be utilized to better advantage elsewhere. Especially is this the danger that attends the conduct of hygienic restaurants so large that many helpers must be employed. The pressure and rush of business is liable to lead to a neglect of the work of soul saving. <RH, June 14, 1906 par. 5>

In 1902 I wrote out many reasons why it will be best to establish several smaller restaurants in different parts of our large cities. Among these reasons were the following: "The smaller restaurants will recommend the principles of health reform as well as the larger establishments, and will be much more easily managed. We are not commissioned to feed the world, but we are instructed to educate the people. In the smaller restaurants there will not be so much work to do, and the helpers will have more time to devote to the study of the Word, more time to learn how to do their work well, and more time to answer the inquiries of the patrons who are desirous of learning about the principles of health reform." <RH, June 14, 1906 par. 6>

At noon we returned to the station, and took "The Golden State Limited" for Loma Linda, sixty-two miles east of Los Angeles, on the main line of the Southern Pacific. Ordinarily this train carries no passengers for small stations, like Loma Linda. Had we taken a later train, we could not have reached our destination until a few minutes after the beginning of the Sabbath, and this we very much disliked to do. In the unusual courtesy shown us by the conductor of the limited through train, we recognized the favoring hand of providence. <RH, June 14, 1906 par. 7>

At Loma Linda we met many friends, and were made to feel at home. Every one was busy preparing for the Sabbath. At this season of the year, the lawns and flower gardens are very beautiful, and the air is filled with the fragrance of orange-blossoms. <RH, June 14, 1906 par. 8>

Sabbath Sermon

Sabbath forenoon, we assembled in the sanitarium parlors, and I spoke to the patients and helpers on the first chapter of Second Peter. I dwelt upon the thought that Christ in his humanity, perfected by a life of holiness, revealed that humanity may in this world attain unto perfection of character, through cooperation with divinity. Abundant provision has been made for us. Within the reach of every human being God has placed "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, June 14, 1906 par. 9>

"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." <RH, June 14, 1906 par. 10>

In this scripture is set forth the perfection that we are all to reach. As we live on the plan of addition, there will be granted us the grace spoken of in the second verse: "Grace and peace be multiplied unto you,"--multiplied "through the knowledge of God, and of Jesus our Lord." Christ offers to work in our behalf on the plan of multiplication. <RH, June 14, 1906 par. 11>

"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." It is our privilege to lay hold upon these encouraging assurances, that we may place ourselves in right relation to Christ, and thus perfect Christian character. <RH, June 14, 1906 par. 12>

"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." We must co-operate with Christ Jesus. We must lay hold of every advantage he has given us, and show that we receive it; for to "as many as received him, to them gave he power to become the sons of God, even to them that believed of his name." "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Precious, precious assurance! <RH, June 14, 1906 par. 13>

On every hand we see men anxious to insure their lives by taking out a life-insurance policy. Here is your life-

insurance policy--an eternal life-insurance policy offered to all who carry out the conditions outlined in this chapter.
<RH, June 14, 1906 par. 14>

"Wherefore 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." Every one of us may have living faith in the power of Christ to keep our feet from walking in false paths. <RH, June 14, 1906 par. 15>

There is in our world a spirit of belief, and also a spirit of unbelief. In the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. We expect that those who refuse to harmonize with Christ will develop into a warring element; but we should not think that this will do us harm. We must remember that they that are for us are more than they that can be against us. This is my hope and strength and power. I believe in God. I know in whom I believe. I believe the messages that God has given to his remnant church. From childhood I have had many, many experiences that have strengthened my faith in the work that God has given me to do. <RH, June 14, 1906 par. 16>

Early in my public labors I was bidden by the Lord, "Write, write the things that are revealed to you." At the time this message came to me, I could not hold my hand steady. My physical condition made it impossible for me to write. But again came the word, "Write the things that are revealed to you." I obeyed; and as the result it was not long before I could write page after page with comparative ease. Who told me what to write? Who steadied my right hand, and made it possible for me to use a pen?--It was the Lord. When we come into right relation with him, and give ourselves wholly to him, we shall see the miracle-working power of God in word and deed. <RH, June 14, 1906 par. 17>

In the early days of the message, when our numbers were few, we studied diligently to understand the meaning of many scriptures. At times it seemed as if no explanation could be given. My mind seemed to be locked to an understanding of the Word; but when our brethren who had assembled for study, came to a point where they could go no farther, and had recourse to earnest prayer, the Spirit of God would rest upon me, and I would be taken off in vision, and be instructed in regard to the relation of scripture to scripture. These experiences were repeated over and over and over again. Thus many truths of the third angel's message were established, point by point. Think you that my faith in this message will ever waver? Think you that I can remain silent, when I see an effort being made to sweep away the foundation pillars of our faith? I am as thoroughly established in these truths as it is possible for a person to be. I can never forget the experience I have passed through. God has confirmed my belief by many evidences of his power. <RH, June 14, 1906 par. 18>

The light that I have received, I have written out, and much of it is now shining forth from the printed page. There is, throughout my printed works, a harmony with my present teaching. Some of the instruction found in these pages was given under circumstances so remarkable as to evidence the wonder-working power of God in behalf of his truth. Sometimes while I was in vision, my friends would approach me, and exclaim, "Why, she does not breathe!" Placing a mirror before my lips, they found that no moisture gathered on the glass. It was while there was no sign of any breathing, that I kept talking of the things that were being presented before me. <RH, June 14, 1906 par. 19>

These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the spirit of prophecy. I thank God that he has preserved my voice, which in my early youth physicians and friends declared would be silent within three months. The God of heaven saw that I needed to pass through a trying experience in order to be prepared for the work he had for me to do. For the past half century my faith in the ultimate triumph of the third angel's message and everything connected with it, has been substantiated by the wonderful experiences through which I have passed. This is why I am anxious to have my books published and circulated in many languages. I know that the light contained in these books is the light of heaven. <RH, June 14, 1906 par. 20>

I ask you to study the instruction that is written in these books. To John, the aged apostle, came the message, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The Lord has bidden me write that which has been revealed to me. This I have done, and it is now in printed form. <RH, June 14, 1906 par. 21>

Let us give our hearts to God; for we have only a little time remaining. We are living in the last days. On every hand are signs of the end. Life is becoming more and still more uncertain. We hear of numerous wrecks and other disasters; we hear of many who are killed in an instant, without a moment's warning. Let us determine not to wait until a more convenient season before preparing to meet the Lord in peace when he comes. Let us give ourselves wholly to him, and then work for the salvation of other souls, from house to house, and wherever we may be. I am expending all the means I have, in the work of advancing the third angel's message. We should be planning to win souls to Christ, and now is our time to do this work. The harvest is ready, but the reapers are few. From all parts of the world we are receiving letters telling us that the light is shining in clear rays in distant lands, and that the honest in heart are accepting the evidences of the truth for this time. <RH, June 14, 1906 par. 22>

Amid the error that is overspreading the whole earth, let us strive to stand firm on the platform of eternal truth. Let us put on the whole armor of God; for we are told that in this time Satan himself will work miracles before the people; and as we see these things, we must be prepared to withstand their deceptive influence. Whatever is presented by the enemy

as truth, ought not to influence us; for we should be under the instruction of the great Author of all truth. <RH, June 14, 1906 par. 23>

I feel an intense interest in the future work and prosperity of the Loma Linda Sanitarium. God has not given us these buildings for naught. He has not given them for us simply to take pride and comfort in. We know that this beautiful property has been given us as an indication of a great work that is to be done in southern California for the Lord. We are to help every soul in need of help. We desire to see souls converted, that finally they may enter in through the gates into the city of our God. We desire to see these souls receive the crown of life and a golden harp and a palm branch of victory. We desire that they shall have life, eternal life, in the kingdom of glory. <RH, June 14, 1906 par. 24>

This is why I am willing, so long as my life is spared, to bear the testimony that God may give me. Pray, pray, I beseech of you who are here in this Sanitarium. You who have no hope, do not wait; do not, I beg of you, wait a moment. Get hold of it, oh, get hold of it; for you can have hope. It is offered all who believe in Christ Jesus, and you can have it. If you will work on the plan of addition, God will work on the plan of multiplication, and you will have peace and joy and assurance--a foundation that can never fail. Then you will be prepared to meet the King in his beauty, and will hear him say, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." <RH, June 14, 1906 par. 25>

June 21, 1906 Notes of Travel - No. 2

Dedication of the Loma Linda Sanitarium

Sunday, April 15, the beautiful buildings and grounds of the Loma Linda Sanitarium were solemnly dedicated to the service of God. <RH, June 21, 1906 par. 1>

The exercises of the day meant much to those who had many personal sacrifices in order to help secure the institution and set it in operation. During the forenoon, the friends of the sanitarium began to come in from Los Angeles and its vicinity, and from Riverside, Redlands, San Bernardino, and other places in the beautiful valley, in the heart of which is Loma Linda. The morning hours were spent in looking over the property that has so providentially come into our possession. At noon, a lunch was served on the lawn. <RH, June 21, 1906 par. 2>

Early in the afternoon the people gathered for the dedicatory exercises. Seats had been placed on a gentle sloping lawn, under the shadow of a beautiful grove of evergreen pepper-trees. In front was a large improvised platform, on which were seated the speakers and the singers. The congregation numbered about five hundred. Among those present were several physicians and other leading men from the surrounding cities. <RH, June 21, 1906 par. 3>

During the exercises, the people were told of the remarkable providences that had attended every step taken to secure the property. The purpose we have in view in the establishment of many sanitariums was also dwelt upon. I was present at the meeting only a portion of the time, and spoke with freedom for nearly half an hour on the advantages of outdoor life in the treatment of disease. <RH, June 21, 1906 par. 4>

I tried to make it plain that sanitarium physicians and helpers were to cooperate with God in combating disease not only through the use of the natural remedial agencies he has placed within our reach, but also by encouraging their patients to lay hold on divine strength through obedience to the commandments of God. <RH, June 21, 1906 par. 5>

In Deuteronomy we read: "Harken. O Israel, unto the statutes and unto the judgments, which I teach you, for to *do them, that ye may live.*" And when Moses, just before his death, had repeated the statutes of Jehovah in the hearing of all Israel, he declared: "See, I have set before thee this day *life* and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, *that thou mayest live.*" <RH, June 21, 1906 par. 6>

Again he pleaded: "I have set before you life and death; . . . *choose life*, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for *he is thy life, and the length of thy days.*" <RH, June 21, 1906 par. 7>

In his closing admonitions, Moses once more exhorted Israel to observe "all the words" of God's law. "It is not a vain thing for you," he declared; "because it is your life: and *through this thing* [through obedience] ye shall prolong your days." <RH, June 21, 1906 par. 8>

Physicians and ministers are to unite in an effort to lead men and women to obey God's commandments. They need to study the intimate relationship existing between obedience and health. Solemn is the responsibility resting upon medical missionaries. They are to be missionaries in the true sense of the term. The sick and the suffering who entrust themselves to the care of the helpers in our medical institutions, must not be disappointed. They are to be taught how to

live in harmony with heaven. As they learn to obey God's law, they will be richly blessed in body and in spirit. <RH, June 21, 1906 par. 9>

The advantage of outdoor life must never be lost sight of. How thankful we should be that God has given us beautiful sanitarium properties at Paradise Valley and Glendale and Loma Linda! "Out of the cities! out of the cities!"--this has been my message for years. We can not expect the sick to recover rapidly when they are shut in within four walls, in some city, with no outside view but houses, houses, houses--nothing to animate, nothing to enliven. And yet how slow some are to realize that the crowded cities are not favorable places for sanitarium work! <RH, June 21, 1906 par. 10>

Even in southern California not many years ago, there were some who favored the erection of a large sanitarium building in the heart of Los Angeles. In the light of the instruction God had given, we could not consent to the carrying out of any such plan. In the visions of the night, the Lord had shown me unoccupied properties in the country, suitable for sanitarium purposes, and for sale at a price far below the original cost. <RH, June 21, 1906 par. 11>

It was some time before we found these places. First, we secured the Paradise Valley Sanitarium, near San Diego. A few months later, in the good providence of God, the Glendale property came to the notice of our people, and was purchased and fitted up for service. But light came that our work of establishing sanitariums in southern California was not complete; and on several different occasions Testimonies were given that medical missionary work must be done somewhere in the vicinity of Redlands. <RH, June 21, 1906 par. 12>

In an article published in the Review of April 6, 1905, I wrote:-- <RH, June 21, 1906 par. 13>

"On our way back to Redlands, as our train passed through miles of orange groves, I thought of the efforts that should be made in this beautiful valley to proclaim the truth for this time. I recognized this section of southern California as one of the places that had been presented to me with the word that it should have a fully equipped sanitarium. <RH, June 21, 1906 par. 14>

"Why have such fields as Redlands and Riverside been left almost unworked? As I looked from the car window, and saw the trees laden with fruit, I thought, Would not earnest, Christlike efforts have brought forth just as abundant a harvest in spiritual lines? In a few years these towns have been built up and developed, and as I looked upon their beauty and the fertility of the country surrounding them, there rose before me a vision of what the spiritual harvest might have been had earnest, Christlike efforts been put forth for the salvation of souls. <RH, June 21, 1906 par. 15>

"The Lord would have brave, earnest men and women take up his work in these places. The cause of God is to make more rapid advancement in southern California than it has in the past. Every year thousands of people visit southern California in search of health, and by various methods we should seek to reach them with the truth. They must hear the warning to prepare for the great day of the Lord, which is right upon us. . . . <RH, June 21, 1906 par. 16>

"We are called upon by God to present the truth for this time to those who year by year come to southern California from all parts of America. Workers who can speak to the multitudes are to be located where they can meet the people, and give them the warning message. Ministers and canvassers should be on the ground, watching their opportunity to present the truth and to hold meetings. Let them be quick to seize opportunities to place present truth before those who know it not. Let them give the message with clearness and power, that those who have ears to hear may hear." <RH, June 21, 1906 par. 17>

These words were written before I had learned anything about the property at Loma Linda. Still the burden of establishing another sanitarium rested upon me. In the fall of 1903 I had a vision of a sanitarium in the midst of beautiful grounds, somewhere in southern California, and no property I had visited answered to the presentation given in this vision. At the time, I wrote about this vision to our brethren and sisters assembled at the Los Angeles camp-meeting early in September, 1903. <RH, June 21, 1906 par. 18>

While attending the General Conference of 1905, at Washington, D. C., I received a letter from Elder J. A. Burden, describing a property he had found four miles west of Redlands, five and one-half miles southeast of San Bernardino, and eight miles northeast of Riverside. As I read his letter, I was impressed that this was one of the places I had seen in vision and I immediately telegraphed him to secure the property without delay. He did so, and as the result, Loma Linda is in our possession. <RH, June 21, 1906 par. 19>

Later, when I visited this property, I recognized it as one of the places I had seen nearly two years before in vision. How thankful I am to the Lord our God for this place, which is all prepared for us to use to the honor and glory of his name! <RH, June 21, 1906 par. 20>

Loma Linda cost us forty thousand dollars. The original cost was over three times this sum. There were seventy-six acres of land in the tract, and thirty have been added since. As a sanitarium site, the property is a valuable one. The grounds have been carefully laid out, at great expense to the original owners, and are beautified by well-kept lawns and flower gardens. The extensive view of valley and mountain is magnificent. One of the chief advantages of situation at Loma Linda is the pleasing variety of charming scenery on every side. <RH, June 21, 1906 par. 21>

But more important than magnificent scenery and beautiful buildings and spacious grounds, is the close proximity of

this institution to a densely populated district, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have clear spiritual discernment, else we shall fail of understanding the opening providences of God that are preparing the way for us to enlighten the world. The great crisis is just before us. Now is the time for us to sound the warning message, by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work. Never are we to lose sight of the great object for which our sanitariums are established,--the advancement of God's closing work in the earth. <RH, June 21, 1906 par. 22>

Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists. <RH, June 21, 1906 par. 23>

Much is involved in this work, and it is very essential that a right beginning be made. The Lord has a special work to be done in this part of the field. He instructed me to call upon Elder and Mrs. S. N. Haskell to help us in getting properly started a work similar to that which they had carried on in Nashville and at Avondale. They came, and are now laboring with all the powers of their being to do a solid work. They conduct classes regularly in the institution, and have established a Bible training-school at San Bernardino, from which center is extending an influence throughout this district. Prof. W. E. Howell and his wife have consented to unite with the forces at Loma Linda in an effort to develop the school that must be carried on there. As they go forward in faith, the Lord will go before them, preparing the way. <RH, June 21, 1906 par. 24>

June 28, 1906 *The Scriptures a Safeguard*

(Continued)

Mrs. E. G. White

The Romish Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God's Word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings *as interpreted by the church*; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed, or the established teaching of their church. <RH, June 28, 1906 par. 1>

Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy. There are today thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's Word that they are light-bearers? A lack of moral courage to step aside from the beaten track of the world, leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible, and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another. <RH, June 28, 1906 par. 2>

Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth exert their power to control the conscience, and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty. <RH, June 28, 1906 par. 3>

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth are within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light. <RH, June 28, 1906 par. 4>

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is traveling, and comes to a place where there are several roads, and a guide-board indicating where each one leads. If he disregards the guide-board, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the

wrong road. <RH, June 28, 1906 par. 5>

God has given us his Word that we may become acquainted with its teachings, and know for ourselves what he requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying, "What is written in the law? how readest thou?" Ignorance will not excuse young or old, to release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything. <RH, June 28, 1906 par. 6>

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God. <RH, June 28, 1906 par. 7>

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God." The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise, "If any man will do his will, he shall know of the doctrine." If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error. <RH, June 28, 1906 par. 8>

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn his will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

(To be concluded) <RH, June 28, 1906 par. 9>

July 5, 1906 Notes of Travel - No. 3

***The Judgments of God on Our Cities* Mrs. E. G. White**

It was while we were still at Loma Linda, the second night after the dedication of the sanitarium, that there passed before me an awful scene of buildings shaken down and destroyed, with great loss of life. I have already described this scene, in the article, "The San Francisco Earthquake." <RH, July 5, 1906 par. 1>

Terrible as was the representation that passed before me, that which impressed itself most vividly on my mind was the instruction given in connection with it. The angel that stood by my side declared that God's supreme rulership, and the sacredness of his law, must be revealed to those who persistently refuse to render obedience to the King of kings. Those who choose to remain disloyal, must be visited in mercy with judgments, in order that, if possible, they may be aroused to a realization of the sinfulness of their course. <RH, July 5, 1906 par. 2>

Throughout the following day, I pondered the scenes that had passed before me, and the instruction that had been given. During the afternoon we journeyed to Glendale, near Los Angeles; and the following night I was again instructed regarding the holiness and binding claims of the ten commandments, and the supremacy of God above all earthly rulers. It seemed as if I were before many people, and presenting scripture after scripture in support of the precepts spoken by the Lord from Sinai's height. <RH, July 5, 1906 par. 3>

It has taken me many days to write out a portion of that which was revealed those two nights at Loma Linda and Glendale. I have not finished yet, as many other matters of urgent importance have come up for consideration. I hope soon to write several articles on God's law, and the blessings that are promised the obedient. <RH, July 5, 1906 par. 4>

Our God is the Ruler of the universe. His law is of universal application. It is founded on love,--love to God, and love

to our fellow men. Satan's supreme efforts are directed toward the setting aside of this law. In this work he has been largely successful. There is a marked disposition to exalt human enactments above the law of our Sovereign Ruler, the Monarch of the heavens and the earth. The world is filled with transgression. A spirit of lawlessness pervades every land, and is especially manifest in the great cities of the earth. The sin and crime to be seen in our cities is appalling. God can not forbear much longer. Already his judgments are beginning to fall on some places, and soon his signal displeasure will be felt in other places. <RH, July 5, 1906 par. 5>

There is to be, at this period, a series of events which will reveal that God is Master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulties will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward, and still onward the work will advance, until the whole earth shall have been warned. And then shall the end come. <RH, July 5, 1906 par. 6>

The startling and stupendous events connected with the warning of the world are fraught with momentous results. The messengers who proclaim the truth for this time are laboring in co-operation with all the forces of heaven. In tender compassion God himself is speaking to an impenitent world through judgments; and he will continue to speak in this manner. For many years we have known that the great cities would be visited with divine judgments because of long-continued disobedience. In no uncertain words the Lord has warned us not to establish large institutions in the cities. "Out of the cities; out of the cities,"--this is the message that has often come to us. And this is one reason why the Lord has been opening the way so wonderfully for our publishing houses and sanitariums and schools to be located in country places. <RH, July 5, 1906 par. 7>

The cities must be worked. The millions living in these congested centers are to hear the third angel's message. This work should have been developed rapidly during the past few years. A beginning has been made, for which we praise God. Outpost centers are being established, from whence, like Enoch of old, our workers can visit the cities and do faithful service. <RH, July 5, 1906 par. 8>

This was the burden of my message to the brethren and sisters assembled in conference at Los Angeles. On the morning of the San Francisco earthquake, April 18, the second day after the scene of falling buildings had passed before me, I spoke in the Carr Street church, and bore a decided testimony on the necessity of our doing all we can to acquaint the people with the teachings of God's Word. I referred to the great work that must be done in the cities of our land, and of our inability to do this work by establishing institutions in the heart of these cities. We must learn to labor from outpost centers, and to place our dependence, not on buildings or display, but on the power of the Word of God. The Holy Spirit will impress the honest heart. Our dependence is in God. <RH, July 5, 1906 par. 9>

"Out of the cities; out of the cities!"--this is the message the Lord has been giving me. The earthquakes will come; the floods will come; and we are not to establish ourselves in the wicked cities, where the enemy is served in every way, and where God is so often forgotten. The Lord desires that we shall have clear spiritual eyesight. We must be quick to discern the peril that would attend the establishment of institutions in these wicked cities. We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places. <RH, July 5, 1906 par. 10>

Since the San Francisco earthquake, many rumors have been current regarding statements I have made. Some have reported that while in Los Angeles, I claimed that I had predicted the San Francisco earthquake and fire, and that Los Angeles would be the next city to suffer. This is not true. The morning after the earthquake, I said no more than that "the earthquakes will come; the floods will come;" and that the Lord's message to us is that we shall "not *establish* ourselves in the wicked cities." <RH, July 5, 1906 par. 11>

Not many years ago, a brother laboring in New York City published some very startling notices regarding the destruction of that city. I wrote immediately to the ones in charge of the work there, saying that it was not wise to publish such notices; that thus an excitement might be aroused which would result in a fanatical movement, hurting the cause of God. It is enough to present the truth of the Word of God to the people. Startling notices are detrimental to the progress of the work. <RH, July 5, 1906 par. 12>

Under date of Aug. 9, 1903, I further wrote regarding this sensational report:-- <RH, July 5, 1906 par. 13>

"How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place

when the Lord shall arise to shake terribly the earth! Then the words of Rev. 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulfulness of which we can not imagine. <RH, July 5, 1906 par. 14>

"But I have sent cautions to the brethren working in New York, saying that these flaming, terrifying notices should not be published. When my brethren go to extremes, it reacts on me, and I have to bear the reproach of being called a false prophet. . . . <RH, July 5, 1906 par. 15>

"The destroying angels are today executing their commission. Death will come in all places. *This is why I am so anxious for our cities to be warned.* There is a work to be done by canvassing in our cities that has not yet been done. . . . The blessing of God rests on the workers who warn those that are unready to meet him. . . . Now is our time to work." <RH, July 5, 1906 par. 16>

For the past twenty years, and particularly since my return from Australia, I have borne a most decided testimony in favor of proclaiming the third angel's message in the cities of America. <RH, July 5, 1906 par. 17>

About thirty years ago, when my husband and I were planning for the building of a house of worship in San Francisco, some, when they saw the plan, said, "It is too large. The house will never be filled." At the same time, we were erecting the first building of the Pacific Press and the meeting-house in Oakland. How great was the anxiety felt, and how earnest the prayers offered to God that he would open the way for the advancement of these enterprises! <RH, July 5, 1906 par. 18>

At that time, I dreamed that I saw two beehives, one in San Francisco and one in Oakland. In the hive in Oakland, the bees were diligently at work. Then I looked at the hive in San Francisco, and saw very little being done. The hive in Oakland seemed to be far the more promising. After a time my attention was again called to the hive in San Francisco, and I saw that an entire change had taken place. Great activity was seen among the bees. They were earnestly at work. <RH, July 5, 1906 par. 19>

When I related this dream, it was interpreted to mean that in San Francisco there was a great work to be done. There were among us at that time only a few men to whom we could look for large financial assistance. Believers were few in number, and we needed much courage and much faith to brace us for the work. <RH, July 5, 1906 par. 20>

We prayed much in regard to the necessities of the cause and the meaning of the dream, and resolved to venture out in accordance with the light given. My husband and I decided to sell our property in Battle Creek, that we might use the proceeds in this work. We wrote to our brethren, "Sell everything we have in Battle Creek, and send us the money at once." This was done, and we helped to build the churches in Oakland and San Francisco. And the Lord revealed to us that although at first the work in San Francisco would move slowly, yet it would make steady advancement, and San Francisco would become a great center. The Lord would inspire men by his Holy Spirit to carry forward the work with faith and courage and perseverance. <RH, July 5, 1906 par. 21>

Before leaving Australia, I dreamed that I was standing before a large congregation in San Francisco; that the Lord gave me a message to bear, and freedom in bearing this message. The people had ears to hear, and hearts to understand. <RH, July 5, 1906 par. 22>

Sabbath morning, Nov. 10, 1900, we entered the San Francisco church, and found it crowded to its utmost capacity. As I stood before the people, I thought of the dream and the instruction which had been given me so many years ago, and I was much encouraged. Looking at the people assembled, I felt that I could indeed say, The Lord has fulfilled his word. <RH, July 5, 1906 par. 23>

During the past few years, the "beehive" in San Francisco has been indeed a busy one. Many lines of Christian effort have been carried forward by our brethren and sisters there. These included visiting the sick and destitute, finding homes for orphans, and work for the unemployed; nursing the sick, and teaching the truth from house to house; the distribution of literature, and the conducting of classes on healthful living and the care of the sick. A school for the children has been conducted in the basement of the Laguna Street meeting-house. For a time a working men's home and medical mission was maintained. On Market Street, near the city hall, there were treatment rooms, operated as a branch of the St. Helena Sanitarium. In the same locality was a health food store. Nearer the center of the city, not far from the Call building, was conducted a vegetarian cafe, which was open six days in the week, and entirely closed on the Sabbath. Along the water front, ship mission work was carried on. At various times our ministers conducted meetings in large halls in the city. Thus the warning message was given by many. <RH, July 5, 1906 par. 24>

I have carried a constant burden for our work in the large cities. Nearly two years after meeting with our brethren and sisters in the San Francisco church since my return to America, I wrote the following (Sept. 1, 1902):-- <RH, July 5, 1906 par. 25>

"The all-wise God is working on minds, leading men to see the advantage of getting away from the congested cities into the country. . . . It would be a mistake for us to purchase or erect large buildings in the cities of southern California for sanitarium work; and those who see advantages in doing this are not moving understandingly. A great work is to be done in preparing these cities to hear the gospel message; but this work is not to be done by fitting up in them large buildings for the carrying forward of some wonderful enterprise. <RH, July 5, 1906 par. 26>

"Well-equipped tent-meetings should be held in the large cities, such as San Francisco; for not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath." <RH, July 5, 1906 par. 27>

In this same manuscript, the opening of hygienic restaurants was mentioned as "a work that God would have done in the cities. If wisely conducted, these restaurants will become missionary centers." <RH, July 5, 1906 par. 28>

Some weeks later, Oct. 8, 1902, I wrote: "For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fills these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work." <RH, July 5, 1906 par. 29>

Oct. 30, 1902: "To parents who are living in the cities, the Lord is sending the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practising evil. Get out of the cities as fast as possible. Parents can secure small homes in the country, with land for cultivation, where the children will not be surrounded with the corrupting influences of city life. God will help his people to find such homes outside the cities." <RH, July 5, 1906 par. 30>

Nov. 28, 1902: "A great work is to be done. I am instructed by the Spirit of God to say to those engaged in the Lord's work, that the favorable time for our message to be carried to the cities has passed by; and this work has not been done. I feel a heavy burden that we shall now redeem the time." <RH, July 5, 1906 par. 31>

April 20, 1903: "The message of warning should be sounded in the large, wicked cities, such as San Francisco. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them. Not far hence they will suffer under his judgments." <RH, July 5, 1906 par. 32>

June 20, 1903: "The judgments of God are in our land. The Lord is soon to come. In fire and flood and earthquake, he is warning the inhabitants of this earth of his soon approach. O that the people may know the time of their visitation!" <RH, July 5, 1906 par. 33>

"We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is at hand. . . . O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! We need the impartation of the Holy Spirit, that we may realize how closely heavenly things are bound up with God's church on this earth." <RH, July 5, 1906 par. 34>

June 3, 1903: "There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time. The Lord calls upon every believer to consecrate himself wholly to his service. All are to work for him, according to their several ability." <RH, July 5, 1906 par. 35>

Nov. 12, 1902: "The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,--fire and flood and earthquakes, with war and bloodshed. Something great and decisive will soon of necessity take place." <RH, July 5, 1906 par. 36>

May 27, 1903: "The mercy of God is shown by his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. The truths of the eighteenth and nineteenth chapters of Revelation should be read and understood by all." <RH, July 5, 1906 par. 37>

April 9, 1903: "The divine statutes have been set aside. The time will soon come when God will vindicate his insulted authority. 'The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: and the earth also shall disclose her blood, and shall no more cover her slain.' 'Who may abide the day of his coming? and who shall stand when he appeareth?'" <RH, July 5, 1906 par. 38>

July 12, 1906 Notes of Travel - No. 4

Mrs. E. G. White
The Southern California Conference

The annual meeting of the Southern California Conference was held in Los Angeles, April 16-20. I was present only a portion of the time. <RH, July 12, 1906 par. 1>

The reports presented at the conference were most encouraging. It was stated that about a year ago, there was a deficit of nearly eight thousand dollars, which has all been paid; and at the time of the meeting, there was about six thousand dollars in the treasury. The gifts to missions amounted to nearly three thousands dollars. It was further stated that the debt on the Fernando School is now twelve thousand dollars--just about half the total debt a few months ago. According to the financial report, the medical institutions in Los Angeles, including the restaurant and the Glendale Sanitarium, earned nearly nine thousand dollars during the past nine months. A large portion of this sum has been used to lessen the debts on these institutions. <RH, July 12, 1906 par. 2>

I was especially pleased to learn of the efforts put forth during the past year in the tourist centers of this conference. A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time, because this was a place through which travelers were constantly passing, and where many often tarried. There are now twenty-six churches and nine companies in the Southern California Conference, with a membership of over fifteen hundred. What a work could be done in this field, if all these brethren and sisters were to improve every opportunity to let the light of truth shine forth! <RH, July 12, 1906 par. 3>

The Glendale Sanitarium

During the Los Angeles meeting, we were entertained at the Glendale Sanitarium. This institution, which was opened in the latter part of 1904, has been well patronized by a good class of patients. The blessing of the Lord has attended the efforts put forth for restoration of health. Nor have the spiritual interests been lost sight of. Brother C. N. Marvin, the chaplain, reports that some who have come to the sanitarium have been brought into the truth. The physicians and helpers are of good courage. They have had some remarkable experiences in answer to prayer. The Lord has worked upon hearts, and some who were indifferent have responded to the influences of the Holy Spirit, and are now having a good Christian experience. A deep interest has been manifested in the study of the Bible. <RH, July 12, 1906 par. 4>

Brother W. R. Simpson, the manager, told me that the earnings of the institution are sufficient to make possible a reduction of the debt. For some time the sanitarium has been filled with patients. There are those who can not go far from Los Angeles for treatment. The close proximity of the Glendale Sanitarium to Los Angeles, makes it possible for such ones to patronize this institution. Glendale is a very important member of the sisterhood of medical institutions in southern California. Let us continue to praise the Lord that he has given us this institution to use for the honor of his name. <RH, July 12, 1906 par. 5>

Sabbath Sermon in San Diego

Upon reaching Paradise Valley, April 20, I was very weary; but the next morning we attended the San Diego church, where I spoke to the people on the first chapter of Second Peter. Since my former visits to San Diego, Elders W. W. Simpson and Wm. Healey have held a series of meetings there, and as the result many were added to the church-membership. The church building was crowded. As I looked for the first time into the faces of these new converts, I was drawn out to speak words of counsel and encouragement to them. <RH, July 12, 1906 par. 6>

In connection with the injunction of Peter that we are to add "to temperance, patience," I referred to the blessings of health reform, and the advantages to be gained by the use of proper combinations of simple, nourishing foods. The close relationship that eating and drinking sustain to the state of one's mind and temper, was dwelt upon. We can not afford to develop a bad temper through wrong habits of living. Whether we eat or drink, or whatsoever we do, we are to keep in mind the glory of God. We are the purchased possession of the blood of the Son of God. <RH, July 12, 1906 par. 7>

To the parents I made an appeal in behalf of the church in the home. Fathers and mothers have the privilege of studying the Bible with their children, and of training and disciplining them for service in the Master's cause. In every instance where discipline is necessary, the tenderness and patience that God manifests toward us, is to be revealed. Correction administered in love will touch and tender the hearts of the children, and accomplish far more than would sternness and harshness. As parents pray, and strive to deal wisely with their children, heavenly angels will work in their behalf. <RH, July 12, 1906 par. 8>

God desires parents to take hold of their work intelligently, because we have only a little time in which to prepare for the return of the Saviour. We are admonished of the nearness of the end by the calamity that has befallen San Francisco. Christ declared that earthquakes and other judgments would be seen in divers places. By these he desires to

demonstrate that he hates iniquity, and that at last he will punish transgressors. He will forbear, and forbear, and forbear; but finally he can forbear no longer. <RH, July 12, 1906 par. 9>

In the days of Abraham the Lord declared, "The iniquity of the Amorites is not yet full." He would not at that time allow them to be destroyed. In this is revealed the long-sufferance of God. The Amorites were at enmity against his law; they believed not in him as the true and living God; but among them were a few good persons, and for the sake of these few, he forbore long. Centuries afterward, when the Israelites returned from Egypt to the promised land, the Amorites were "cast out before the children of Israel." They finally suffered calamity because of continued wilful disregard of the law of God. <RH, July 12, 1906 par. 10>

Our brethren and sisters in the San Diego church, and in many other churches as well, have the privilege of training the youth so conscientiously in a knowledge of the truths of God's Word that these youth will be able to meet the people where they are, and introduce the third angel's message into many homes. Thus many of our youth will develop rapidly into missionaries who can labor from house to house. <RH, July 12, 1906 par. 11>

It is difficult to find capable young men and young women who can enter the cities and do effective service. In these tourist centers where many travelers come for health and pleasure, we greatly need young men who are thoroughly grounded in the truths of the third angel's message, to go around among the people, and minister to them, speaking a word in season to this one, and offering encouragement to another. We greatly need consecrated women who, as messengers of mercy, shall visit the mothers and the children in their homes, and help them in the every-day household duties, if need be, before beginning to talk to them regarding the truth for this time. You will find that by this method you will have souls as the result of your ministry. <RH, July 12, 1906 par. 12>

Dedication of the Paradise Valley Sanitarium

While we were at the Paradise Valley Sanitarium, this institution was dedicated. Early in the afternoon of April 24, the invited guests and many friends of the sanitarium began to arrive. The dedicatory exercises passed off very pleasantly. <RH, July 12, 1906 par. 13>

Elder S. N. Haskell was on the program as the first speaker, but his train was late, and so I spoke first, on the theme, "In Touch with Nature." I began by reading a portion of the forty-second of Isaiah, in which scripture are emphasized the power of Jehovah, his care for his people, and his yearning desire to bring under his beneficent care those who are ignorant of his purposes concerning them. Through the prophet Isaiah, "Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein," declares to his people: "I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house. . . . Sing unto Jehovah a new song, and his praise from the end of the earth." <RH, July 12, 1906 par. 14>

I related some of my early experiences in caring for the sick, and showed how outdoor life, exercise, and good food, in connection with the best of treatments and faith in God's healing power, will do wonders in the restoration of health. <RH, July 12, 1906 par. 15>

Elder Haskell spoke next, on the healing of the one "sick of the palsy." Brother J. F. Ballenger offered the dedicatory prayer. Elder Reaser was chairman of the afternoon service. <RH, July 12, 1906 par. 16>

While many of the guests were looking over the buildings and grounds, I had a very interesting interview with Dr. Mary L. Potts, the one who formerly owned the property now known as the Paradise Valley Sanitarium. Mrs. Potts is a woman of ability. She is an excellent speaker, and is still going from place to place to deliver public lectures on health and temperance. During the evening exercises she spoke before the large assembly, and told the story of her effort to establish and maintain a sanitarium home in this beautiful place, and of her pleasure because the work she was unable to carry on, is now taken up by us. She seemed to be very thankful that the place is in such good hands. <RH, July 12, 1906 par. 17>

With the three-story addition, including ample treatment rooms, sun parlors, and rooms for the nurses, there are now about eighty rooms; these, with the cottage on the sanitarium grounds, are sufficient for the accommodation of about seventy-five patients. Through the sacrificing liberality of our brethren and sisters, this institution has been placed on vantage-ground. May the Lord continue to bless those who have given of their means for the establishment of the Paradise Valley Sanitarium. <RH, July 12, 1906 par. 18>

The Loma Linda Bakery

On the morning of April 26, we returned to Loma Linda, to attend a meeting called for the consideration of the health

food business in southern California. <RH, July 12, 1906 par. 19>

We shall have a work to do at Loma Linda in supplying health foods, in a limited way, to the surrounding cities; but it has been presented to me that in the establishment of a large food factory, the managers of the sanitarium would be disappointed in their expectations. The light given me is that in a food business large enough to supply southern California through the regular channels of trade, it would be difficult to avoid bringing in a spirit of commercialism; and if the perplexing details were not attended to most carefully, there would be more expense than income. The sanitarium managers could ill afford to spend the time that would be required to make the business a success. <RH, July 12, 1906 par. 20>

Loma Linda is a place that has been especially ordained of God to make a good impression upon the minds of many who have not had the light of present truth. Every phase of the work in this place, every movement made, should be so fully in harmony with the sacred character of present truth as to create a deep spiritual impression. <RH, July 12, 1906 par. 21>

Everything connected with the institution at Loma Linda should, so far as possible, be unmingled with commercialism. Nothing should be allowed to come in that would in anywise hinder our efforts for the saving of souls. In the management of a small sanitarium bakery, the commercial idea is to be lost sight of. In the carrying forward of every line of sanitarium work, we are to leave upon the minds of our patients the impression that we are keeping constantly in view the glory of God. <RH, July 12, 1906 par. 22>

July 19, 1906 Notes of Travel - No. 5

Mrs. E. G. White *A Visit to Mountain View*

On the morning of May 2, we left Loma Linda, and started on our homeward journey. Passing through Los Angeles, we rested an hour or two at the treatment rooms, and took the afternoon north-bound train over the Coast Line. <RH, July 19, 1906 par. 1>

I had planned to spend a day at Fernando, but on account of a severe cold recently contracted, dared not undertake labor there. I did not want to see the ruins of San Francisco, and dreaded to stop at Mountain View. But the next morning, as we neared Mountain View, we decided to stop over for a few hours. <RH, July 19, 1906 par. 2>

The board of managers of the Pacific Press Publishing Company felt the need of counsel, and urged that we remain over the Sabbath. We finally consented to do so. Thursday afternoon we met with the brethren in council. I spoke a short time. The following day I was ill, and very weak. The cold had taken a firm hold on my system. I doubted if I should be able to speak on the morrow. However, I ventured to allow the brethren to make an appointment for me to address the people Sabbath forenoon. I made the Lord my entire dependence; for I knew that unless he should be my helper, I could not speak more than a few words. My throat and head were greatly troubled. I was so hoarse that I could scarcely speak aloud. <RH, July 19, 1906 par. 3>

Sabbath morning I felt no better. At the appointed hour, I went over to the chapel, and found it crowded. I feared I should fail, but began talking. The moment I began to speak, strength was imparted. I was relieved of hoarseness, and spoke without difficulty for nearly an hour. My illness seemed to disappear, and my mind was clear. As soon as I finished speaking, the hoarseness came upon me again, and I began coughing and sneezing as before. <RH, July 19, 1906 par. 4>

To me, this experience was a marked evidence of divine help. I am so grateful to my Heavenly Father for this special miracle of his power, which gave me no chance to entertain any doubt but that he had a message for me to bear to the people. I was very ill in the afternoon, and restless during the night; but Sunday I was able to sit up in bed and write a few pages. Monday, May 7, we returned home, passing through San Francisco en route. <RH, July 19, 1906 par. 5>

The Sabbath Sermon

The last prayer of Christ, as recorded in the seventeenth chapter of John, formed the basis of my remarks. Standing in the shadow of the cross, the Saviour here presented principles that lie at the foundation of all true Christian experience. Lifting up his eyes unto heaven, he said: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." <RH, July 19, 1906 par. 6>

Fathers and mothers may find special encouragement in these words. Their greatest desire in behalf of their children

should be to train them in the knowledge of "the only true God, and Jesus Christ," who was sent by the Father to bring to us the gift of life eternal. Of Abraham, the great Searcher of hearts declared, "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." There will be no betraying of truth, no yielding to the temptation of Satan to allow the children and the household to control. By the influence of decided authority mingled with love, the wise parent will rule his household in the fear of God. <RH, July 19, 1906 par. 7>

In connection with the petition of Christ, "Sanctify them through thy truth: thy word is truth," I felt impelled by the Spirit of God to appeal to the youth to *study the Word*. Let every one covenant with God to study the Word. Dear youth, cease to read the magazines containing stories. Put away every novel. In the days of Paul, those who were converted at Ephesus burned their magical books. We would do well to clear our houses of all the story magazines and the publications containing ridiculous pictures -- representations originated by satanic agencies. The youth can not afford to poison their minds with such things. "What is the chaff to the wheat?" Let every one who claims to be a follower of Christ, read only that which is true and of eternal value. "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, July 19, 1906 par. 8>

May the Lord help us to appropriate the instruction that Christ gave his disciples just prior to his crucifixion. We are to build up one another in the most holy faith. A Christian can not mingle with worldlings as one of their number. Though living in the world, we are not to be of the world. He who acts as a worldling, while retaining his name on the church book, greatly dishonors God. <RH, July 19, 1906 par. 9>

In his prayer the Saviour has revealed his desire that our conduct be such that the Father can have the same love for us, and the same interest in our salvation, that he had for his only begotten Son. He desires that we shall partake freely of the divine nature, and thus escape the corruption that is in the world. <RH, July 19, 1906 par. 10>

We must prepare ourselves for most solemn duties. A world is to be saved. The work is advancing in a most marvelous manner in foreign lands; and even within the shadow of our doors there are many, many opportunities for communicating to others the saving truths of the third angel's message. Publications are to be distributed like the leaves of autumn. This is the message that has been coming to us from the Lord for many years. In view of the great work to be done, how can any one afford to waste precious time and God-given means in doing those things that are not for his best good or for the glory of God? The Scriptures are to be studied diligently, and are to be made the man of our counsel. None can afford to neglect this source of strength and blessing. <RH, July 19, 1906 par. 11>

A Solemn Message to Our Youth

While in Mountain View, I was instructed, as God's messenger, to appeal to the youth connected with our institutional work. This message is applicable to all young men and young women who claim to be Sabbath-keepers, and especially to those who are laboring in our institutions: -- <RH, July 19, 1906 par. 12>

Dear youth, there is great need of your examining yourselves. Many perished in the fearful calamity at San Francisco. How many who were destroyed by that awful earthquake, were prepared for death? How many who are still alive, will be admonished? None of us can foretell where the next destructive earthquake may be permitted to come. Who are prepared? <RH, July 19, 1906 par. 13>

Our young people need to be surrounded with wholesome, uplifting influences. They are to be kept in the love of the truth. The standard set before them should be high. Some feel a desire to be left without restraint, that they may do as they please. Those who are connected with our institutions in positions of responsibility should take upon themselves the burden of caring for the souls of those placed under their charge. <RH, July 19, 1906 par. 14>

The fathers and mothers, too, in the church, are under sacred obligation to watch for the souls of their children as they that must give an account. Let none, neither parents nor the youth, begin to believe that amusements are essential, and that a careless disregard of the Holy Spirit during hours of selfish pleasure, is to be looked upon as a light matter. God will not be mocked. Let every young man, every young woman, consider: "Am I prepared today for my life to close? Have I the heart preparation that fits me to do the work which the Lord has given *me* to do?" <RH, July 19, 1906 par. 15>

Every youth should make God's Word his guide, and daily gather from the Word the instruction given. If some refuse to be guided by this instruction, they are sowing seeds that the enemy has placed in their hands, and they will not care to reap the harvest. In view of the abundant opportunity given every one to walk in the light of God's Word, is it not sad to think that some are choosing their own way of careless pleasure? <RH, July 19, 1906 par. 16>

Every talent of influence is to be sacredly cherished and used for the purpose of gathering souls to Christ. Young men and young women should not think that their sports, their evening parties and musical entertainments, as usually

conducted, are acceptable to Christ. <RH, July 19, 1906 par. 17>

Light has been given me, again and again, that all our gatherings should be characterized by a decided religious influence. If our young people would assemble to read and understand the Scriptures, asking, "What shall I do that I may have eternal life?" and then place themselves unitedly upon the side of truth, the Lord Jesus would let his blessing come into their hearts. <RH, July 19, 1906 par. 18>

O that every church-member, every worker in our institutions, might realize that this life is a school in which to prepare for examination by the God of heaven, with regard to purity, cleanness of thought, unselfishness of action! Every word and act, every thought, is recorded on the record books of heaven. <RH, July 19, 1906 par. 19>

As God's messenger, I am now instructed to speak to all, including the youth: We are still spared; and now we have a precious opportunity to think to some purpose. Some of our Sabbath-keepers who have had great light, have allowed their children to have very much their own way, until the leaven of an evil influence has permeated other households. The parents are to be called to an account, if they do not bring sound doctrine into their home life; for only by doing their duty faithfully may they hope to see sound practises in the lives of their children. The form of sound words is to be fully appreciated; but unless these words lead to right acts, the work has been left unfinished. <RH, July 19, 1906 par. 20>

To all, old and young, the word of the Lord is: Let the truth of God be inwrought in mind and soul. Let your prayer be, "O Lord, preserve my soul, that I shall not dishonor thee." Let your prayers ascend to God, that he may sanctify the soul in thought, in word, in spirit, in every transaction. Plead with God that not one thread of selfishness shall be woven into the fabric of your character. Let the prayer be offered: "Sanctify my heart through the truth. Let thy angels keep my soul in strict integrity. Let my mind be impressed with the simple, searching maxims in thy Word, given to guide me in this life as a preparation for the future, eternal life." <RH, July 19, 1906 par. 21>

It is through the power and prevalence of truth that we must be sanctified, and elevated to the true dignity of the standard set forth in the Word. The way of the Lord can be learned only through most careful obedience to his Word. Study the Word. <RH, July 19, 1906 par. 22>

July 26, 1906 A Messenger

Mrs. E. G. White

Last night, in vision, I was standing before an assembly of our people, bearing a decided testimony regarding present truth and present duty. After the discourse, many gathered about me, asking questions. They desired so many explanations about this point, and that point, and another point, that I said, "One at a time, if you please, lest you confuse me." <RH, July 26, 1906 par. 1>

And then I appealed to them, saying: "For years you have had many evidences that the Lord has given me a work to do. These evidences could scarcely have been greater than they are. Will you brush away all these evidences as a cobweb, at the suggestion of a man's unbelief? That which makes my heart ache is the fact that many who are now perplexed and tempted are those who have had abundance of evidence and opportunity to consider and pray and understand; and yet they do not discern the nature of the sophistries that are presented to influence them to reject the warnings God has given to save them from the delusions of these last days." <RH, July 26, 1906 par. 2>

Some have stumbled over the fact that I said I did not claim to be a prophet and they have asked, Why is this? <RH, July 26, 1906 par. 3>

I have had no claims to make, only that *I am instructed that I am the Lord's messenger*; that he called me in my youth to be his messenger, to receive his word, and to give a clear and decided message in the name of the Lord Jesus. <RH, July 26, 1906 par. 4>

Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be his messenger. "Your work," he instructed me, "is to bear my word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. I will make my Word open to you. It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and my power shall be with you." <RH, July 26, 1906 par. 5>

"Be not afraid of man, for my shield shall protect you. It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth *under any circumstances*. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil." <RH, July 26, 1906 par. 6>

Why have I not claimed to be a prophet?--Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word "prophet" signifies. <RH, July 26, 1906 par. 7>

When this work was first given me, I begged the Lord to lay the burden on some one else. The work was so large and broad and deep that I feared I could not do it. But by his Holy Spirit the Lord has enabled me to perform the work which he gave me to do. <RH, July 26, 1906 par. 8>

God has made plain to me the various ways in which he would use me to carry forward a special work. Visions have been given me, with the promise, "If you deliver the messages faithfully and endure to the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life." <RH, July 26, 1906 par. 9>

The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker. I was to set an example to the church by taking the sick to my home and caring for them. This I have done, giving the women and children vigorous treatment. I was also to speak on the subject of Christian temperance, as the Lord's appointed messenger. I engaged heartily in this work, and spoke to large assemblies on temperance in its broadest and truest sense. <RH, July 26, 1906 par. 10>

I was instructed that I must ever urge upon those who profess to believe the truth, the necessity of practising the truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord's service. <RH, July 26, 1906 par. 11>

I was charged not to neglect or pass by those who were being wronged. I was specially charged to protest against any arbitrary or overbearing action toward the ministers of the gospel by those having official authority. Disagreeable though the duty may be, I am to reprove the oppressor, and plead for justice. I am to present the necessity of maintaining justice and equity in all our institutions. <RH, July 26, 1906 par. 12>

If I see those in positions of trust neglecting aged ministers, I am to present the matter to those whose duty it is to care for them. Ministers who have faithfully done their work are not to be forgotten or neglected when they have become feeble in health. Our conferences are not to disregard the needs of those who have borne the burdens of the work. It was after John had grown old in the service of the Lord that he was exiled to Patmos. And on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime. <RH, July 26, 1906 par. 13>

After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge for a time, and then finding homes for them. Thus I would be giving others an example of what they could do. <RH, July 26, 1906 par. 14>

Although called to travel often, and having much writing to do, I have taken children of three and five years of age, and have cared for them, educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of age, giving them motherly care, and a training for service. I have felt it my duty to bring before our people that work for which those in every church should feel a responsibility. <RH, July 26, 1906 par. 15>

While in Australia I carried on this same line of work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls. <RH, July 26, 1906 par. 16>

In Australia we also worked as Christian medical missionaries. At times I made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering. After a time the Health Retreat at Cooranbong was built, and then we were relieved of this burden. <RH, July 26, 1906 par. 17>

To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I can not call myself other than a messenger sent to bear a message from the Lord to his people, and to take up work in any line that he points out. <RH, July 26, 1906 par. 18>

When I was last in Battle Creek, I said before a large congregation that I did not claim to be a prophetess. Twice I referred to this matter, intending each time to make the statement, "I do not claim to be a prophetess." If I spoke otherwise than this, let all now understand that what I had in mind to say was that I do not claim the title of prophet or prophetess. <RH, July 26, 1906 par. 19>

I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, "Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them." This is what she has endeavored to do. <RH, July 26, 1906 par. 20>

I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the

truth in these books, but the Lord has given me the help of his Holy Spirit. These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation. <RH, July 26, 1906 par. 21>

At the age of seventy-eight I am still toiling. We are all in the hands of the Lord. I trust in him; for I know that he will never leave nor forsake those who put their trust in him. I have committed myself to his keeping. <RH, July 26, 1906 par. 22>

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

Sanitarium, Cal. June 29, 1906. <RH, July 26, 1906 par. 23>

August 2, 1906 Aggressive Work to Be Done

Mrs. E. G. White

To Ministers and Physicians,--

There is a heavy burden resting on my soul. I pray the Lord to impress the hearts of his people with the solemnity of the time in which they are living, and with the necessity of making straight paths for their feet. Some who have long known the truth are confused by leaders who have been walking in false paths. <RH, August 2, 1906 par. 1>

"I am the way, the truth, and the life," Christ declares. "No man cometh unto the Father, but by me." Those who have a living connection with Christ will reveal it by their works. "Faith, if it hath not works, is dead, being alone." <RH, August 2, 1906 par. 2>

We have reached an important chapter in our experience. We have advance movements to make. Straightforward work must be done. Faith without works is dead, unproductive of good. Faith works by love, and purifies the soul; faith must be revealed and substantiated by works. There is a spurious faith, which does not work to the point, because the heart is decidedly opposed to the truth. Some may take comfort in the thought that God will number them with his people because they make a profession. We may have a measure of faith, a knowledge of the theory of truth, but unless self dies, unless we live Christ's life of obedience, our profession is worthless. <RH, August 2, 1906 par. 3>

Nothing can take the place of obedience to a "Thus saith the Lord." Knowledge that does not lead to a practise of self-denial and self-sacrifice, to a daily walk in the footsteps of Christ, but rather to self-exaltation and self-sufficiency, is opposed to practical godliness. God calls for obedience. <RH, August 2, 1906 par. 4>

Self-sufficiency, exercised in a family or an institution, means great injury to the work of God. It is destructive to the spiritual life of those who cherish it. True faith leads away from selfish plans and from the self-pleasing life.

Obedience, in order to be acceptable to God, must be the whole-souled obedience that Christ ever offered to the Father. <RH, August 2, 1906 par. 5>

In response to the question, Who shall enter the kingdom of heaven? Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." <RH, August 2, 1906 par. 6>

What must we do to inherit eternal life? The answer is, Keep the commandments. To the question, Who are the blessed? Christ answers, "Blessed are they that hear the Word of God, and keep it." "Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." <RH, August 2, 1906 par. 7>

The theories that lead to unbelief in the Word of God and to a lack of the faith that works by love and purifies the soul, are theories of the enemy. They may be very pleasing, and very attractive, but they develop into strange doctrines, which unsettle faith in the past experience of God's people, and take away the foundation pillars. These theories have come in among us, and have been a seductive power, robbing some of the faith that enables human beings to see where they are living in the history of the world. They are false theories, leading away from the truth into subtle errors. <RH, August 2, 1906 par. 8>

When physicians are diligent students of the Scriptures, when our ministers live in accordance with the Word of God, making this Word their text-book, then the truth will be proclaimed with power, and souls will be converted. <RH, August 2, 1906 par. 9>

Christ, our divine Teacher, and the greatest Medical Missionary that ever trod this earth, came to our world at great sacrifice to show human beings the correct light in which to regard God. He has given his life as our example in all things. I have been instructed that those who in the daily life heed not the instructions of the Bible, do not know God or Christ, who he has sent. Those who have not lived the Scriptures will invent sophistries to occupy the mind and absorb the attention, and teach things that the One who owns men--body, soul, and spirit--has not said should be taught. <RH,

August 2, 1906 par. 10>

Just before his ascension, Christ gave his disciples a wonderful presentation, as recorded in the twenty-eighth chapter of Matthew. This chapter contains instruction that our ministers, our physicians, our youth, and all our church-members need to study most earnestly. Those who study this instruction as they should will not dare advocate theories that have no foundation in the Word of God. My brethren and sisters, make the Scriptures, which contain the alpha and the omega of knowledge, your study. All through the Old Testament and the New there are things that are not half understood. <RH, August 2, 1906 par. 11>

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." <RH, August 2, 1906 par. 12>

The giving of this message is our work in the world. Those of our people who are living in large centers would gain a precious experience, if, with their Bibles in their hands, and their hearts open to the impressions of the Holy Spirit, they would go forth to the highways and byways of the world with the message they have received. There is aggressive work to be done. Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants. <RH, August 2, 1906 par. 13>

Regarding the messages he had written out, John the Revelator declared: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things,"--to lessen the force of their meaning,--"God shall add unto him the plagues that are written in this book." Many will make the words of the Revelation a spiritualistic mystery, robbing them of their solemn import. God declares that his judgments shall fall with increased dreadfulness upon any one who shall try to change the solemn words written in this book -- the Revelation of Jesus Christ. "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." "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." <RH, August 2, 1906 par. 14>

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Study these words. Study the instruction found in Matt. 25: 14-46. Compare this instruction with your life record. Let every man put away his boasting. Self-sufficiency is a fearfully dangerous thing for any one to entertain. It leads men to make of no effect the words of Christ. <RH, August 2, 1906 par. 15>

Let us walk in the footsteps of Christ, in all the humility of true faith. Let us put away all self-trust, committing ourselves, day by day and hour by hour, to the Saviour, constantly receiving and imparting his grace. I beg those who profess to believe in Christ to walk humbly before God. Pride and self-exaltation are an offense to him. "If any man will come after me," Christ declares, "let him deny himself, and take up his cross, and follow me." Those only who obey this word will he recognize as his believing ones. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." <RH, August 2, 1906 par. 16>

"And the Word was made flesh, and dwelt among us." O, wonderful condescension! The Prince of heaven, the Commander of the heavenly hosts, stepped down from his high position, laid aside his royal robe and kingly crown, and clothed his divinity with humanity, that he might become the divine Teacher of all classes of men, and live before human beings a life free from all selfishness and sin, setting them an example of what, through his grace, they may become. <RH, August 2, 1906 par. 17>

"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." Praise God for this wonderful statement! The possibilities that it presents seem almost too great for us to grasp, and put to shame our weakness and our unbelief. Let us praise God that we can see our Saviour by faith. Let us grasp the great gift. Our only hope in this life is to reach forth the hand of faith, and grasp the hand outstretched to save. Daily we are to "behold the Lamb of God, which taketh away the sin of the world." If we would look away from self to Jesus, making him our guide, the world would see in our churches a power that it does not now see.

July 3, 1906. <RH, August 2, 1906 par. 18>

August 9, 1906 Hold Fast the Beginning of Your Confidence

Mrs. E. G. White

For many months I have been troubled as I have seen that some of our brethren whom God has used in his cause are now perplexed over the scientific theology which has come in to lead men away from a true faith in God. Sabbath night, a week ago, after I had been prayerfully studying over these things, I had a vision, in which I was speaking before a large company, where many questions were asked concerning my work and writings. <RH, August 9, 1906 par. 1>

I was directed by a messenger from heaven not to take the burden of picking up and answering all the sayings and doubts that are being put into many minds. "Stand as the messenger of God anywhere, in any place," I was bidden, "and bear the testimony I shall give you. Be free. Bear the testimonies that the Lord has for you to bear in reproof, in rebuke, in the work of encouraging and lifting up the soul; '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 9, 1906 par. 2>

After the vision I prayed aloud with great fervor and earnestness. My soul was strengthened; for the words had been spoken: "Be strong, yea, be strong. Let none of the misleading words of ministers or physicians distress your mind. Tell them to take the light given them in publications. Truth will always bear away the victory. Go straight forward with your work." <RH, August 9, 1906 par. 3>

"If the Holy Spirit is rejected, all my words will not help to remove, even for the time being, the false representations that have been made, and Satan stands ready to invent more. If the evidence already given is rejected, all other evidence will be useless until there is seen the converting power of God upon minds. If the convincing impressions of the Holy Spirit made in the past will not be accepted as trustworthy evidence, nothing that can be presented hereafter will reach them, because the bewitching guile of Satan has perverted their discernment." <RH, August 9, 1906 par. 4>

To those who have been convinced again and again as the Holy Spirit has borne witness, all the words that can now be said can not be as forcible as the impression made by the Holy Spirit of God. <RH, August 9, 1906 par. 5>

To my brethren I say, God forward. Be of good courage. Whenever the Spirit of God is entertained in the place of the underworking of evil influences on mind and heart, those who have been working against God will come to their right bearings. A great work is to be done now in convicting souls. The message must in no case be changed from what it has been. As has been foretold in the Scriptures, there will be seducing spirits and doctrines of devils in the midst of the church, and these evil influences will increase; but hold fast the beginning of your confidence firm unto the end. <RH, August 9, 1906 par. 6>

Let not souls be drawn into Battle Creek. Warnings are to be given. A message similar to that borne by John the Baptist is to be heard. But beware of men; for they will seek to divert the mind from the necessity of heeding the true issues for this time. Carry on the work now for those who need the truth, and who have not resisted evidences of the truth for fallacies and scientific imaginations. <RH, August 9, 1906 par. 7>

The time is at hand when Satan will work miracles to confirm minds in the belief that he is God. All the people of God are now to stand on the platform of truth as it has been given in the third angel's message. All the pleasant pictures, all the miracles wrought, will be presented in order that, if possible, the very elect shall be deceived. The only hope for any one is to hold fast the evidences that have confirmed the truth in righteousness. Let these be proclaimed over and over again, until the close of this earth's history. <RH, August 9, 1906 par. 8>

The perils of the last days are upon us. Devote not precious time in trying to convince those who would change the truth of God into a lie. Proclaim the third angel's message. Bear a straightforward, clear-cut message. <RH, August 9, 1906 par. 9>

Thus I was speaking before a perplexed company just before I called them to take their stand on the right side. If some choose another position, let them alone. Labor for those who have never had the evidence of truth. So long as men hold fast to *men*, and believe men in the place of the word of God, you can do little to help them. You are working against principalities and powers, as is represented in Eph. 6:12. <RH, August 9, 1906 par. 10>

We are to revive the truth; to stand in the truth. Whoever is determined to depart from the faith can not be helped by you. All your reasoning will be as idle tales. <RH, August 9, 1906 par. 11>

Take the banner of truth and hold it aloft, higher and still higher. The Lord calls for faithful minutemen. Go into the cities that need the message of a soon-coming Saviour. Thousands of unbelievers in our cities need to hear the last message of warning. <RH, August 9, 1906 par. 12>

It is Satan's plan to produce these variances, to keep our minds on dissensions and unprofitable problems until the last woe shall come upon the world. Time now is too precious to be lost through confusion. Proclaim to the world that Christ is soon coming. <RH, August 9, 1906 par. 13>

Gather not at Battle Creek; spoil not the minds of youth, physicians, and ministers. Set at work in the cause of God every soul who has heeded the words of warning given. <RH, August 9, 1906 par. 14>

I have been instructed that it is not extravagant display which is now required in giving the last message of mercy to our world. We must go forth in the simplicity of true godliness. Our sanitariums, our schools, our publishing houses,

are to be God's instrumentalities to represent the humble manner of Christ's teaching. In a marked manner the Lord will be the strength and power of his people. Maintain simplicity; and pray in faith, constantly. Wherever you are, your only safety is in prayer. Hold fast the beginning of your confidence firm unto the end. <RH, August 9, 1906 par. 15>

Beware of the leaven of evil. Talk less; criticize less. Let every one remember that he is now on test and trial for life, eternal life. <RH, August 9, 1906 par. 16>

God now calls for all who choose to serve him, to stand firmly on the platform of eternal truth. Let those who have brought about the present state of confusion by making the division that exists, stop to consider seriously before going any further. "Choose you this day whom ye will serve." "If the Lord be God, follow him; but if Baal, then follow him."

June 3, 1906. <RH, August 9, 1906 par. 17>

August 16, 1906 Teachers as Examples of Christian Integrity

Mrs. E. G. White

I have a message for those standing at the head of our educational institutions. I am instructed to call the attention of every one occupying a position of responsibility, to the divine law as the basis of all right conduct. I am to begin by calling attention to the law given in Eden, and to the reward of obedience and the penalty of disobedience. <RH, August 16, 1906 par. 1>

In consequence of Adam's transgression, sin was introduced into the fair world that God had created, and men and women became more and still more bold in disobeying his law. The Lord looked down upon the impenitent world, and decided that he must give transgressors an exhibition of his power. He caused Noah to know his purpose, and instructed him to warn the people while building an ark in which the obedient could find shelter until God's indignation was overpast. For one hundred and twenty years Noah proclaimed the message of warning to the antediluvian world; but only a few repented. Some of the carpenters he employed in building the ark, believed the message, but died before the flood; others of Noah's converts backslided. The righteous on the earth were but few, and only eight lived to enter the ark. These were Noah and his family. <RH, August 16, 1906 par. 2>

The rebellious race was swept away by the flood. Death was their portion. By the fulfilment of the prophetic warning that all who would not keep the commandments of heaven should drink the waters of the flood, the truth of God's word was exemplified. <RH, August 16, 1906 par. 3>

After the flood the people once more increased on the earth, and wickedness also increased. Idolatry became well-nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while he chose Abraham, of the line of Shem, and made him the keeper of his law for future generations. To him the message came, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." And by faith Abraham obeyed. "He went out, not knowing whither he went." <RH, August 16, 1906 par. 4>

Abraham's seed multiplied, and at length Jacob and his sons and their families went down into Egypt. Here they and their descendants sojourned for many years, till at last the Lord called them out, to lead them into the land of Canaan. It was his purpose to make of this nation of slaves a people who would reveal his character to the idolatrous nations of the world. Had they been obedient to his word, they would soon have entered the promised land. But they were disobedient and rebellious, and for forty years they journeyed in the wilderness. Only two of the adults who left Egypt entered Canaan. <RH, August 16, 1906 par. 5>

It was during the wilderness wandering of the Israelites that God gave them his law. He led them to Sinai, and there, amid scenes of awful grandeur, proclaimed the ten commandments. <RH, August 16, 1906 par. 6>

We may with profit study the record of the preparation made by the congregation of Israel for the hearing of the law. "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto 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 bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: *for all the earth is mine.*" <RH, August 16, 1906 par. 7>

Who, then, is to be regarded as the Ruler of the nations? -- The Lord God Omnipotent. All kings, all rulers, all nations, are his, under his rule and government. <RH, August 16, 1906 par. 8>

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord

commanded him." <RH, August 16, 1906 par. 9>

What was the response of the congregation, numbering more than a million people? <RH, August 16, 1906 par. 10>

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." <RH, August 16, 1906 par. 11>

Thus the children of Israel were denominated as a special people. By a most solemn covenant they were pledged to be true to God. <RH, August 16, 1906 par. 12>

Then the people were bidden to prepare themselves to hear the law. On the morning of the third day the voice of God was heard. Speaking out of the thick darkness that enshrouded him, as he stood upon the mount, surrounded by a retinue of angels, the Lord made known his law. <RH, August 16, 1906 par. 13>

God accompanied the proclamation of his law with manifestations of his power and glory, that his people might be impressed with a profound veneration for the Author of the law, the Creator of heaven and earth. He would also show to all men the sacredness, the importance, and the permanence of his law. <RH, August 16, 1906 par. 14>

The people of Israel were overwhelmed with terror. They shrank away from the mountain in fear and awe. The multitude cried out to Moses, "Speak thou with us, but let not God speak with us, lest we die." <RH, August 16, 1906 par. 15>

The minds of the people, blinded and debased by slavery, were not prepared to appreciate fully the far-reaching principles of God's ten precepts. That the obligations of the decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the precepts of the ten commandments. Unlike the decalogue, these were delivered privately to Moses, who was to communicate them to the people. <RH, August 16, 1906 par. 16>

Upon descending from the mountain, Moses "came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." <RH, August 16, 1906 par. 17>

Thus by a most solemn service the children of Israel were once more set apart as a peculiar people. The sprinkling of the blood represented the shedding of the blood of Jesus, by which human beings are cleansed from sin. <RH, August 16, 1906 par. 18>

Once more the Lord has special words to speak to his people. In the thirty-first chapter of Exodus we read: -- <RH, August 16, 1906 par. 19>

"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. . . . 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. And he gave unto Moses, when he had made an end of communicating with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." <RH, August 16, 1906 par. 20>

Many other scriptures on the sacredness of God's law have been presented before me. Scene after scene, reaching down to the present time, passed before me. The word spoken by God to Israel was verified. The people disobeyed, and only two of the adults who left Egypt entered Canaan. The rest died in the wilderness. Will not the Lord today vindicate his word if the leaders of his people depart from his commandments?

(To be concluded) <RH, August 16, 1906 par. 21>

August 16, 1906 Words of Counsel and Encouragement From Sister White

At this juncture of the meeting, sister E. G. White spoke, as follows:-- <RH, August 16, 1906 par. 1>

"I am so glad that we have for our God One who judges righteously, and who understands the human heart. He knows just how to deal with every human being; and for this we ought to render to him grateful, heartfelt thanksgiving. <RH, August 16, 1906 par. 2>

"We are distinctly denominated as a people that keep the day which the Lord gave man in Eden in commemoration of the creation. After God had made the world in six days, he rested on the seventh day, and was refreshed; and he blessed the day upon which he had rested, and sanctified it. By observing this day, we are to be reminded continually of the

creative power of our God. <RH, August 16, 1906 par. 3>

"The world's inhabitants have lost sight of the holiness of God's law, and have set aside the day that he has sanctified. In its place, they have substituted a day of their own choosing. As a people, we are bidden to restore that which has been broken down. The breach that has been made in God's law, must be repaired. In directing the attention of the world to the light of the truth for this time, preparatory to the second coming of Christ, we are to use every agency possible for the proclamation of our message. <RH, August 16, 1906 par. 4>

"It is for this purpose that our institutions have been established. The world is filled with subjects of Satan's kingdom. We thank God that we have many institutions wherein are carried forward various lines of work. <RH, August 16, 1906 par. 5>

"How thankful we should be that we have a God who can preserve and sustain us in the hour of trial! We can not always understand his dealings with us. His providences may at the time seem strange; but he has in view something that is for our good and for the glory of his name. <RH, August 16, 1906 par. 6>

"In the book of Job we find recorded a narrative that throws considerable light on things otherwise difficult to understand. [Sister White then read the first chapter of Job.] <RH, August 16, 1906 par. 7>

"From this scripture we may learn much regarding God's dealings with his people. And when calamity comes, unless the Lord indicates plainly that this calamity is sent as a punishment of those who are departing from the word of his counsel; unless he reveals that it has come as a retribution for the sins of the workers, let every man refrain from criticism. Let us be careful not to reproach any one. <RH, August 16, 1906 par. 8>

"The enemy is often permitted to try God's people in just such a way as Job was tried. And when Job's friends came to him and began to remind him of his sins, and to urge that he was suffering because of divine displeasure, they were doing a work that was wholly uncalled for. <RH, August 16, 1906 par. 9>

"Job endured the test; he proved true to God. And after his trial, his blessings were manifold. The prosperity that attended the closing years of his life gave the enemy no opportunity to exult over the former misfortunes of God's faithful servant. <RH, August 16, 1906 par. 10>

"The Lord desires us to labor for the benefit of one another. Let us all, ministers and people, be careful of our words. The power of speech is a talent; the mind, the voice, the strength,--all these are precious talents. Let us keep them wholly sanctified for service in God's cause. We must sanctify ourselves, body, soul, and spirit, unto God, that he may use us effectually as evangelists for the carrying forward of his work." <RH, August 16, 1906 par. 11>

August 23, 1906 *Teachers as Examples of Christian Integrity* (Concluded)

Mrs. E. G. White

I was referred to the fourth chapter of Deuteronomy. The whole of this chapter is to be studied. Notice particularly the statement: "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever." <RH, August 23, 1906 par. 1>

The eighth and eleventh chapters of Deuteronomy also mean much to us. The lessons that they contain are of the greatest importance, and are given to us as verily as to the Israelites. In the eleventh chapter God says:-- <RH, August 23, 1906 par. 2>

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." <RH, August 23, 1906 par. 3>

I have been instructed, as God's messenger, to dwell particularly upon the record of Moses' sin and its sad result, as a solemn lesson to those in positions of responsibility in our schools, and especially to those acting as presidents of these institutions. <RH, August 23, 1906 par. 4>

Of Moses God's Word declares, "Now the man Moses was very meek, above all the men which were upon the face of the earth." Long had he borne with the rebellion and obstinacy of Israel. But at last his patience gave way. They were on the borders of the promised land. But before they entered Canaan, they must show that they believed God's promise. The supply of water ceased. Here was an opportunity for them to walk by faith instead of by sight. But they forgot the hand that for so many years had supplied their wants, and instead of turning to God for help, they murmured against him. <RH, August 23, 1906 par. 5>

Their cries were directed against Moses and Aaron: "Why have ye brought up the congregation of the Lord into the

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, August 23, 1906 par. 6>

The two brothers went before the multitude. But instead of speaking to the rock, as God had directed, Moses smote the rock angrily, crying, "Hear now, ye rebels; must we fetch you water out of this rock?" <RH, August 23, 1906 par. 7>

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. <RH, August 23, 1906 par. 8>

From the experience of Moses the Lord would have his people learn that when they do that which gives prominence to self, his work is neglected, and he is dishonored. The Lord will work counter to those who work counter to him. His name, and his alone, is to be magnified on the earth. <RH, August 23, 1906 par. 9>

For more than twenty years strange things have at different times been coming in among us. Those who have become unfaithful, who have not exalted the principles of righteousness, need now to seek the Lord with deep humiliation of soul, and be converted, that God may heal their transgressions. <RH, August 23, 1906 par. 10>

The one standing at the head of a school is to put his undivided interests into the work of making the school just what the Lord designed it to be. If he is ambitious to climb higher and still higher, if he gets above the real virtues of his work, and above its simplicity, and disregards the holy principles of heaven, let him learn from the experience of Moses that the Lord will surely manifest his displeasure because of his failure to reach the standard set before him. <RH, August 23, 1906 par. 11>

Especially should the president of a school look carefully after the finances of the institution. He should understand the underlying principles of bookkeeping. He is faithfully to report the use of all moneys passing through his hand for the use of the school. The funds of the school are not to be overdrawn, but every effort is to be made to increase the usefulness of the school. Those entrusted with the financial management of our educational institutions, must allow no carelessness in the expenditure of means. Everything connected with the finances of our schools should be perfectly straight. The Lord's way must be strictly followed, though this may not be in harmony with the ways of man. <RH, August 23, 1906 par. 12>

To those in charge of our schools I would say, Are you making God and his law your delight? Are the principles that you follow, sound and pure and unadulterated? Are you keeping yourselves, in the life practise, under the control of God? Do you see the necessity of obeying him in every particular? If you are tempted to appropriate the money coming into the school, in ways that bring no special benefit to the school, your standard of principle needs to be carefully criticized, that the time may not come when you will have to be criticized and found wanting. Who is your bookkeeper? Who is your treasurer? Who is your business manager? Are they careful and competent? Look to this. It is possible for money to be misappropriated without any one's understanding clearly how it came about; and it is possible for a school to be losing continually because of unwise expenditures. Those in charge may feel this loss keenly, and yet suppose they have done their best. But why do they permit debts to accumulate? Let those in charge of a school find out each month the true financial standing of the school. <RH, August 23, 1906 par. 13>

My brethren in responsibility, exalt the law of Christ's kingdom by giving to it willing obedience. If you are not yourselves under the control of the Ruler of the universe, how can you obey his law, as required in his Word? Those who are placed in positions of authority are the very ones who need most fully to realize their amenability to God's law and the importance of obeying all his requirements. <RH, August 23, 1906 par. 14>

In some respects, many of those connected with our schools should be standing on a higher platform. We know that it is determined purpose of some to be obedient to every word that proceedeth out of the mouth of God. Such men and women will be given power of intellect to discern the difference between righteousness and unrighteousness. They have the faith that works by love and purifies the soul, and they reveal God to the world. <RH, August 23, 1906 par. 15>

We all need to gain a much deeper experience in the things of God than we have gained. Self is to die, and Christ is to take possession of the soul temple. Physicians, ministers, teachers, and all others in responsible positions, must learn the humility of Christ before he can be revealed in them. Too often self is so important an agency in the life of a man that the Lord is not able to mold and fashion him. Self rules on the right hand and on the left, and the man presses his way forward as he pleases. Christ says to self, Stand out of my path. Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Then I can accept him as my disciple. In order to serve me acceptably, he must do the work I have given him in harmony with my instructions.

July 4, 1906. <RH, August 23, 1906 par. 16>

August 30, 1906 Correct Views Concerning the Testimonies

A Reply to an Inquirer

Sanitarium, Cal., June 14, 1906.

Dear Brother: Your letter came to me while in southern California. For some weeks the consideration of matters connected with the development of our sanitarium work there, and the writing out of the views given me regarding the earthquake and its lessons, have taken my time and strength. <RH, August 30, 1906 par. 1>

But now I must respond to the letters received from you and others. In your letter, you speak of your early training to have implicit faith in the Testimonies, and say, "I was led to conclude and most firmly believe that *every* word that you ever spoke in public or private, that every letter you wrote under *any* and *all* circumstances, was an inspired as the ten commandments." <RH, August 30, 1906 par. 2>

My brother, you have studied my writings diligently, and you have never found that I have made any such claims. Neither will you find that the pioneers in our cause have made such claims. <RH, August 30, 1906 par. 3>

In my preface to "Great Controversy," pages c and d, you have no doubt read my statement regarding the ten commandments and the Bible, which should have helped you to a correct understanding of the matter under consideration. Here is the statement:-- <RH, August 30, 1906 par. 4>

"The Bible points to God as its Author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by his Holy Spirit had shed light into the minds and hearts of his servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language. <RH, August 30, 1906 par. 5>

"The ten commandments were spoken by God himself, and were written by his own hand. They are of divine, and not of human, composition. But the Bible, with its God-given truths expressed in the language of men, represents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us.' John 1:14. <RH, August 30, 1906 par. 6>

"Written in different ages, by men who differed widely in rank and occupation and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony. <RH, August 30, 1906 par. 7>

"As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of a subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind; a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life. <RH, August 30, 1906 par. 8>

"God has been pleased to communicate his truth to the world by human agencies, and he himself, by his Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth." <RH, August 30, 1906 par. 9>

In perfect harmony with this, are my statements found in the article, "The Testimonies Slighted," written June 20, 1882, and published in "Testimonies for the Church," Vol. V, No. 31, pages 62-84. From this I quote for your consideration, several paragraphs:-- <RH, August 30, 1906 par. 10>

"Many are looking with self-complacency upon the long years during which they have advocated the truth. They now feel that they are entitled to a reward for their past trials and obedience. But this genuine experience in the things of God in the past, makes them more guilty before him for not preserving their integrity and going forward to perfection. The faithfulness for the past year will never atone for the neglect of the present year. A man's truthfulness yesterday

will not atone for his falsehood today. <RH, August 30, 1906 par. 11>

"Many excuse their disregard of the Testimonies by saying, 'Sister White is influenced by her husband; the Testimonies are molded by his spirit and judgment.' Others are seeking to gain something from me which they could construe to justify their course, or to give them influence. It was then I decided that nothing more should go from my pen until the converting power of God was seen in the church. But the Lord placed the burden upon my soul. I labored for you earnestly. How much this cost both my husband and myself, eternity will tell. Have I not a knowledge of the state of the church, when the Lord has presented their case before me again and again for years? Repeated warnings has been given, yet there has been no decided change. . . . <RH, August 30, 1906 par. 12>

"Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God. You know how the Lord has manifested himself through the spirit of prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written at midnight letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above, or from beneath? . . . <RH, August 30, 1906 par. 13>

"When I went to Colorado, I was so burdened for you, that, in my weakness, I wrote many pages to be read at your camp-meeting. Weak and trembling, I arose at three o'clock in the morning, to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision--the precious rays of light shining from the throne. . . . <RH, August 30, 1906 par. 14>

"What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors, and show you your course as it is? What power to work in the church? If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge, will never yield to faith. Faith rests upon evidence, not demonstration. The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks for God. We must resist and conquer inclination, and obey the voice of conscience, without parleying or compromise, lest its promptings cease, and will and impulse control. The word of the Lord comes to us all who have not resisted his Spirit by determining not to hear and obey. This voice is heard in warnings, in counsels, in reproof. It is the Lord's message of light to his people. If we wait for louder calls, or better opportunities, the light may be withdrawn, and we left in darkness. . . . <RH, August 30, 1906 par. 15>

"It pains me to say, my brethren, that your sinful neglect to walk in the light, has enshrouded you in darkness. You may now be honest in not recognizing and obeying the light; the doubts you have entertained, your neglect to heed the requirements of God, have blinded your perceptions so that darkness is now to you light, and light is darkness. God has bidden you to go forward to perfection. Christianity is a religion of progress. Light from God is full and ample, waiting our demand upon it. Whatever blessings the Lord may give, he has an infinite supply beyond, an inexhaustible store from which we may draw. Skepticism may treat the sacred claims of the gospel with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet it will triumph finally. <RH, August 30, 1906 par. 16>

"The word is, Go forward; discharge your individual duty, and leave all consequences in the hands of God. If we move forward where Jesus leads the way, we shall see his triumph, we shall share his joy. We must share the conflicts, if we wear the crown of victory. Like Jesus, we must be made perfect through suffering. Had Christ's life been one of ease, then might we safely yield to sloth. Since his life was marked with continual self-denial, suffering, and self-sacrifice, we will make no complaint if we are partakers with him. We can walk safely in the darkest path, if we have the Light of the world for our guide. . . . <RH, August 30, 1906 par. 17>

"When the Lord last presented your case before me, and made known to me that you had not regarded the light which had been given you, I was bidden to speak to you plainly in his name, for his anger was kindled against you. These words were spoken to me, 'Your work is appointed you of God. Many will not hear you, for they refuse to hear the Great Teacher; many will not be corrected, for their ways are right in their own eyes. Yet bear to them the reproofs and warnings I shall give you, whether they will hear, or forbear.' . . . <RH, August 30, 1906 par. 18>

"Our people are making very dangerous mistakes. We can not praise and flatter any man without doing him a great wrong; those who do this will meet with serious disappointment. They trust too fully to finite man, and not enough to God who never errs. The eager desire to urge men into public notice is an evidence of backsliding from God, and

friendship with the world. It is the spirit which characterizes the present day. It shows that men have not the mind of Jesus; spiritual blindness and poverty of soul have come upon them. Often persons of inferior minds look away from Jesus to a merely human standard, by which they are not made conscious of their own littleness, and hence have an undue estimate of their own capabilities and endowments. There is among us as a people an idolatry of human instrumentalities, and mere human talent, and these even of a superficial character. We must die to self, and cherish humble, childlike faith. God's people have departed from their simplicity. They have not made God their strength, and are weak and faint, spiritually. . . . <RH, August 30, 1906 par. 19>

"I have been shown that unbelief in the Testimonies has been steadily increasing as the people backslide from God. It is all through our ranks, all over the field. But few know what our churches are to experience. I saw that at present we are under divine forbearance; but no one can say how long this will continue. No one knows how great the mercy that has been exercised toward us. But few are heartily devoted to God. There are only a few who, like the stars in a tempestuous night, shine here and there among the clouds. . . . <RH, August 30, 1906 par. 20>

"Many have exalted science, and lost sight of the God of science. This was not the case with the church in the purest times. <RH, August 30, 1906 par. 21>

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of his Spirit, than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that he is not dependent on learned, self-important mortals." <RH, August 30, 1906 par. 22>

In connection with these quotations, study again the article "The Nature and Influence of the Testimonies," in Vol. V, No. 33, pages 654-691.

Mrs. E. G. White.
(To be concluded)

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<RH, August 30, 1906 par. 23>

September 6, 1906 *Correct Views Concerning the Testimonies* *A Reply to an Inquirer* (Concluded)

The statement which you quote from "Testimony," No. 31, that "in these letters which I wrote, in the Testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision -- the precious rays of light shining from the throne," is correct. It is true concerning the articles in our papers and in the many volumes of my books. I have been instructed in accordance with the Word in the precepts of the law of God. I have been instructed in selecting from the lessons of Christ. Are not the positions taken in my writings in harmony with the teachings of Jesus Christ? If not, point it out to me. <RH, September 6, 1906 par. 1>

To some of the questions you have asked, I am not to answer Yes or No. I must not make statements that can be misconstrued. I see and feel the peril of those who I have been instructed were endangering their souls at times by listening to deceptive representations regarding the messages that God has given me. Through many twistings and turnings and false reasonings on what I have written, they seek to vindicate their personal unbelief. I am sorry for my brethren who have been walking in the mist of suspicion and skepticism and false reasoning. I know that some of them would be blessed by messages of counsel if the clouds obscuring their spiritual vision could be driven back, and they could see aright. But they do not see clearly. Therefore I dare not communicate with them. <RH, September 6, 1906 par. 2>

When the Spirit of God clears away the mysticism, there will be found just as complete comfort and faith and hope in the messages that I have been instructed to give as were found in them in years past. <RH, September 6, 1906 par. 3>

Truth will surely bear away the victory. One who gave His life to ransom man from the delusions of Satan is not asleep, but watching. When his sheep turn away from following the voice of a stranger whose sheep they are not, they will rejoice in the life of Christ. The envious Pharisees misinterpreted the acts and words of Christ, which, if properly received, would have been beneficial to their spiritual understanding. Instead of admiring his goodness, they charged him, in the presence of his disciples, with impiety-- "Why eateth your Master with publicans and sinners?" Instead of addressing our blessed Saviour himself, whose answer would at once have convicted them of their malice, they talked with the disciples, and made their charges where, as a leaven of evil, they would do great harm. If Christ had been an impious man he would have lost his hold upon the hearts of his believing followers. But because of their confidence in Christ, the disciples would not give ear to the insinuations of his wicked accusers. <RH, September 6, 1906 par. 4>

Desiring to bring censure upon the disciples, these wicked accusers went again and again to Christ with the question, Why do thy disciples that which is not lawful? And when they judged our Lord to have transgressed, they spoke not to

himself, but to his disciples, to plant the seeds of unbelief in the hearts of his followers. Thus they worked to bring in doubt and dissension. Every method was tried to bring doubt into the hearts of the little flock, that it might cause them to watch for something that would check the good and gracious work of the gospel of Jesus Christ. Work of this same character will be brought to bear upon true believers today. The Lord Jesus reads the heart; he discerns the intents and purposes of the thoughts of all men concerning himself and his believing disciples. He answers their thoughts concerning the fault-finding ones. "They that be whole need not a physician, but they that are sick." The insolent Pharisees had an exalted idea of their own piety and holiness, while they were ready to pass censure on the lives of others. <RH, September 6, 1906 par. 5>

On one occasion those who were guilty of many secret sins, brought to Christ a woman who had been taken in sin. They thought that he would pronounce judgment against her, and then they could accuse him of taking judgment into his own hands. While they were presenting the case, Christ was busy writing on the sand. He said nothing, and when they pressed him for a decision, he was in no hurry to pronounce judgment. One after another came near to him to see what he was writing, and there in the sand they saw the record of their own sins. Then Christ said to them, "He that is without sin among you, let him first cast a stone." But not a stone was cast, and they went away, leaving the woman with him. He said to her, "Where are those thine accusers? hath no man condemned thee?" She said, "No man, Lord." Christ answered, "Neither do I condemn thee: go, and sin no more." <RH, September 6, 1906 par. 6>

The Lord Jesus beheld the whole plot and the arrogance of the ones who had arranged it, who were worthy of condemnation and punishment, and when they saw that he knew their lives, they left and went out, having failed in their desire to bring about the condemnation of Christ. <RH, September 6, 1906 par. 7>

Let no one complain. True religion is free from the exaltation of self. If we have not a sense of our interest, heart and mind and soul, in our Saviour, if we have not the grace and the intelligent Bible knowledge to apply to ourselves his merits and disposition of character, through the merits of the atonement, we shall obtain no ease, on assurance. <RH, September 6, 1906 par. 8>

Bear in mind that it is none but God that can hold an argument with Satan. The sentiments of the enemy are to be met with a plain "Thus saith the Lord." Human infirmity, I am instructed, will not be able to resist the devil. Always keep aloof from secret science. If the mind is once open to this evil, Satan has the mastery. Flee from this unequal conflict. Let it ever be our individual care to keep clear of Satan's mysterious devisings. He will ever be making efforts to give power to secret science by which to overcome us, and then follows the sin of secret disobedience. <RH, September 6, 1906 par. 9>

The law of the Lord is to be written on the heart. If it is not, we never obey it in truth. I am having deeply impressed upon my mind the history of the children of Israel while the awful presence of God was before them, as recorded in Ex. 19:16. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." <RH, September 6, 1906 par. 10>

This was the all-important occasion when God and angels came from heaven to the armies of Israel. Here was the law spoken in awful solemnity. The Lord God manifested himself to his people who were delivered out of Egyptian bondage. But this very people, while waiting before the mount for Moses to return, were tempted to doubt, by the suggestion of some that perplexities were arising, and notwithstanding the most solemn impressions that had been recently made upon their minds, they now by their attitude of questioning and doubt, invited the tempter to come in as an honored guest. Growing doubt soon led to a demand for a substitute for Moses. <RH, September 6, 1906 par. 11>

Only a few days before, the presence of the Lord was manifest in such power that they were terribly afraid and asked that Moses might hear the words of God, and then speak the same to them. But now they wanted something present that they could depend upon. <RH, September 6, 1906 par. 12>

They might, at this time, have been learning precious lessons, which the Lord was ready to give them, if they had trusted fully in him. But the result of their murmurings and unbelief was that Aaron made them a golden calf to represent God. He proclaimed this idol to be God, and a great deal of enthusiasm was created over this false god. If instead of doing this, he had called to mind the wonderful deliverance which God had wrought for them, and every mind had been drawn upon to express gratitude to God for all his rich mercies in delivering his people from Egyptian bondage, they might have been placed on vantage-ground, to glorify the Lord God who had wrought such wonderful deliverance from degradation and slavery.

Mrs. E. G. White. <RH, September 6, 1906 par. 13>

September 13, 1906 *Love Toward God and Man*

*[A discourse given at the Oakland, Cal., camp-meeting, Sabbath, July 21, 1906.]

Mrs. E. G. White

"A certain lawyer stood up," and tempted Christ, "saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? 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." <RH, September 13, 1906 par. 1>

"Thou hast answered right," Christ declared; "this do, and thou shalt live." <RH, September 13, 1906 par. 2>

In the question, "What is written in the law?" the Saviour referred to the ten commandments communicated to the Israelites at Sinai. Those to whom had been entrusted the sacred oracles had well-nigh lost sight of these precepts. There came a time when Christ saw that Satan was gathering the whole world, as it were, in his grasp. The enemy was working with the intensity with which he had worked in the heavenly courts, when first he refused to yield to the mighty Monarch of the universe. Satan was rapidly leading the world to act counter to God's law, counter to the principles of righteousness that should have been made their rule of action. <RH, September 13, 1906 par. 3>

Christ saw that the time had come when Satan's power over mankind must be broken. Before the fall of man, the Son of God had united with his Father in laying the plan of salvation. God was to be manifested in Christ, "reconciling the world unto himself." And now, thousands of years later, the fulness of time came for the infinite sacrifice to be made. Divinity was to be communicated to humanity through a divine-human Saviour. The great Life-giver was to purchase the whole world by giving his own life as a ransom. <RH, September 13, 1906 par. 4>

Christ came, but not in the brightness of his divine glory. He laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to live upon the earth as a man among men. Had he come in the full power and glory of his divinity, sinners could not have stood in his presence without being destroyed. He came to meet humanity in its most sinful and corrupt form. Thus divine love was manifested toward erring mortals. <RH, September 13, 1906 par. 5>

The Saviour gained victories over temptation through power imparted from above in answer to prayer. He met the enticements of the enemy with the sword of the Spirit--God's Word. Again and again he declared, "It is written." And when the lawyer stood up to question him while he was teaching the people, he drew from the questioner the answer desired, by appealing to the lawyer's knowledge of God's Word. <RH, September 13, 1906 par. 6>

It was to vindicate the just claims of the law of God, and to establish the supreme authority of its divine Author, that Christ came to this earth. The lawyer, while trying to prove that Christ lightly regarded the law given from Sinai, found himself a lawbreaker. Rather than repent, he sought to justify himself by putting another question, "Who is my neighbor?" <RH, September 13, 1906 par. 7>

By a short story Jesus brought to view the duty of man toward his fellow man and toward God. "A certain man," he said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." <RH, September 13, 1906 par. 8>

Not all who claim to keep God's law -- a law given by One who is full of compassion, long-sufferance, and loving-kindness -- reveal a love for their neighbor as great as their love for themselves. Not all reveal, in word and deed, that they comprehend God's great love for humanity. <RH, September 13, 1906 par. 9>

"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 13, 1906 par. 10>

Fixing his eyes upon the lawyer, in a glance that seemed to read his soul, the Saviour inquired, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" <RH, September 13, 1906 par. 11>

The lawyer answered, "He that showed mercy on him." Jesus said, "Go, and do thou likewise." Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law. <RH, September 13, 1906 par. 12>

In giving this lesson, Christ presented the principles of the law of God in a direct, forcible way, showing his hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no opportunity to cavil or raise objections. <RH, September 13, 1906 par. 13>

Those who study this lesson aright will see that in order to keep the law it is necessary to have a knowledge of God; for the law is a transcript of his character, and his character is love. Moses prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord 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." <RH, September 13, 1906 par. 14>

The lawyer asked. "Who is my neighbor?" The despised Samaritan of whom Jesus told, acted as Jesus would have acted toward the suffering Jew robbed by the wayside and left to perish. He fulfilled the command, "Thou shalt love thy neighbor as thyself," thus showing that he was more righteous than those by whom he was despised. This Samaritan represents Christ. The Saviour stooped from the position of commander in the heavenly courts to become a servant. He clothed his divinity with humanity, that humanity might touch humanity. He was the Majesty of heaven, the King of glory, yet he humbled himself. His whole life was one of poverty and self-denial. For our sake he became poor, that we through his poverty might be made rich. He did not live to please himself. His life is the mystery of godliness. <RH, September 13, 1906 par. 15>

Jesus was the foundation of the Jewish economy, the author of all the laws, statutes, and requirements of his chosen people. How his soul was pained and his heart filled with grief as he saw those who claimed to be the depositaries of truth, mercy, and compassion, so destitute of the love of God! <RH, September 13, 1906 par. 16>

In the providence of God, the priest and the Levite were brought in contact with a suffering fellow creature, that they might minister to him. Christ is constantly weaving the web of human events. He placed this suffering man where one who had sympathy and compassion would give attention to his needs. The Lord permits suffering and calamity to come upon men and women to call us out of our selfishness, to awaken in us the attributes of his character,-- compassion, tenderness, and love. <RH, September 13, 1906 par. 17>

Divine love makes its most touching appeals when it calls upon us to manifest the same tender compassion that Christ manifested. He was a Man of sorrows, and acquainted with grief. In all our afflictions he is afflicted. He loves men and women as the purchase of his own blood, and he says to us, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

(To be concluded) <RH, September 13, 1906 par. 18>

September 20, 1906 *Love Toward God and Man*

***[A discourse given at the Oakland, Cal., camp-meeting, Sabbath, July 21, 1906.]**
(Concluded)

Mrs. E. G. White

Last night I was in a sleepless state much of the time. Many representations passed before me. One was a scene in a council meeting where several were present. One man arose and began finding fault with one of his brethren. I looked at the speaker's garments, and saw that they were very undesirable. <RH, September 20, 1906 par. 1>

Another person arose, and began to state his grievance against a fellow laborer. His garments were of another pattern, and they, too, were undesirable. Still another, and yet another arose, and uttered words of accusation and condemnation regarding the course of others. Every one had some trouble to speak of, some fault to find with some one else. All were presenting the defects of Christians who are trying to do something in our world; and they declared repeatedly that certain ones were neglecting this or that or the other thing, and so on. <RH, September 20, 1906 par. 2>

There was no real order, no polite courtesy, in the meeting. In their anxiety to speak, some crowded in while others were still talking. Voices were raised, in an effort to make all hear above the din of confusion. <RH, September 20, 1906 par. 3>

The dress of the speakers was unbecoming and grotesque. This, I was shown, was a representation of defective character. <RH, September 20, 1906 par. 4>

When many had spoken, One of authority appeared, and repeated the words: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And 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 thou shalt see clearly to cast out the mote out of thy brother's eye." <RH, September 20, 1906 par. 5>

O, how can Christians afford to speak words of criticism and fault-finding,--words that stir up the worst passions of the human heart? The talent of speech is too precious a gift to be abused in this way. Let us refrain from uttering any words that would stir up a spirit of antagonism or retaliation. When irritated, let us remain silent. <RH, September 20, 1906 par. 6>

In this council meeting that I saw in the visions of the night, Christ himself was present. An expression of pain came over his countenance as one after another would come forward, with uncouth dress, to expiate upon the faults of various members of the church. <RH, September 20, 1906 par. 7>

Finally the heavenly Visitant arose. So intent were those present on criticizing their brethren, that it was with reluctance that they gave him opportunity to speak. He declared that the spirit of criticism, of judging one another, is a source of weakness in the church today. Things are spoken that should never find utterance. Every one who by word of mouth places an obstruction in the way of a fellow Christian, has an account to settle with God. <RH, September 20, 1906 par. 8>

With earnest solemnity the Speaker declared: "The church is made up of many minds, each of whom has an individuality. I gave my life in order that men and women, by divine grace, might blend in revealing a perfect pattern of my character, while at the same time retaining their individuality. No one has the right to disparage the individuality of any other human mind, by uttering words of criticism and fault-finding and condemnation." <RH, September 20, 1906 par. 9>

These words he repeated with solemn earnestness; and then he turned and grasped a standard, and held it aloft. From this standard, in burning letters, clear and distinct, gleamed God's law. The Speaker declared: "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, September 20, 1906 par. 10>

As the light from the uplifted standard flashed upon these men in council, they shrank from it as if it were a burning flame. Some prostrated themselves; some turned and went away. <RH, September 20, 1906 par. 11>

As I looked upon the scene, the names of the fault-finders appeared before them, and opposite each name were written out the faults of the erring one. None were free from defects of character. In the light of the uplifted standard, all were guilty. <RH, September 20, 1906 par. 12>

The churches have had light, great light. Infinite light and power are promised those who go forth in the name of the Master to do his bidding. While all do not labor in the same manner, or say the same things, yet the words of one will balance the words of another. In the midst of diversity there will be a beautiful harmony. <RH, September 20, 1906 par. 13>

Let every one attend to his own individual case before God. Let every one confess his own sins with humility of mind. Let every one appropriate the rich promises of God's Word, and while working out his own salvation with fear and trembling, labor for the salvation of others as well. <RH, September 20, 1906 par. 14>

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." <RH, September 20, 1906 par. 15>

All who love God supremely will love their neighbor as themselves. The keeping of the new commandment is to the believer a step heavenward. That which will give God's people the supremacy is obedience to the injunction, "These things I command you, that ye love one another." "Neither pray I for these alone," Christ said, "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, September 20, 1906 par. 16>

"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, September 20, 1906 par. 17>

September 27, 1906 "Behold, What Manner of Love!"

**[A discourse given at the Oakland, Cal., camp-meeting, July 25, 1906.]*

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 27, 1906 par. 1>

What a precious privilege is this,--that we may be sons and daughters of the Most High, heirs of God and joint-heirs with Jesus Christ! What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into his family! <RH, September 27, 1906 par. 2>

It is sin that alienates from God. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him

sinneth not: whoso sinneth hath not seen him, neither known him." <RH, September 27, 1906 par. 3>

To every one who surrenders fully to God is given the privilege of living without sin, in obedience to the law of heaven. <RH, September 27, 1906 par. 4>

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin." <RH, September 27, 1906 par. 5>

God requires of us perfect obedience. We are to purify ourselves, even as he is pure. By keeping his commandments, we are to reveal our love for the Supreme Ruler of the universe. And the Lord has not left us in ignorance regarding his law. While enshrouded in a thick cloud, he repeated from Mount Sinai the holy precepts of the decalogue distinctly and with solemn impressiveness. So deeply were the people impressed when they "saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking," that "they removed, and stood afar off." <RH, September 27, 1906 par. 6>

"Speak *thou* with us," they pleaded with Moses, "and we will hear: but let not God speak with us; lest we die." "And 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.*" Every provision against sin has been made in our behalf. <RH, September 27, 1906 par. 7>

The importance of obedience was further impressed upon the minds of the Israelites by the Lord himself, when, as recorded in the thirty-first of Exodus, he "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. . . . 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, September 27, 1906 par. 8>

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." <RH, September 27, 1906 par. 9>

In the providence of God, these same commandments that were written with the finger of Jehovah and entrusted to the Israelites, are now committed to our care. Upon us rests the solemn obligation of proclaiming God's law to an impenitent world. The last great conflict over the question of loyalty to God, will turn on obedience to the Sabbath commandment, which is so plainly enforced by the Lord himself, "for a *perpetual* covenant." Men will labor with an intensity from beneath to make of no effect God's command regarding the observance of the seventh day; but we are not to be influenced by anything that man may do. Our allegiance to the King of kings must ever be made a matter of paramount importance. We can not afford to be out of harmony with the Creator of the universe. <RH, September 27, 1906 par. 10>

Men may make laws to enforce Sunday observance, but they have no Scriptural authority for so doing. We can not do otherwise than obey the law of Jehovah, irrespective of any conflicting law enacted by man. When man-made laws are contrary to God's sacred enactments, we must choose to obey God rather than man. While respecting earthly authorities in so far as they do not interfere with our allegiance to God, we are ever to acknowledge our divine Ruler as the Supreme Authority. And in all our efforts to remain true, we are to keep constantly in mind the words of the beloved disciple, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." <RH, September 27, 1906 par. 11>

The final conflict is near at hand, but many are asleep regarding the responsibilities of the hour. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." <RH, September 27, 1906 par. 12>

Years ago, in the early days of our denominational work on the Pacific Coast, my husband and I united with a few faithful brethren and sisters in an effort to build meeting-houses in San Francisco and in Oakland. At that time there were not many believers, and we had to make heavy personal sacrifices in order to secure sufficient means with which to erect churches and establish institutions. But we realized that San Francisco and Oakland must be worked, and so we toiled and struggled until the Laguna Street church in San Francisco and the first church in Oakland were built. <RH, September 27, 1906 par. 13>

San Francisco has been visited with a terrible calamity. The Lord in mercy spared life, in order that the people may still have opportunity to repent. The wickedness practised in San Francisco, and in Oakland as well,--though in a lesser degree,--has been opened before me again and again. No tongue can describe the conditions that existed before the earthquake; words are inadequate to portray the awful iniquity carried on. To an unusual extent, many were "lovers of their own selves, covetous, boasters, proud, blasphemers," "heady, high-minded, lovers of pleasures more than lovers of God." <RH, September 27, 1906 par. 14>

God has manifested his displeasure in a signal manner in San Francisco. He is seeking to teach men that they can not always disregard his authority with impunity. He has given to us a law, which, sooner or later, we must acknowledge as holy, and just, and good. The Ruler of the universe bears long with those who trample on his law and disregard his holy Sabbath; but in the fulness of time he arises to vindicate his supreme authority. <RH, September 27, 1906 par. 15>

In his judgments, God remembered mercy. He spared life. We now have a solemn work to do in San Francisco. The third angel's message is to be proclaimed in San Francisco with power. If possible, the people are to be aroused to a realization of their peril. By this stroke of God's providence they are to understand that it requires but a single touch from the One in supreme authority to break up the foundations laid by man, and to bring destruction to the works of human hands. God's judgments are not sent for naught. They are given in order that all may take warning. Every one should inquire, Have I a hope in God? Do I believe in him? Can I take hold of him by living faith? <RH, September 27, 1906 par. 16>

In the midst of the confusion caused by the earthquake and the fire, the people are to be taught to discern the wondrous import of the words, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." <RH, September 27, 1906 par. 17>

Diligent work is now called for. In this crisis, no half-hearted efforts will prove successful. In all our city work, we are to hunt for souls. Wise plans are to be laid, in order that such work may be done to the best possible advantage. More and more, as wickedness increases in the great cities, we shall have to work them from outpost centers. This is the way Enoch labored in the days before the flood, when wickedness was rife in every populous community, and when violence was in the land. <RH, September 27, 1906 par. 18>

God in his providence has spared Oakland, and thousands are flocking to it. We have a present duty to perform in Oakland. We are now to give this city a decided warning; for God has spared it in order that we may do a thorough and a quick work here. Let not those who are in this place become discouraged over the outlook. The Lord has a message to be borne just now to the people in Oakland. Decided efforts are to be made to lead men and women to see that God is Supreme Ruler, and that his commandments are to be obeyed. <RH, September 27, 1906 par. 19>

In the night season there have passed before me many presentations, in figures, regarding the work to be done in Oakland. Among other things, I saw One from heaven standing before the people in Oakland and in the surrounding cities, and bearing the proclamation, "Behold the Lamb of God, who taketh away the sin of the world." <RH, September 27, 1906 par. 20>

To the members of the Oakland church I would say: Do not be discouraged because many of your brethren and sisters are going away in response to the counsels given that our people should leave the cities. Do not feel that Oakland is to be left without a witness. Help and strength must be given to the work in Oakland. God may touch Oakland, but he has spared it thus far, in order that those who have never heard the third angel's message, may be warned and converted and saved. Those who choose to stand on the Lord's side shall behold "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." <RH, September 27, 1906 par. 21>

Much missionary work is to be done in Oakland, and in the surrounding communities. We expect to stand by the brethren and sisters of the Oakland church; and we shall expect you to unite heartily with the conference laborers by rallying around the standard and by doing much personal work among your neighbors and friends. Money will also be needed for the maintenance of the laborers. Let every church-member deny self as Christ denied himself. Let us study the closest economy because of the many pressing calls for means to advance the message. As we sacrifice willingly, God will not fail us in time of need. The Source of all our blessings, he will not allow us to suffer because of our liberality. <RH, September 27, 1906 par. 22>

More and more, as time advances, our people will have to leave the cities. For years we have been instructed that our brethren and sisters, and especially families with children, should plan to leave the cities as the way opens before them to do so. Many will have to labor earnestly to help open the way. But until it is possible for them to leave, so long as they remain, they should be most active in doing missionary work, however limited their sphere of influence may be. As they yield their talents and their all to God to be used as he may direct; as they live out their consecration by engaging in practical missionary work wherever opportunity affords, God will bless them with wisdom and discretion, and in his own way and time he will make it possible for them to place themselves where they will not be surrounded constantly with the contaminating influences of modern city life. <RH, September 27, 1906 par. 23>

O, how much we need genuine missionaries! How much we need men and women who will labor under the supervision of the Almighty, in the power of his Spirit! How much we need those who know that God has called them to his service! It is when the work goes hard, that living missionaries reveal by their courage and fortitude and their trust in God that they are led and taught by the Holy Spirit. <RH, September 27, 1906 par. 24>

October 4, 1906 Closing Days at the Oakland (Cal.) Camp-Meeting

Mrs. E. G. White

It was my privilege to attend the Oakland camp-meeting from beginning to close, July 19-29. The meeting was held on a large block in a residence district of Oakland, within easy access of San Francisco and neighboring Bay cities, by trolley and railway. It was reported that there were about two hundred tents pitched, for the accommodation of over six hundred campers. The attendance of our brethren and sisters from the surrounding towns was good, and on Sabbaths and Sundays the large pavilion was well filled. <RH, October 4, 1906 par. 1>

For several weeks prior to this meeting I had been somewhat feeble. But I went trusting in God, and he wonderfully sustained me. I spoke seven times, with no feeling of weariness. Despite the fact that the congregations were often large, and I was under the necessity of speaking so as to make all hear, I was refreshed physically, and was able to do much writing every day. A feeling of peace seemed to take possession of mind and heart from day to day. <RH, October 4, 1906 par. 2>

The closing Sabbath was a day marked by many rich blessings. At the morning service, the large tent was literally packed with people. Every seat was taken. Elder S. N. Haskell opened the meeting with prayer. I then spoke for about forty-five minutes, on the privileges and the responsibilities of the Christian life, as brought to view in the first chapter of Paul's epistle to the Colossians. <RH, October 4, 1906 par. 3>

This scripture very clearly teaches us that we may constantly grow in spirituality through Christ our Lord. "To the saints and faithful brethren in Christ which are at Colosse," the apostle Paul wrote: "Grace be to you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." <RH, October 4, 1906 par. 4>

Paul rejoiced in the fact that the church-members at Colosse manifested a spirit of brotherly love toward one another. "For this cause we also," he declared, "since the day we heard it, do not cease to pray for you, and to desire 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.*" <RH, October 4, 1906 par. 5>

To every one who constantly yields his will to the will of the Infinite, to be led and taught of God, there is promised an ever-increasing development in spiritual things. God fixes no limit to the advancement of those who are "filled with the knowledge of his will in all wisdom and spiritual understanding." <RH, October 4, 1906 par. 6>

Through prayer, through watchfulness, through growth in understanding, we are "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Thus we are prepared to communicate the word of the living God, the truth for this generation, acceptably to all with whom we are brought into contact. O, let us give "thanks unto the Father," who, in the language of the inspired apostle, "hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." <RH, October 4, 1906 par. 7>

God's plan for us is so broad, so full, so complete, that we have every reason for co-operating whole-heartedly with him in carrying it out. There is no reason for hesitancy on our part. The sacrifice of Christ atones for every sinner. Christ is the One "in whom we have redemption through his blood, even the forgiveness of sins." All that is required on our part is a complete surrender of our thoughts and purposes, our will, all that we have and are, to God, to be used as he may direct. <RH, October 4, 1906 par. 8>

It matters not how great the sin: he who returns to God, with full purpose of heart, is assured of pardon and peace. "You, that were sometime alienated," the apostle continues, "and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death." <RH, October 4, 1906 par. 9>

And what rich assurances are given to the steadfast,--to those who remain true to their allegiance to the God of heaven! "If ye continue in the faith grounded and settled," the promise reads, "and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven," the Redeemer will "present you holy and unblameable and unproveable" in the presence of his Father in the kingdom of glory. Wonderful, wonderful assurance! How cheering, indeed, is the hope of the Christian! Naught in this world can compare with the reward set before those who will "be not moved away from the hope of the gospel." <RH, October 4, 1906 par. 10>

As these thoughts were dwelt upon before the great congregation Sabbath morning, my heart was moved with an intense desire that not one soul in that vast assembly should fail of appropriating the rich promises of the gospel. I

appealed to the parents to unite with their children in making sure work for eternity. In these closing hours of probation, none can afford to be listless or half-hearted. A world is to be warned. To every Christian God has given some work to do for the saving of souls. O that every one who claims to be a follower of Jesus, would labor as the Saviour labored for mankind! This would bring untold blessing both to the laborers and to those whom they would be able to lead to the foot of the cross. <RH, October 4, 1906 par. 11>

To every one who has named the name of Jesus, is given the commission to go and tell others that which they have learned of the way of salvation. As they go, Jesus declares, "Lo, I am with you always, even unto the end of the world." Anointed by the Holy Spirit, as were the disciples of old, they are to labor in tender sympathy and love for souls ready to perish. <RH, October 4, 1906 par. 12>

I appealed to the brethren and sisters in Oakland and in the surrounding cities, to rise to their opportunities, gird on the Christian armor, and labor for God in whatever way he may direct. If the members of the Oakland church do all that it is possible for them to do through the power imparted by the Holy Spirit, a great missionary work will be done in this city--a work exceeding anything that has ever been done heretofore in this portion of the Lord's vineyard. <RH, October 4, 1906 par. 13>

A work of this character must necessarily be accomplished through daily consecration and earnest prayer, through faithful and continued searching of the Scriptures, and through obedience to all the divine commands. We need to draw fresh supplies daily from the great storehouse of God's Word. This will give no time for novel reading, or for anything else that does not edify and strengthen for every good work. <RH, October 4, 1906 par. 14>

May the Lord help us to choose this day whom we shall serve. Let us make our decision now, at this meeting, to serve God forevermore. The riches of heaven are at the command of God's children. There is set before us the hope of a life that measures with the life of the Eternal. "Choose you this day whom ye will serve." Make thorough work for eternity. <RH, October 4, 1906 par. 15>

After I had finished speaking, the order of the meeting was changed, and Elder G. B. Thompson led out in an earnest revival effort. He appealed most urgently to the unconverted and the backslidden, and called upon all who had not made a full surrender, but who today desired to stand wholly on the Lord's side, to come forward. <RH, October 4, 1906 par. 16>

The response was most encouraging. The front seats were vacated, and a large number who desired special prayer and help came forward. Every vacated seat was filled. A second move was made to make room for others coming to the front. Several more rows of seats were rapidly filled. I was so thankful to God for this evidence of the working of his Holy Spirit upon hearts. <RH, October 4, 1906 par. 17>

While the people were coming forward, there was singing by the choir; then several prayers were offered. The Lord Jesus was in our midst. While praying, I felt that it was my privilege to lay hold on the arm of the Infinite, and to cling fast in behalf of the ones who so much needed divine help and blessing. I pleaded for a full surrender on the part of all who signified their determination to leave the ranks of the enemy and to take their position henceforth under the standard of Prince Emmanuel. <RH, October 4, 1906 par. 18>

Many children and youth were among the number who bowed low before God in repentance and confession of sin, while God's servants offered prayer in behalf of these trembling souls. Afterward, the general congregation was dismissed, and those who had come forward were separated into two groups,--the children, and the older ones. A special season of prayer and of counsel was held with each group. Of the children who gathered in the kindergarten tent, thirty gave in their names for baptism the following day. Several of the older ones, including some whose heads were gray, also followed their Lord in baptism. <RH, October 4, 1906 par. 19>

Those who bore the responsibilities of this camp-meeting felt as if the good work begun must not be allowed to remain unfinished, and so they decided to leave the large tent standing, and continue evening meetings. A company of workers remained encamped on the grounds, and have daily engaged in house-to-house labor. <RH, October 4, 1906 par. 20>

At the urgent request of the California Conference Committee, Elder S. N. Haskell and his wife consented to conduct a Bible training-school for workers while this special effort is being put forth for Oakland. They are now training a group of workers for effective service. <RH, October 4, 1906 par. 21>

It is planned that Elder W. W. Simpson shall begin a series of meetings in Oakland within a very few weeks. With him should be associated a strong force of house-to-house workers. Bible readings should be held in the homes of the people, and our literature should be circulated. Truth, precious truth from the Word of God, is to be presented, both in public and in house-to-house visitation. We have a message that is to prepare a people to stand amid the perils of the last days, and in proclaiming this message we need many men and women filled with the Holy Spirit and with a knowledge of God's Word. <RH, October 4, 1906 par. 22>

Only a little time remains in which to labor. Now is our golden opportunity to give the third angel's message in the large cities. This is especially true of Oakland. Nothing of an ordinary character will be effective in awakening the people of Oakland to a realization of the times in which they are living, and the meaning of signs rapidly fulfilling. A powerful message must be borne, and faithful house-to-house work must be done by consecrated laborers. May the Lord lay upon many the burden of service. <RH, October 4, 1906 par. 23>

October 11, 1906 *Universal Guilt During the Time of the End*

Mrs. E. G. White

There is coming, rapidly and surely, an almost universal guilt upon the inhabitants of the great cities because of the steady increase of determined wickedness. God has given life to man, in order that through a knowledge of the Word and by practising its principles, the human agent may become one with God, obedient to the divine will. But Satan has been working constantly by many devisings to bring man into disfavor with God. <RH, October 11, 1906 par. 1>

In the antediluvian world, human agencies brought in all manner of devisings and ingenious practises to make of no effect the law of Jehovah. They cast aside his authority, because it interfered with their schemes. As in the days before the flood, so now the time is right upon us when the Lord God must reveal his omnipotent power. Even many of those who claim to believe the truth do not practise the truth. They have the Word, but they do not live in accordance with its precepts. Their business affairs are not conducted in harmony with its teachings. In the plans devised by men who desire to execute their own purposes, is revealed the masterly hand of the enemy. Satan is not asleep; he is wide awake, to make of no effect the sure word of prophecy. With skill and deceptive power he is working to counterwork the expressed will of God, made plain in his Word. For years Satan has been gaining control of human minds, through subtle sophistries that he has devised to take the place of the truth. In this time of peril, right-doers, in the fear of God, will glorify his name by repeating the words of David, "It is time for thee, O Lord, to work; for they have made void thy law." <RH, October 11, 1906 par. 2>

Through his prophet Zephaniah the Lord specifies the judgments that he will bring upon evil-doers:-- <RH, October 11, 1906 par. 3>

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, . . . and them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham; and them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him. Hold thy peace at the presence of the Lord: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. <RH, October 11, 1906 par. 4>

"And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit. <RH, October 11, 1906 par. 5>

"And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. <RH, October 11, 1906 par. 6>

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land. <RH, October 11, 1906 par. 7>

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.

<RH, October 11, 1906 par. 8>

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger. . . . Woe unto the inhabitants of the seacoast, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant." <RH, October 11, 1906 par. 9>

In many places there exist conditions that make these words of warning applicable in this our day. Should not the terrible earthquake that has caused almost complete destruction of San Francisco, one of the largest cities of America, awaken a most earnest interest to seek the Lord while he may be found? Let not our ministers, in their discourses, dwell upon commonplace matters. Now is a time when there should be a humbling of the heart before God. Let us seek him while he is to be found on the pardoning side, and not on the judgment side. Wake up, my brethren and sisters. You have no time to lose. Call upon the Lord while he may be found. <RH, October 11, 1906 par. 10>

"Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. . . . <RH, October 11, 1906 par. 11>

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." <RH, October 11, 1906 par. 12>

In this our day, some whose tongues are deceitful have been presenting as truth many things that they themselves have originated,--as if the law of truth were in their heart and coming from their lips. But the Lord will surely punish every deceitful, lying tongue that has caused his people to err and to turn from the righteousness of Christ. <RH, October 11, 1906 par. 13>

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. <RH, October 11, 1906 par. 14>

"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." <RH, October 11, 1906 par. 15>

October 18, 1906 "Nineveh, That Great City"

Mrs. E. G. White

"Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." <RH, October 18, 1906 par. 1>

This is the special message that God bade his servant Jonah bear in the ancient and populous city founded by Asshur, the son of Shem, who "went forth" from "the land of Shinar" about the time of the dispersion from Babel, "and builded Nineveh" along the fertile bank of the Tigris, over two hundred miles to the northward from Babylon. <RH, October 18, 1906 par. 2>

Jonah was bidden to "cry against" the city, but he was averse to bearing any such message. Instead of obeying, he "rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish": so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord." <RH, October 18, 1906 par. 3>

God in his providence taught Jonah, by severe affliction, the lesson of obedience that enabled him to fulfil God's purpose in behalf of the inhabitants of Nineveh. The record of his experience, as given in the first and second chapters of Jonah, is worthy of most careful study. <RH, October 18, 1906 par. 4>

"The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. *So Jonah arose, and went* unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey, . . . and he cried, and said, Yet forty days, and Nineveh shall be overthrown. <RH, October 18, 1906 par. 5>

"So the people of Nineveh believed God and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from

him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" <RH, October 18, 1906 par. 6>

As the people of Nineveh humbled themselves before God, and cried to him for mercy, he heard their cry. "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not." <RH, October 18, 1906 par. 7>

But Jonah revealed that he valued the souls in that wretched city less than he valued his reputation. He feared lest he should be regarded as a false prophet. The compassion shown by God toward the repentant people "displeased Jonah exceedingly, and he was very angry." "Was not this my saying," he inquired of the Lord, "when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." <RH, October 18, 1906 par. 8>

When Jonah saw the Lord exercising his compassionate attributes in sparing the city that had corrupted its ways before him, he should have co-operated with God in his merciful design. But he lost sight of the interests of the people. Again he yielded to his feelings, and, as the result, he was not grieved over the thought that so large a number must perish because they had not been taught to do right. He felt as if he would rather die than live to see the city spared; and in his dissatisfaction he exclaimed, "Now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live." <RH, October 18, 1906 par. 9>

"Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd." <RH, October 18, 1906 par. 10>

Then the Lord gave Jonah an object-lesson. He "prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death." <RH, October 18, 1906 par. 11>

"Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that can not discern between their right hand and their left hand; and also much cattle?" <RH, October 18, 1906 par. 12>

Our God is a God of compassion With long-sufferance and tender mercy he deals with the transgressors of his law. And yet, in this our day, when men and women have so many opportunities for becoming familiar with the divine law as revealed in Holy Writ, the great Ruler of the universe can not behold with any satisfaction the wicked cities, where reign violence and crime. If the people in these cities would repent, as did the inhabitants of Nineveh, many more such messages as Jonah's would be given. <RH, October 18, 1906 par. 13>

Of the disobedient, God now declares: "Although they have been cumberers of my ground, I will forbear with them as long as there is a possibility of their repenting. Toward those who will choose to leave the ranks of the transgressors of my law, and to stand under the blood-stained banner of Prince Emmanuel, I will show mercy and forgiveness. But the end of my forbearance with those who persist in disobedience is approaching rapidly." <RH, October 18, 1906 par. 14>

Ought men to be surprised over a sudden and unexpected change in the dealings of the Supreme Ruler with the inhabitants of a fallen world? Ought they to be surprised when punishment follows transgression and increasing crime? Ought they to be surprised that God should bring destruction and death upon those whose ill-gotten gains have been obtained through deception and fraud? Notwithstanding the fact that increasing light regarding God's requirements has been shining on their pathway, many have refused to recognize Jehovah's supreme rulership, and have chosen to remain under the black banner of the originator of all rebellion against the government of heaven. <RH, October 18, 1906 par. 15>

The forbearance of God has been very great,--so great that when we consider the continuous insult to his holy commandments, we marvel. The Omnipotent One has been exerting a restraining power over his own attributes. But he will certainly arise to punish the wicked, who so boldly defy the just claims of the decalogue. <RH, October 18, 1906 par. 16>

Not long ago, in the visions of the night, I was in a large assembly, where the sacredness of God's law was being pointed out. With solemn earnestness a speaker read the one hundred and nineteenth, the one hundred and twenty-sixth, and the one hundred and twenty-seventh psalms. He declared that the wickedness of the world has reached a point where the Lord will certainly interfere. These words were repeated: "The Lord is slow to anger, and of great power, *and will not at all acquit the wicked*. The Lord hath his way in the whirlwind and in the storm, and in the bowels of the

earth, and in the clouds wherewith he hides himself." <RH, October 18, 1906 par. 17>

By studying the story of the Amorites, we may learn a lesson regarding God's dealings with the transgressors of his law. God promised Abraham and his posterity the land of Canaan; but centuries passed by before this promise was fulfilled. One reason given was that the iniquity of the Amorites was not yet full. Though practising idolatry, they had not yet reached the full measure of guilt that was to bring upon them the vengeance of God. Finally, when their period of probation was ended, the command was given for their destruction. <RH, October 18, 1906 par. 18>

God allows men a period of probation; but there is a point beyond which divine patience is exhausted and the judgments of God are sure to follow. The Lord bears long with men, and with cities, mercifully giving warnings to save them from divine wrath; but a time will come when pleadings for mercy will no longer be heard, and the rebellious element that continues to reject the light of truth, will be blotted out in mercy to themselves and to those who would otherwise be influenced by their example. <RH, October 18, 1906 par. 19>

October 25, 1906 *Drunkenness and Crime*

Mrs. E. G. White

In these times, when the daily newspapers are filled with many horrible details of revolting drunkenness and terrible crime, there is a tendency to become so familiar with existing conditions that we lose sight of the significance of these conditions. Violence is in the land. More intoxicating liquor is used than has ever been used heretofore. The story of the resultant crime is given fully in the newspapers. And yet, notwithstanding the many evidences of increasing lawlessness, men seldom stop to consider seriously the meaning of these things. Almost without exception, men boast of the enlightenment and progress of the present age. <RH, October 25, 1906 par. 1>

Upon us, to whom God has given great light, rests the solemn responsibility of calling the attention of thinking men and women to the significance of the prevalence of drunkenness and crime with which they are so familiar. We should bring before their minds the scriptures that plainly portray the conditions which shall exist just prior to the second coming of Christ. Faithfully should we uplift the divine standard, and raise our voices in protest against the sanctioning of the liquor traffic by legal enactment. <RH, October 25, 1906 par. 2>

For a time after the great earthquake along the coast of California, the authorities in San Francisco and in some of the smaller cities and towns ordered the closing of all liquor saloons. So marked were the effects of this strictly enforced ordinance, that the attention of thinking men throughout America, and notably on the Pacific Coast, was directed to the advantages that would result from a permanent closing of all saloons. During many weeks following the earthquake in San Francisco, very little drunkenness was seen. No intoxicating drinks were sold. The disorganized and unsettled state of affairs gave the city officials reason to expect an abnormal increase of disorder and crime, and they were greatly surprised to find the opposite true. Those from whom was expected much trouble, gave but little. This remarkable freedom from violence and crime was traceable largely to the disuse of intoxicants. <RH, October 25, 1906 par. 3>

The editors of some of the leading dailies took the position that it would be for the permanent betterment of society and for the upbuilding of the best interests of the city, were the saloons to remain closed forever. But wise counsel was swept aside, and within a few short weeks permission was given the liquor dealers to reopen their places of business, upon the payment of a considerably higher license than had formerly been paid into the city treasury. <RH, October 25, 1906 par. 4>

In the calamity that befell San Francisco, the Lord designed to wipe out the liquor saloons that have been the cause of so much evil, so much misery and crime; and yet the guardians of the public welfare have proved unfaithful to their trust, by legalizing the sale of liquor. Those who have been placed in positions of official responsibility, and who in the recent past have become thoroughly familiar with the advantages of the closed saloon, now deliberately choose to enact laws sanctioning the carrying on of the liquor traffic. They know that in doing this, they are virtually licensing the commission of crime; and yet their knowledge of this sure result deters them not. <RH, October 25, 1906 par. 5>

The evils that are so apparent at the present time, are the same that brought destruction to the antediluvian world. "In the days that were before the flood" one of the prevailing sins was drunkenness. From the record in Genesis we learn that "the earth also was corrupt before God, and the earth was filled with violence." Crime reigned supreme; life itself was unsafe. Men whose reason was dethroned by intoxicating drink, thought little of taking the life of a human being. <RH, October 25, 1906 par. 6>

"As the days of Noah were, so shall also the coming of the Son of man be." The drunkenness and the crime that now prevail, have been foretold by the Saviour himself. We are living in the closing days of this earth's history. It is a most solemn time. Everything betokens the soon return of our Lord. The very conditions we see in the great cities of our

land; the mad acts of men whose minds have been inflamed by drugged liquor sold under sanction of human enactments; the dead and the dying whose destruction can be traced to the use of poisonous liquor,--all these evils are but a fulfilment of our Saviour's prophecy, whereby we may know that Jesus will soon appear in the clouds of heaven.

<RH, October 25, 1906 par. 7>

O, what a work there is before the faithful watchman who must quickly warn the people of the perils of these last days! How important it is that God's messengers shall call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of the drunkenness and the violence now filling the land with desolation and death! As faithful colaborers with God, we must bear a clear, decided testimony on the temperance question.

<RH, October 25, 1906 par. 8>

The Lord can not bear much longer with an intemperate and perverse generation. In days of old, when Moses was rehearsing the desire of Jehovah concerning his people, there were uttered against the drunkard the following words: --

<RH, October 25, 1906 par. 9>

"The Lord will not spare him, but then the anger of the Lord and his jealousies shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."

<RH, October 25, 1906 par. 10>

The people of San Francisco must answer at the judgment bar of God for the reopening of the liquor saloons in that city. O that our cities might reform! In places where the judgments of heaven have fallen, God is now proving those whose lives he has spared, as to whether they will continue to allow health and reason to be destroyed by the sale of maddening drink. Today, in many places, men are being tried in courts of justice, because under the influence of drugged liquor they have committed all manner of violence and sin. Satan looks on, highly gratified over the persistent determination of men to sell and use these poisonous drinks.

<RH, October 25, 1906 par. 11>

Well could it be said of the cities in our world today, as the Saviour declared of the cities "wherein most of his mighty works were done," "Woe unto thee!" "The men of Nineveh shall rise up in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah." When the Lord sees men whom he has spared as he spared the inhabitants of Nineveh, continue to legalize and carry on the liquor traffic, the next stroke of the Infinite will be to destroy life. God has given men an opportunity to repent, to prepare to meet death with Christ's armor on, if death must come; and yet they continue in the wicked works that brought the cities under the rebuke and the chastening hand of God, and caused the devastation of that in which they took so much pride.

<RH, October 25, 1906 par. 12>

Human lives have been wonderfully preserved. Should there not be an acknowledgment of the Lord's mercy? Should there not be heartfelt repentance? Should not the liquor saloons that have wrought so much evil, be entirely abolished?

<RH, October 25, 1906 par. 13>

God is now withholding further vengeance, in order that a faithful work may be done by his ministers. Let there be proclaimed, with no uncertain sound, the message: "Watch; . . . for in such an hour as ye think not the Son of man cometh." In every place is to be heard the voice of the faithful sentinel of truth. God is now calling upon his servants to engage in this closing work of warning the world. Those whose talents have heretofore been tied up in mercantile and other worldly pursuits, are now to plan to use their talents speedily in proclaiming the third angel's message. Let not Satan keep you from engaging in this work. Count the cost of delay. Souls are perishing in sin. We must now improve every opportunity.

<RH, October 25, 1906 par. 14>

The world is to be warned; soon Jesus will come. We are to allow nothing to interpose between us and the work God has given us to do. The people must hear the truth in clear, distinct lines. Just at this time we must make special efforts to bring the truth before those who live in our cities. As we near the close of this earth's history, we shall see repeated in many other places the calamity that befell San Francisco. Now is our golden opportunity to co-operate with heavenly intelligences in enlightening the understanding of those who are studying the meaning of the rapid increase of crime and disaster. As we do our part faithfully, the Lord will bless our efforts to the saving of many precious souls.

<RH, October 25, 1906 par. 15>

November 1, 1906 "*Prepare Ye the Way of the Lord*"

Mrs. E. G. White

In John the Baptist God raised up a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony, reproof and denouncing sin. The angel, in announcing John's mission and work, said: "He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

<RH, November 1, 1906 par. 1>

John had not been educated in the schools of the rabbis. He had obtained no human scholarship. The forerunner of

Christ did not expose himself to evil conversation and the corrupting influences of the world. He chose to have his home in 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, and preserve a sacred sense of the majesty of God. <RH, November 1, 1906 par. 2>

To prepare the way before Christ, one was needed, who, like the prophets of old, could summon the degenerate nation to repentance, and the voice of John was lifted up like a trumpet. His commission was, "Show my people their transgression, and the house of Jacob their sins." He presented no long arguments, no fine-spun theories, elaborately delivered in their "first," "secondly," and "thirdly." Pure, native eloquence was revealed; every word carried with it certainty and truth. <RH, November 1, 1906 par. 3>

And all went forth into the wilderness to hear him. Unlearned peasants and fishermen came from the surrounding country. The Roman soldiers from the barracks of Herod came to hear him. Chieftains came, with their swords girded at their sides, to put down anything that savored of rebellion. The avaricious tax-gatherers came from the regions round about, and from the Sanhedrin came the phylacteried priests. All listened as if spellbound; and all came away, even the Pharisee, the Sadducee, and the cold, unimpressible scoffer, with the sneer gone, and cut to the heart with a sense of their sins. <RH, November 1, 1906 par. 4>

John called every class to repentance. He met sin with open rebuke, in men of humble occupation, and in men of high degree. He declared the truth to kings and nobles, whether they would hear or reject it. And kings and nobles, Pharisees and Sadducees, Roman soldiers, and officers trained in all court etiquette, wily, calculating tax-gatherers and world-renowned men, listened to his words. They had confidence in his plain statements, and were convicted of sin. <RH, November 1, 1906 par. 5>

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that of John is to be carried on in these last days. The Lord has given messages to his people, through the instruments he has chosen, and he would have all give heed to the admonitions and warnings he sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners. Repent, Pharisees and Sadducees. Repent, "for the kingdom of heaven is at hand." Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a message to bear,--"Prepare to meet thy God." We are to lift up the standard and bear the third angel's message. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done. <RH, November 1, 1906 par. 6>

The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood. The wickedness of the antediluvians is plainly stated: "And 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 became weary of this people whose thoughts were only of sinful pleasure and indulgence. They sought not the counsel of God who had created them, nor cared to do his will. The rebuke of God was upon them because they followed the imagination of their own hearts; and there was violence in the land. "And it repented the Lord that he had made man on the earth, . . . and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. 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 from the earth." <RH, November 1, 1906 par. 7>

In his teachings Christ referred to this. "But as the days of Noe were," he said, "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 Noe 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, November 1, 1906 par. 8>

Look at the picture which the world presents today. Dishonesty, fraud, and bankruptcies, violence and bloodshed, exist on every hand. The widows and the fatherless are robbed of their all. Plays, horse-races, and amusements of every kind occupy the mind. In the church, sins have become fashionable. They are glossed over and excused. The right hand of fellowship is given to the very men who bring in false theories and sentiments. Thus the discernment and sensibilities have become deadened as to what constitutes right principles. Conscience has become insensible to the counsel and reproofs which have been given. The light given, calling to repentance, has been shut out by the thick cloud of unbelief and opposition brought in by human plans and human inventions. <RH, November 1, 1906 par. 9>

The inhabitants of the antediluvian world had the warning given them prior to their overthrow; but the warning was not heeded. They refused to listen to the words of Noah; they mocked at his message. Righteous men lived in that generation. Before the destruction of the antediluvian world, Enoch bore his testimony unflinchingly. And in prophetic vision he saw the condition of the world at the present time. He said, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

These are murmurers, complainers, walking after their own lust; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." Jude leaves the testimony for the believers: "But, beloved, remember the words which were spoken before of the apostles of our Lord Jesus Christ; how they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." <RH, November 1, 1906 par. 10>

It is living earnestness that God requires at this time. Ministers may have but little learning from books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they walk in carefulness and humility, seeking for heavenly wisdom; if they work for God from the heart, actuated by love for Christ and the souls for whom Christ has died, they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present. <RH, November 1, 1906 par. 11>

The men who have spent long terms in the study of books are not all revealing in their lives that earnest ministry which is essential for this time. Some do not have a simple, straightforward testimony. Among ministers there is a need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of the whole-hearted messenger, will create conviction. It will not need the learned men to do this; for often they depend more on their own learning than upon their knowledge of God, and of Jesus Christ, whom he has sent. All who know the only true and living God, will know Jesus Christ, the only begotten of the Father, and they will preach Christ and him crucified. <RH, November 1, 1906 par. 12>

November 8, 1906 A Solemn Message to the Church

Mrs. E. G. White

We are rapidly nearing the close of this earth's history. The end is very near, much nearer than many suppose, and I feel burdened to urge upon our people the necessity of seeking the Lord earnestly. Many are asleep, and what can be said to arouse them from their carnal slumber? The Lord would have his church purified, before his judgments shall fall more signally upon the world. <RH, November 8, 1906 par. 1>

"Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." <RH, November 8, 1906 par. 2>

Christ will remove every pretentious cloak. No mingling of the true with the spurious can deceive him. "He is like a refiner's fire," separating the precious from the vile, the dross from the gold. <RH, November 8, 1906 par. 3>

Like the Levites, God's chosen people are set apart by him for his special work. Every true Christian bears priestly credentials. He is honored with the sacred responsibility of representing to the world the character of his Heavenly Father. He is to heed well the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." <RH, November 8, 1906 par. 4>

"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. <RH, November 8, 1906 par. 5>

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and the judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." <RH, November 8, 1906 par. 6>

I am instructed to urge upon our people most earnestly the necessity of religion in the home. Among the members of the household there is ever to be a kind, thoughtful consideration. Morning and evening let all hearts be united in reverent worship. At the season of evening worship, let every member of the family search well his own heart. Let every wrong that has been committed be made right. If, during the day, one has wronged another, or spoken unkindly, let the transgressor seek pardon of the one he has injured. Often grievances are cherished in the mind, and misunderstandings and heartaches are created that need not be. If the one who is suspected of wrong be given an opportunity, he might be able to make explanations that would bring relief to other members of the family. <RH, November 8, 1906 par. 7>

"Confess your faults one to another, and pray one for another," that ye may be healed of all spiritual infirmities, that sinful dispositions may be changed. Make diligent work for eternity. Pray most earnestly to the Lord, and hold fast to the faith. Trust not in the arm of flesh, but trust implicitly in the Lord's guidance. Let each one now say, "As for me, I

will come out, and be separate from the world. I will serve the Lord with full purpose of heart." <RH, November 8, 1906 par. 8>

"For we are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more (for they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake): but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. <RH, November 8, 1906 par. 9>

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain. Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." <RH, November 8, 1906 par. 10>

Shall we heed the warnings that God has given? The Lord will show his loving favor to those who will keep his commandments. The Word, the living Word, received and obeyed, will be a savor of life unto life. The reception of the truth will regenerate and cleanse the sinful soul. <RH, November 8, 1906 par. 11>

This work of individual purification of character can not be safely delayed. Let our brethren and sisters take hold diligently of this work, co-operating with him who "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, November 8, 1906 par. 12>

Put away all deception. Let no one idolize his own opinions. Take your position decidedly to be fully consecrated to truth and righteousness. Christ is ready to receive all who will come to him. Exercise a firm faith in all the promises of God. With confession and prayer, take your stand to be wholly the Lord's henceforth and forever. <RH, November 8, 1906 par. 13>

To my ministering brethren I would say, Unite in a work of humbling your souls before God. Some have lost their first love, and need a new experience. Be determined that you will not yield to the enemy. Be patient toward all men, remembering that Christ has died for them. Improve every capability for the Lord's work, and labor faithfully, untiringly, to save souls. Seek to arouse the churches by your own zeal. Thus you may be the Lord's helping hand laborers together with him. <RH, November 8, 1906 par. 14>

We all have a part to act in the Lord's great plan for his work in the earth. We shall all have something to do, though it may be in jots and tittles, as opportunities present themselves. <RH, November 8, 1906 par. 15>

If these warnings are not heeded, if diligent work is not made to overcome and put away defects of character, God will soon have finished the work of judgment, and many will be found wanting. Shall we now, at once, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God? We can not afford to delay this work of confession and humbling of soul, that our offerings may be acceptable unto God. Fulness of joy is to be found in an entire surrender to God.

Sept. 5, 1906. <RH, November 8, 1906 par. 16>

November 15, 1906 *Christian Liberty*

Mrs. E. G. White

Under the Jewish system, God's chosen people were required to cherish a spirit of liberality, both in sustaining his cause and in supplying the wants of the needy. At the harvest and the vintage, the first-fruits of the fields -- corn, wine, and oil -- were to be consecrated as an offering to the Lord. The gleanings and the corners of the fields were reserved for the poor. The first-fruits of the wool when the sheep were shorn, and of the grain when the wheat was thrashed, were to be offered to the Lord; and at the feast it was commanded that the poor, the widows, the orphans, and the strangers should be invited. At the close of every year all were required to make solemn oath whether or not they had done according to the command of God. <RH, November 15, 1906 par. 1>

This arrangement was made by the Lord to impress upon the people that in every matter he must be first. They were,

by this system of benevolence, reminded that their gracious Master was the true proprietor of their fields, their flocks, and their herds; that the God of heaven sent them sunshine and rain for their seed-time and harvest; and that everything which they possessed was of his creation. All was the Lord's, and he had made them stewards of his goods. <RH, November 15, 1906 par. 2>

The liberality of the Jews in the construction of the tabernacle evinced a spirit of benevolence which has not been equaled by the people of God at any later date. The Hebrews had just been freed from their long bondage in Egypt; they were wanderers in the wilderness; yet scarcely were they delivered from the armies of the Egyptians who pursued them in their hasty journey, when the word of the Lord came to Moses: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." <RH, November 15, 1906 par. 3>

His people had small possessions, and no flattering prospect of adding to them; but an object was before them,--to build the tabernacle of God. The Lord had spoken, and they must obey his voice. They withheld nothing. All gave with a willing hand, not a certain amount of their increase, but a large portion of their actual possessions. They devoted it gladly and heartily to the Lord. They honored him by so doing. Was it not all his? Had he not given them all that they possessed? If he called for it, was it not their duty to give back to the Lender his own? No urging was needed. The people brought even more than was required; and they were told to desist, for there was already more than could be appropriated. <RH, November 15, 1906 par. 4>

Again, in building the temple, the call for means met with a hearty response. The people did not give reluctantly; they rejoiced in the prospect that a building would be erected for the worship of God. They gave more than enough for the purpose. David blessed the Lord before all the congregation, and said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Again, in his prayer David gave thanks in these words: "O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own." <RH, November 15, 1906 par. 5>

David well understood from whom came all his bounties. Would that those of this day who rejoice in a Saviour's love could realize that their silver and gold is the Lord's, and should be used to promote his glory, not grudgingly retained to enrich and gratify themselves. He has an indisputable right to all that he has lent his creatures. All that they possess is his. <RH, November 15, 1906 par. 6>

There are high and holy objects that require means; thus invested, it will yield to the giver more elevated and permanent enjoyment than if expended in personal gratification or selfishly hoarded for the greed of gain. When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in heaven that moth can not corrupt, nor fire consume, nor thieves break in and steal. The investment is safe. The money is placed in bags that have no holes. <RH, November 15, 1906 par. 7>

Can Christians who boast of a broader light than had the Hebrews, give less freely than they? Can Christians, living near the close of time, be satisfied with their offerings when not half so large as were those of the Jews? Their liberality was to benefit primarily their own nation; the work of God in these last days extends to the entire world. The message of truth is to go to all nations, tongues, and people; its publications, printed in many different languages, are to be scattered abroad like the leaves in autumn. <RH, November 15, 1906 par. 8>

It is written, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind;" and again, "He that saith he abideth in him ought himself also so to walk, even as he walked." Let us inquire, What would our Saviour do in our circumstances? what would be his efforts for the salvation of souls? This question is answered by the example of Christ. He left his royalty, laid aside his glory, sacrificed his riches, and clothed his divinity with humanity, that he might reach men where they were. He laid down his life for sinners. <RH, November 15, 1906 par. 9>

The spirit of liberality is the spirit of heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all that he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This, carried out in actual benevolence and good works, is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but, carried out in all its bearings, the fruit is misery and death. <RH, November 15, 1906 par. 10>

To carry the truth to the population of the earth, to rescue them from their guilt and indifference, is the mission of the followers of Christ. Men must have the truth in order to be sanctified through it; and we are the channels of God's light. Our talents, our means, our knowledge, are not merely for our own benefit; they are to be used for the salvation of souls, to elevate man from his life of sin, and bring him, through Christ, to the infinite God. <RH, November 15, 1906 par. 11>

We should be zealous workers in this cause, seeking to lead sinners, repenting and believing, to a divine Redeemer, to impress them with a sense of God's love to man. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an incomparable love is this! a theme

for the most profound meditation! the amazing love of God for a world that did not love him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. Men who are crazy for gain, and are disappointed and unhappy in their pursuit of the world, need the knowledge of this truth to quiet the restless hungering and thirsting of their souls. <RH, November 15, 1906 par. 12>

Missionaries for God are wanted to carry light to those who sit in the shadow of death. Experienced hands are needed, in the meekness of wisdom and the strength of faith, to lift weary souls to the bosom of a compassionate Redeemer. O, selfishness! what a curse! It prevents us from engaging in the service of God. It prevents us from perceiving the claims of duty, which should set our hearts aglow with fervent zeal. <RH, November 15, 1906 par. 13>

Ours is a great work. Yet how many who profess to believe these sacred truths are paralyzed by the sophistry of Satan, doing nothing for God, but rather hindering his cause! When will they act like those who wait for the Lord? When will they show a zeal in accordance with their faith? Many who are able to give liberally when the cause is in need, selfishly retain their means, and soothe their conscience with a plan for doing some great thing for the cause of God after their death. They make a will, giving a large sum to the church and its various interests, and then settle down with a feeling that they have done all that is required of them. Wherein have they denied self by this act? They have, on the contrary, revealed selfishness. When they have no further use for their money, they propose to give it to God. But they will retain it as long as they can, till they are compelled to relinquish it by a messenger that can not be turned aside. <RH, November 15, 1906 par. 14>

God has made us all his stewards, and in no case has he authorized us to neglect our duty or leave it for others to do. The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in the saving of souls. If we leave others to accomplish that which God has left for us to do, we wrong ourselves and him who gave us all we have. How can others do *our* work of benevolence any better than we can do it ourselves? So far as practicable, God would have every man an executor of his own will in this matter, during his lifetime. <RH, November 15, 1906 par. 15>

Adversity, accident, or intrigue may cut off forever intended acts of benevolence, when he who has accumulated a fortune is no longer by to guard it. It is sad that so many neglect the golden opportunity to do good in the present, but wait to be cast out of their stewardship before giving back to the Lord the means which he has lent them to be used for his glory. <RH, November 15, 1906 par. 16>

One marked feature in the teachings of Christ is the frequency and earnestness with which he rebuked the sin of covetousness, and pointed out the danger of worldly acquisitions and the inordinate love of gain. In the mansions of the rich, in the temple, and in the streets, he warned those who inquired after salvation: "Take heed, and beware of covetousness." "Ye can not serve God and mammon." <RH, November 15, 1906 par. 17>

It is this increasing devotion to money getting, the selfishness which the desire for gain begets, that deadens the spirituality of many in the church, and removes from them the favor of God. When the head and hands are constantly occupied with planning and toiling for the accumulation of riches, the claims of God and humanity are forgotten. <RH, November 15, 1906 par. 18>

If God has blessed us with prosperity, it is not that our time and attention should be diverted from him and given to that which he has lent us. The giver is greater than the gift. We have been bought with a price; we are not our own. Have we forgotten that infinite price paid for our redemption? Is gratitude dead in the heart? Does not the cross of Christ put to shame a life of selfish ease and indulgence? <RH, November 15, 1906 par. 19>

What if Christ had left his work, becoming weary in consequence of the ingratitude and abuse that met him on every side! What if he had never reached that period when he said, "It is finished!" What if he had returned to heaven, discouraged by his reception! What if he had never passed through that soul-agony in the garden of Gethsemane that forced from his pores great drops of blood! <RH, November 15, 1906 par. 20>

Christ was joined to his plan of labor to work out redemption for the race, by a love that is without parallel and an unswerving devotion to the Father's will. He toiled for the good of man up to the very hour of his humiliation. He spent his life in poverty and self-denial, for the degraded sinner. In a world that was his own he had no place to lay his weary head. We are reaping the fruits of this infinite self-sacrifice; and yet, when labor is to be done, when our money is wanted to aid the work of the Redeemer in the salvation of souls, many shrink from duty and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal the senses of many to the claims of God. <RH, November 15, 1906 par. 21>

O, must Christ, the Majesty of heaven, the King of glory, bear the heavy cross, and wear the thorny crown, and drink the bitter cup, while we recline at ease, glorify ourselves, and forget the souls he died to redeem by his precious blood? No; let us give, while we have the power. Let us do, while we have the strength. Let us work, while it is day. Let us devote our time and our means whole-heartedly to the service of God, that we may have his approbation, and receive

November 22, 1906 "*Even at the Door*"

Mrs. E. G. White
(*Reading for Sabbath, December 22*)

Jesus is coming again. Before parting with his disciples on the earth, he gave them the promise of his return. "Let not your heart be troubled," he said; "in my Father's house are many mansions: . . . 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, November 22, 1906 par. 1>

The exact day and hour of Christ's coming have not been revealed. The Saviour told his disciples that he himself could not make known the hour of his second appearing. But he mentioned certain events by which they might know when his coming was near. "There shall be signs," he said, "in the sun, and in the moon, and in the stars." "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall." Upon the earth, he said, there shall be "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." <RH, November 22, 1906 par. 2>

"And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." <RH, November 22, 1906 par. 3>

The signs in the sun, moon, and stars have been fulfilled. Since that time earthquakes, tempests, tidal waves, pestilence, and famine have multiplied. The most awful destructions, by fire and flood, are following one another in quick succession. The terrible disasters that are taking place from week to week speak to us in earnest tones of warning, declaring that the end is near, that something great and decisive will soon of necessity take place. <RH, November 22, 1906 par. 4>

Probationary time will not continue much longer. Now God is withdrawing his restraining hand from the earth. Long has he been speaking to men and women through the agency of his Holy Spirit; but they have not heeded the call. Now he is speaking to his people, and to the world, by his judgments. The time of these judgments is a time of mercy for those who have not yet had opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save. Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time. <RH, November 22, 1906 par. 5>

The Lord calls upon those who believe in him to be workers together with him. While life shall last, they are not to feel that their work is done. Shall we allow the signs of the end to be fulfilled without telling people of what is coming upon the earth? Shall we allow them to go down in darkness without having urged upon them the need of a preparation to meet their Lord? Unless we ourselves do our duty to those around us, the day of God will come upon us as a thief. 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, November 22, 1906 par. 6>

As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit. The gospel is to be proclaimed in its purity. The stream of living water is to deepen and widen in its course. In fields nigh and afar off, men will be called from the plow, and from the more common commercial business vocations, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed. The message that means so much to the dwellers upon earth will be heard and understood. Men will know what is truth. Onward, and still onward, the work will advance, until the whole earth shall have been warned. And then shall the end come. <RH, November 22, 1906 par. 7>

The day of Christ's coming will be a day of judgment upon the world. When the multitude of the lost--those whom God has favored with great light, but who rejected the light; those who might have been saved, had they obeyed God's law, but who refused to obey--when these see the Son of man coming in the clouds of heaven, they will understand the great sacrifice made in their behalf; they will understand the unmeasured love of the Redeemer, his incarnation, the sweat-drops of blood, the marks of the nails in his hands and feet, the pierced side; and they will ask to be hidden from the face of him that sitteth on the throne, and from the wrath of the Lamb. They see as in reality the condemnation of Christ, and hear the loud cry, "Release unto us Barabbas." They hear the question, What shall be done with Jesus? and

the answer, "*Crucify him, crucify him!*" <RH, November 22, 1906 par. 8>

The reign of appearance and pretense is over. The righteous Judge speaks with awful emphasis as he utters the sentence, "I never knew you: depart from me." <RH, November 22, 1906 par. 9>

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. <RH, November 22, 1906 par. 10>

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus he welcomes them, to live hereafter in eternal communion with himself. And every voice in the heavenly mansions echoes and echoes the welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." <RH, November 22, 1906 par. 11>

Jesus is coming, coming with clouds and great glory. A multitude of shining angels will attend him. He will come to honor those who have loved him and kept his commandments, and to take them to himself. He has not forgotten them or his promise. <RH, November 22, 1906 par. 12>

There will be a re-linking of the family chain. When we look upon our dead, we may think of the morning when the trump of God shall sound, when "the dead shall be raised incorruptible, and we shall be changed." <RH, November 22, 1906 par. 13>

That time is near. A little while, and we shall see the King in his beauty. A little while, and he will present his faithful ones "faultless before the presence of his glory with exceeding joy." <RH, November 22, 1906 par. 14>

No human language can fully describe the reward of the righteous. It will be known to those only who behold it. There the heavenly Shepherd leads his flock to fountains of living water. The tree of life yields its fruit every month, and the leaves of the tree are for the healing of the nations. There are everflowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home. <RH, November 22, 1906 par. 15>

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." <RH, November 22, 1906 par. 16>

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . mine elect shall long enjoy the work of their hands." <RH, November 22, 1906 par. 17>

There will be no more tears, no funeral trains, no badges of mourning. "There shall be no more death, neither sorrow, nor crying, . . . for the former things are passed away." "The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." <RH, November 22, 1906 par. 18>

In the earth made new, only righteousness shall dwell. "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." <RH, November 22, 1906 par. 19>

November 29, 1906 *The Work in Oakland and San Francisco--No. 1*

Mrs. E. G. White

Ever since the close of the camp-meeting held at Oakland, Cal., July 19-29, 1906, aggressive labor has been put forth in that city. For a time, the large tent and about twenty of the family tents were left standing, to accommodate the workers that remained. Elder S. N. Haskell, assisted by Elder E. J. Hibbard, had charge of the company of laborers. <RH, November 29, 1906 par. 1>

Sabbath and Sunday, August 18 and 19, I spent in Oakland. The meetings were still in progress. Elder and Mrs. Haskell were conducting Bible studies in the forenoons, and in the afternoons the workers in training were going out and visiting from house to house. These missionary visits, and the sale of many books and periodicals, opened the way for the holding of Bible readings. About forty men and women were attending the morning classes, and a goodly number of these students engaged in the afternoon work. While in Oakland, I had the privilege of speaking to these workers, and to our brethren and sisters from the Oakland, Berkeley, Alameda, and San Francisco churches. All assembled in the large tent for a union service. The Lord gave me freedom in the presentation of truth. <RH, November 29, 1906 par. 2>

The labors of Elder and Mrs. Haskell have been greatly blessed of God. One day a woman, a stranger, slipped two coins into Sister Haskell's hand. Sister Haskell thought them to be two twenty-five-cent pieces, but when she looked, she saw that they were twenty-dollar gold pieces. Sister Haskell asked the stranger if she had not made a mistake, but she replied that she had not. The woman refused to give her name, but it has since been learned that she is not of our people. <RH, November 29, 1906 par. 3>

A few days later, our brethren were obliged to vacate the place they had been occupying with the tents, as a circus was coming to occupy the grounds. <RH, November 29, 1906 par. 4>

Friday, August 31, I made another trip to Oakland. As the large tent had been taken down, our people secured the use of the Congregational church, corner Eighteenth and Market Streets, for our Sabbath services. A few months ago our own church building in Oakland was sold, and our brethren and sisters are meeting in this rented church until some more permanent arrangement can be made. <RH, November 29, 1906 par. 5>

On Sabbath morning Elder Haskell spoke in the Laguna Street church in San Francisco--the church that was not destroyed by the earthquake; Elder Hibbard spoke in Oakland, others in Alameda and Berkeley. In all these churches the appointment was given out that I would speak in the afternoon. <RH, November 29, 1906 par. 6>

When I reached the church, I found the room crowded. I felt impressed to urge upon all our people present the necessity of taking a decided interest in working Oakland. We must not allow the enemy to come in and sow his tares among the precious seeds of truth that have already been sown. There are many religious movements, many "isms," but Christ will identify himself with the needy souls who are seeking after truth. We need true workers,--workers whose hearts and minds are imbued with the truth, workers who will act a part in bringing the truth to other minds. Every Christian should be a missionary, working for the salvation of souls. <RH, November 29, 1906 par. 7>

The children in our families need thorough instruction in the Bible. Let every soul put his talent of means, and his talent of speech, into the service of God. We are not to condemn others, but we must win them to a knowledge of the truth. <RH, November 29, 1906 par. 8>

Because of the importance of this work, I have urged that Elder Haskell and his wife, as ministers of God, shall give Bible instruction to those who will offer themselves for service. God will use humble men. He will make of every consecrated man a light-bearing Christian. Not the most eloquent in speech, not those who are the best versed in so-called theology, are always the most successful, but those who will work diligently and humbly for the Master. The blessing of God rests upon those who are meek and lowly,--upon those who have the faith that works by love and purifies the soul. <RH, November 29, 1906 par. 9>

Before the close of the discourse, I asked all to arise who would stand faithfully by Elder Haskell and his wife, by Elder Hibbard, and by those who were laboring with them. I urged the brethren and sisters to consider that now is the opportune time to work Oakland, and that to every man is given his work. I asked, "How many will pledge themselves to be in earnest in this work?" The whole congregation responded by rising, and we were encouraged to hope that much good would be accomplished by their united efforts. <RH, November 29, 1906 par. 10>

On Sunday afternoon, I spoke again to our people assembled in the Congregational church. <RH, November 29, 1906 par. 11>

A short time later, a vacant lot was found in a good residence district; and here a large tent and several smaller tents were pitched. The Bible training-school was continued daily, and evening services were held. <RH, November 29, 1906 par. 12>

During the month of September I made two more visits to Oakland, speaking to our people in the Congregational church each time, and also speaking in the tent. <RH, November 29, 1906 par. 13>

I have felt stirred with an intense desire to do all in my power to encourage the faithful workers in Oakland, as I have realized that many souls in this city and in near-by cities are in great peril. Satan is doing all in his power to make of no effect the merciful warnings of Jehovah. Notwithstanding the heavy judgments of God, the wickedness in San Francisco and in Oakland is increasing. <RH, November 29, 1906 par. 14>

Thursday, October 18, I visited Oakland for the fifth time since the close of the July camp-meeting. The California Conference had just perfected all arrangements for beginning a series of tent-meetings in the very heart of the city, on Broadway, half a block south of the post-office. Elder Wm. W. Simpson is bearing a large share of the burden of these meetings, and is doing everything in his power to present the third angel's message in such a manner that all who hear may understand that the Bible lies at the foundation of all his statements. His strongest arguments are based on the plain words of the Old and New Testaments. <RH, November 29, 1906 par. 15>

Brother Simpson's first meeting was held in the First Congregational church, corner Twelfth and Clay Streets, Thursday evening, the eighteenth. An intelligent class of people listened attentively for a full hour, as he spoke on the Millennium. Friday evening his first meeting was held in the large tent. The attendance was good. Saturday night the attendance was considerably larger, and many for the first time listened to an exposition of the first two chapters of

Daniel. These evening discourses have been continued regularly, and the attendance is reported to be on the increase. <RH, November 29, 1906 par. 16>

Brother Simpson dwells especially on the significance of the prophecies in the books of Daniel and the Revelation. By means of ingeniously contrived charts and symbolic representations, he holds the attention of the people, while he endeavors to preach the word. Through this effort hundreds will be led to a better understanding of the Bible than they ever had before, and we trust that there will be many conversions. Those who attend his lectures and are not converted, must practically reject the Word of God. <RH, November 29, 1906 par. 17>

Elder Haskell and his wife, with some helpers, have just opened a Bible training-school in San Francisco, with headquarters at the Laguna Street church. The Lord blessed their efforts in Oakland, and they helped lay the foundation for a broad work to be carried forward in that city. Now, they enter San Francisco to do a similar work. <RH, November 29, 1906 par. 18>

From town to town, from city to city, from country to country, the warning message of present truth is to be proclaimed, not with outward display, but in the power of the Spirit, by men of faith. In the golden censer of truth, as presented in the Scriptures, there is that which will convict and convert souls. As the truth that our Saviour came to this world to proclaim, is presented in the simplicity of the gospel, the power of the message will make itself felt. In this age, a new life coming from the Source of all life is to take possession of every faithful laborer. O, how little do we comprehend the breadth of our mission! We need to have earnest, determined faith, and unshaken courage in the Lord. Our time to work is short, and we are to labor with unflagging zeal. <RH, November 29, 1906 par. 19>

December 6, 1906 *The Work in Oakland and San Francisco--No. 2*

Mrs. E. G. White

When a special effort to win souls is put forth by laborers of experience in a community where our own people live, there rests upon every believer in that field a most solemn obligation to do all in his power to clear the King's highway, by putting away every sin that would hinder him from co-operating with God and with his brethren. <RH, December 6, 1906 par. 1>

This has not always been fully understood. Satan has often brought in a spirit that has made it impossible for church-members to discern opportunities for service. Believers have not infrequently allowed the enemy to work through them at the very time when they should have been wholly consecrated to God and the advancement of his work. Unconsciously they have wandered far from the way of righteousness. Cherishing a spirit of criticism and fault-finding, of pharisaical piety and pride, they grieve away the Spirit of God, and greatly retard the work of God's messengers. <RH, December 6, 1906 par. 2>

This evil has been pointed out many times and in many places. Sometimes those who have indulged in a censorious, condemnatory spirit have repented and been converted. These God has been able to use to his name's honor and glory. <RH, December 6, 1906 par. 3>

Experiences in Europe

We met this evil in Europe more than once. At the Basel missionary conference, Sept. 17, 1885, I spoke to the delegates regarding methods of labor, and appealed to them to "preach the truth with the meekness of simplicity." "There are always those in the church and out," I declared, "who have not the love of Jesus in their souls, and who have, in the place of true religion, a criticizing, exacting spirit, a desire to find something to condemn in their brethren and sisters." I referred to instances that had come under my notice, of professed Christians' accusing one another at times when general meetings of the most solemn interest were in progress. "All the religion many have," I continued, "is to pick flaws. I once knew a lady whose religion was of just this character, and in her family she was so overbearing that they could hardly live with her. A tent-meeting was held near the place where she lived, but instead of taking hold to help those who were laboring very hard in the meetings, or to receive help herself, this woman stood back to criticize. . . . We shall ever have just such people to deal with in this world." God calls upon all such to repent, and be reconverted. <RH, December 6, 1906 par. 4>

In November, 1885, I bore a plain message to our brethren and sisters in Christiania, Norway. It was at a time when plans for aggressive work had been laid--when every church-member should have stood ready to lend a willing hand in upholding the servants of God sent to Scandinavia to proclaim the third angel's message by voice and pen in that part of the world. From the report of the words spoken by me to the Christiania church, I quote the following:-- <RH, December 6, 1906 par. 5>

"If those who indulge in unkind criticism or idle talk could realize that an angel of God is noting down their words, and that all are to appear against them in the judgment, they would be far more careful as to what is entered on that book of records. How must the continual fault-finding appear to the heavenly messengers who are sent forth to minister to God's people? Would that the eyes of all might be opened, that they might see the holy angels walking among them. Surely they would be more guarded; instead of judging their brethren and sisters, and talking of their weaknesses, they would be seeking God with the whole heart. . . . <RH, December 6, 1906 par. 6>

"Let no Christian be found an accuser of the brethren. Satan is the one who bears this title; he accuses them before God day and night, he stirs up the enemies of our faith to accuse us, and he prompts those of like precious faith to criticize and condemn one another. We are not to take part in his work. These are days of trial and of great peril; the adversary of souls is upon the track of every one; and while we stand out separate from the world, we should press together in faith and love. United, we are strong; divided, we are weak. . . . <RH, December 6, 1906 par. 7>

"In our labor for the Christiania church we faithfully presented before them the far-reaching requirements of God's law, and the great need, on the part of the members, of thorough repentance and returning unto the Lord. During our meetings, the dear Saviour came very near to us again and again. A good work was begun. We called them forward for prayers several times, and though this was a new experience to them, there was a quick and hearty response. Earnest, heartfelt confessions were made. Several had become discouraged and backslidden because of the accusing spirit manifested, and the lack of love for God and for one another. These humbly confessed their own wrong in allowing their faith in God and the truth to become weakened. . . . Others acknowledged that they had indulged a critical, fault-finding spirit. Many said that they had never realized as now the importance of the truth, and the influence that it must have upon the life and character. Not a few testified with gratitude that they had received God's blessing as never before. <RH, December 6, 1906 par. 8>

"We were very thankful for every token that this dear people were obtaining a sense of their true condition. But some who should have been personally interested, were looking on as if they had no interest at stake. The testimonies which the Lord gave them did not seem to be received. They did not break the bands that held them under condemnation of the Spirit of God. The Saviour was knocking at the door of their hearts, but they were unwilling then and there to remove the rubbish that barred his entrance. The Lord's time was not their time. Had they cleared the way, the Lord would have given them an experience of the highest value." <RH, December 6, 1906 par. 9>

Experiences in Australia

By divine direction, we made special efforts in Australia to reach men and women in cities through wisely conducted camp-meetings. It was thus that the work in Newcastle, New South Wales, was started, late in 1898. It was "thought that the time had fully come for us to make a decided effort to present the truth to the eighty thousand people of Newcastle and its surrounding towns; and we knew that the best possible way to do this was by holding a camp-meeting, following it with tent-meetings, accompanied by visiting, Bible work, the selling of the *Bible Echo* and religious and health books, and by Christian Help work, and the establishment of a medical mission." <RH, December 6, 1906 par. 10>

For several weeks before the beginning of this meeting, I carried a very heavy burden. Into the church at Cooranbong there had come a spirit very displeasing to God,—a spirit of fault-finding and criticism. Sabbath after Sabbath, I bore a plain message regarding this sin. Before the opening of the Newcastle meeting, I wrote regarding these efforts to a brother in responsibilities, as follows:-- <RH, December 6, 1906 par. 11>

"On Sabbath, December 3, the burden was heavy upon me. I spoke the words the Lord gave me. In the early morning I had written out a message for the church, which I read and commented upon. Notwithstanding the appeal made, in the social meeting there was no break. Very good testimonies were borne by some, but I felt that we had no special victory. I then knelt down and prayed, and yet there seemed to be the same tied-up spirit. . . . <RH, December 6, 1906 par. 12>

"Last Sabbath, December 10, I again read important matter. As I read, the power of God was upon me, and I spoke very plainly. The Lord must impress the heart. I can only speak to the ear. <RH, December 6, 1906 par. 13>

"I entreated, I pleaded with the people to set their hearts in order before the camp-meeting. We are living amid the perils of the last days, and we must gather up and appreciate every ray of light. Our testimony must be plain, truthful, and searching. But it must not reveal in any degree a censorious, fault-finding spirit. . . . Satan can do the fault-finding for the whole world. We may grieve, but we must not fret. We can be sorrowful; we will not scold. I know the battle is often severe. We can not avoid the injunction, 'Warn them that are unruly; comfort the feeble-minded; support the weak; be patient toward all men.'" <RH, December 6, 1906 par. 14>

It was to the members of the Cooranbong church that we looked largely for help at the Newcastle meeting. Newcastle

was unentered territory, and much depended on the spiritual condition of the brethren and sisters who would attend from Cooranbong. This is one reason why I was so burdened over the spirituality of this church. Special opportunities for service would be afforded in Newcastle, and God desired that those who claimed to be his representatives should be prepared to bear their share of the responsibilities of the meetings and house-to-house work. <RH, December 6, 1906 par. 15>

An Impressive Dream

It was at the very beginning of this meeting, and immediately after the weeks of anxious labor to rid the Cooranbong church of the spirit of criticism, that the Lord revealed the spiritual condition of many, through an impressive dream. This dream was afterward published; but it contains instruction which throws much light on conditions existing today in some of our churches where every member should be wide awake to improve unusual opportunities for soul saving. The dream, with the accompanying instruction, as published, is as follows:-- <RH, December 6, 1906 par. 16>

"During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting, presenting the necessity and importance of our receiving the Spirit. This was the burden of my labor,--the opening of our hearts to the Holy Spirit. . . . <RH, December 6, 1906 par. 17>

"In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, 'Have you received the Holy Ghost?' A measuring-line was in his hand, and only very, very few were admitted into the building. 'Your size as a human being is nothing,' he said. 'But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you. <RH, December 6, 1906 par. 18>

"You may be tall and well-proportioned in self, but you can not enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you can not be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. You can not join the happy family in the heavenly courts; for I have wiped all tears from their eyes. You can never see the King in his beauty if you are not yourself a representative of his character. <RH, December 6, 1906 par. 19>

"When you give up your own will, your own wisdom, and learn of Christ, you will find admittance into the kingdom of God. He requires entire, unreserved surrender. Give up your life for him to order, mold, and fashion. Take upon your neck his yoke. Submit to be led and taught by him. Learn that unless you become as a little child, you can never enter the kingdom of heaven. <RH, December 6, 1906 par. 20>

"Abiding in Christ is choosing only the disposition of Christ, so that his interests are identified with yours. Abide in him, to be and to do only what he wills. These are the conditions of discipleship, and unless they are complied with, you can never find rest. Rest is in Christ; it can not be found as something apart from him. <RH, December 6, 1906 par. 21>

"The moment his yoke is adjusted to your neck, that moment it is found easy; then the heaviest spiritual labor can be performed, the heaviest burdens borne, because the Lord gives the strength and the power, and he gives gladness in doing the work. Mark the points: "Learn of me; for I am meek and lowly in heart." Who is it that speaks thus?--The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the dross of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. When you are converted, you will not be a hindrance, but will strengthen your brethren.' <RH, December 6, 1906 par. 22>

"As these words were spoken, I saw that some turned sadly away and mingled with the scoffers. Others, with tears, all broken in heart, made confession to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, 'What must I do to be saved?' The answer was, 'Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out.' Words were spoken which rebuked spiritual pride. This pride God will not tolerate. It is inconsistent with his Word and with our profession of faith. Seek the Lord, all ye who are ministers of his. Seek him while he may be found, 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.'" <RH, December 6, 1906 par. 23>

December 13, 1906 *The Work in Oakland and San Francisco -- No. 3*

Mrs. E. G. White

Sabbath afternoon, October 20, I felt impelled by the Spirit of God to appeal once more to our brethren and sisters living in Oakland, Berkeley, Alameda and San Francisco, to rise nobly to their high privileges, and fulfil the purpose that God desires to work through them. I spoke in the Oakland church, as follows:-- <RH, December 13, 1906 par. 1>

In the fifteenth of Romans the apostle Paul declares: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." <RH, December 13, 1906 par. 2>

Mark especially the words, "The reproaches of them that reproached thee fell on me." O, that these words might sink deep into the heart of every one who thinks he is doing God's service while finding fault with others! This is the weakness, the besetting sin, of many in this congregation, and our great desire is that you shall get rid of this evil before the Lord gets rid of you. The reproaches with which we reproach the servants of the Lord, fall upon Christ himself. <RH, December 13, 1906 par. 3>

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." <RH, December 13, 1906 par. 4>

We are to be Bible Christians. We are to study the Word, and to carry out this Word in every particular. Then we shall know that Christ Jesus is our efficiency, our healer, our strength, our front-guard and our rearward. Then we shall have the help and the power that God alone can give. <RH, December 13, 1906 par. 5>

God desires that his commandment-keeping people shall stand on vantage-ground. He desires that they shall stand before him without fault. In order to do this, they must perfect holy characters through the merits of Christ. They must look unto Jesus, the author and finisher of their faith. As they become changed into his image, the salvation of God will be revealed through them, and unbelievers will be converted. Unbelievers will see and understand that God's Word means something to those who claim to believe it. <RH, December 13, 1906 par. 6>

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus." Why? That we shall be of a great variety of minds?--O, no! The apostle exhorts you to be "likeminded one toward another according to Christ Jesus: *that ye may with one mind and one mouth glorify God*, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God." <RH, December 13, 1906 par. 7>

What does this injunction entail?--It places us under obligation to God. It leaves us where we must understand that we are amenable to him alone. It leads us to realize that when the Holy Spirit is abiding in our hearts and working through us, we shall love one another, in the place of manifesting animosity toward one another. <RH, December 13, 1906 par. 8>

My dear brethren and sisters, God is not pleased with a spirit of criticism and faultfinding. We must humble our hearts daily before God, and seek for a new conversion, that we may be brought into right relationship with Christ Jesus. Those who are striving to keep the commandments of God, ought to be in harmony, and to show a spirit of humility and love. God is not in any of the differences that are so apparent. He does not inspire words of faultfinding. He is now calling upon us to humble ourselves under the hand of the Almighty, in order that he may lift us up. <RH, December 13, 1906 par. 9>

The apostle continues: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name." <RH, December 13, 1906 par. 10>

God's people are to stand as lights in the world. They are to realize that upon them rests the solemn responsibility of reflecting rays of light upon the pathway of those who are not keeping the commandments of God. Christ himself has declared, "Ye are the light of the world." We are to seek to be light-bearers. And when the light of divine truth shines forth with distinctness from the words and works of God's children, will there be seen any quarreling, any backbiting, among the light-bearers? The world will see no dissension in the lives of those from whom the light of heaven is shed abroad. Brethren and sisters, as you let your light shine before men, they will "*see your good works, and glorify your Father* which is in heaven." As the result of these good works, an influence will go forth that will bring salvation to those who behold it. God desires us to keep our light constantly shining. <RH, December 13, 1906 par. 11>

In the night season God has revealed to me the spiritual condition of the church-members living in Oakland and the near-by cities. A large standard was uplifted at a time when many were complaining and finding fault and speaking to the detriment of one another; and this standard was turned around until it appeared before them as a great looking-glass,

from the face of which every one who looked saw reflected himself with all his faults and sins. The whole erring company, convicted of the sinfulness of their course, prostrated themselves before God, and immediately began to confess their own wrong-doing; and, O, what a scene of repentance and confession there was! A most wonderful cleansing of the camp followed, and the mighty power of God was revealed. <RH, December 13, 1906 par. 12>

I shall never be satisfied until just such an experience comes into the church here. We want to see the salvation of our God. We want the truth to go forth with mighty power; and why, O why, do we continue to stand in the way? Why do we grieve the Holy Spirit of God? Why do we put him to open shame, by carrying with us our selfish, unconverted dispositions, and yet all the while claiming to be Christians? God grant that every one of us may have clear eyesight to discern what we can do, by looking unto Jesus and by realizing how our course must appear in his sight, and how he must regard envy and strife. God help us to put away our individual defects of character. We want to see the power of God revealed in this community. If it were not for this, I should not leave my home and come down here to speak to you so often. But night after night I can not sleep more than a few hours; and often, in the hours of the night I find myself sitting up in bed, praying to God in behalf of those who do not realize their spiritual condition; and then I arise and walk the room, and say, O Lord, set thy people in order, before it shall be everlastingly too late! <RH, December 13, 1906 par. 13>

At times during these seasons of intercession, when the burden rests heavily, my heart is drawn out with great longing, and the tears start from my eyes, and I wring my hands before God, because I know there are souls in peril in the churches at Oakland and near-by places,--souls who, in their condition of mind, know no more regarding how they stand before God than they would know had they never professed religion. <RH, December 13, 1906 par. 14>

God desires that every one of us shall be susceptible to the influence of the Holy Spirit, by which we shall be fashioned into the likeness of the Divine. There remains now only a little while in which we can work to save our own souls and the souls of others; and all that God has given us should be cleansed and sanctified to his service. We should clear the King's highway, in order that God's messengers shall not be impeded as they try to advance. We should come into working order, and into perfect unity with one another. Let us, in tenderness, "admonish one another," and seek to help one another. Let us pray with one another, and put away everything that would keep us from entering into and following that narrow path which leads to life everlasting. <RH, December 13, 1906 par. 15>

O, that every soul would prostrate himself before God, yielding himself unreservedly to him, and solemnly vowing that with Heaven's help he will henceforth keep his lips from all guile; that he will keep the life sanctified; that in every word and act he will honor and glorify the Lord! If thorough work were done, what a missionary company we should have with which to work these cities! O, what numbers we could have to send into places where the people have never heard the third angel's message! <RH, December 13, 1906 par. 16>

As you engage heartily in this work, the converting power of God will be revealed. Your own hearts will be softened and subdued under the influence of the Holy Spirit. <RH, December 13, 1906 par. 17>

There is a great work to be done, and many are unready to engage in sacred service. The judgments of God are soon coming upon all our cities, and I desire that we shall all be prepared. I greatly desire that we shall confess our sins, and be converted. If any of you desire to have your hearts softened and broken before God, it is best for you to clear the King's highway this afternoon, without delay. Prepare the heart for the reception of the Holy Spirit, that it may have free course in the entire being. Open the door of the soul-temple, and let the Saviour in. "Behold, I stand at the door, and knock," he says. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." <RH, December 13, 1906 par. 18>

We ought to long with all the heart for a thorough reconversion, that the truth may be enthroned in heart and mind, and that, by the aid of the Holy Spirit, we may be prepared to present the third angel's message before others who need it so much. Now is our opportunity. May God help us, that we may be converted. <RH, December 13, 1906 par. 19>

Dear brethren and sisters, if there are any of you who desire to say anything this afternoon, be free to speak. Are you ready to rededicate yourselves to God? Christ is ready; he is waiting, watching, longing. Angels are in this room. Wicked angels are here, and holy angels are here. Which side shall gain the victory over your heart here today, my brother, my sister? These are the hours of the Sabbath; you can not spend them any better than by clearing the King's highway. Remove the root of bitterness from your heart. Do not break off the top of it. Root it out, lest springing up again, many shall be defiled. You can not afford to be content with half-hearted work. Dig it out by the roots; and then God will help you to be reconverted. <RH, December 13, 1906 par. 20>

As I spoke these and many like words to the brethren and sisters assembled. I felt the power of God thrilling me through and through. My talk was followed by a social meeting, and before the service closed, I offered a prayer to God for his converting power to rest upon those who are not yet prepared to co-operate with God and their brethren, in the special efforts now being put forth. <RH, December 13, 1906 par. 21>

As we arose from prayer, the whole congregation united in singing one of my favorite hymns, "Jesus, Lover of my soul." A deep solemnity seemed to pervade the entire assembly as the people separated to return to their homes. We hope for better days as the result of this meeting. <RH, December 13, 1906 par. 22>

December 20, 1906 *The Work in Oakland and San Francisco - No. 4*

Mrs. E. G. White

About four years ago, when Elder Haskell and others were conducting a Bible training-school and evening services in New York City, the word of the Lord to the workers there was: "Let the believers living near the place where you are holding meetings, share the burden of the work. They should feel it a duty and a privilege to help make the meetings a success. God is pleased by efforts to set them at work. He desires every church-member to labor as his helping hand, seeking by loving ministry to win souls to Christ." <RH, December 20, 1906 par. 1>

"The large cities should have been worked just as soon as the churches received the light. But many have carried no burden for souls, and Satan, finding them susceptible to his temptations, has spoiled their lives. God asks his people to repent, be converted, and return to their first love, which they have lost by their failure to follow in the footsteps of the self-sacrificing Redeemer." <RH, December 20, 1906 par. 2>

And to the church in Los Angeles, over a year ago, when the Lord was mightily stirring the people through the tent-meetings in progress, was sent the word:-- <RH, December 20, 1906 par. 3>

"Let the Los Angeles church have special seasons of prayer daily for the work that is being done. The blessing of the Lord will come to the church-members who thus participate in the work, gathering in small groups daily to pray for its success. Thus the believers will obtain grace for themselves, and the work of the Lord will be advanced. <RH, December 20, 1906 par. 4>

"This is the way we used to do. We prayed for our own souls and for those who were carrying on the work. The Lord Jesus declares that where two or three are gathered together in his name, he is in the midst of them, to bless them. Let there be less talking, and more sincere, earnest prayer. <RH, December 20, 1906 par. 5>

"I fear that the effort that is being made to proclaim the truth in Los Angeles will not be appreciated. Let every man come up to the help of the Lord against the mighty foe. Where a special effort is made, as has been revealed by the evangelistic work done in Los Angeles, let every member of the church draw near to God. Let all search their own hearts with the light that shines from the Word. If sin is discovered, let it be confessed and repented of. Let every helper be in good working order. The Lord will hear and answer prayer. Let not the church-members think that efforts should be put forth for them by the one who is impressed to labor for those who have been neglected, those in whose behalf special efforts have not heretofore been put forth. <RH, December 20, 1906 par. 6>

"Where such an effort is made as has been made in Los Angeles, let the members of the church clear the King's highway, and help with their means in the work being done. Let them show that they are in perfect harmony. Let them be on hand at the meetings, armed and equipped for service, ready to talk with any one who may be interested. Let them pray and work for the lost sheep. <RH, December 20, 1906 par. 7>

"Let the second chapter of Second Timothy be impressed on the heart and brought into the practical life. Let not this season pass and leave the church uninfluenced by the truth that has been proclaimed. There is danger of the church's being in a self-satisfied, indifferent, backslidden condition during this time of special blessing, when the Word of God is being presented. Awake, my brethren, awake, and do not let angels see that you feel but little obligation to act your part in sustaining the work that is being done. Be wide awake. Pray while going about your daily duties. Draw strength from Christ; and let your hearts be filled with the deepest gratitude that the Lord is working. Be laborers together with him. <RH, December 20, 1906 par. 8>

"This is Los Angeles' opportunity. If the members of the church will come humbly before God, putting all that is wrong out of their hearts, and consulting him at every step, he will manifest himself to them, and will give them courage in him." <RH, December 20, 1906 par. 9>

This instruction is specially applicable to the churches at Oakland, Alameda, Berkeley, and San Francisco. Long has the light of present truth been shining upon the pathway of the believers in these churches. In a peculiar sense have they been favored with unusual light and unusual privileges. And now, when the judgments of heaven have led thinking men and women to pause and reflect what these things mean, a golden opportunity is given every believer to co-operate heartily with the messengers of truth who have come to tell the people that Jesus is soon coming again. <RH, December 20, 1906 par. 10>

In this time, when God's message of warning is being so clearly proclaimed in these cities, every believer should carefully study and take heed to the words of counsel written by Paul to Timothy:-- <RH, December 20, 1906 par. 11>

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. <RH, December 20, 1906 par. 12>

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: 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, December 20, 1906 par. 13>

If, in this opportune time, the members of the churches will come humbly before God, putting out of their hearts all that is wrong, and consulting him at every step, he will manifest himself to them, and will give them courage in him. We must be ready to use our God-given capabilities in the work of the Lord. We must be ready to speak words in season and out of season,--words that will help and bless. <RH, December 20, 1906 par. 14>

As the church-members do their part faithfully, the Lord will lead and guide his chosen ministers, and strengthen them for their important work. In much prayer let us all unite in holding up their hands, and in drawing bright beams from the heavenly sanctuary. We are soul-hungry to see the work advancing as it should. Christ is our alpha and our omega. Only in his strength can we gain success. <RH, December 20, 1906 par. 15>

December 27, 1906 *How Shall We Observe the Holidays?*

Mrs. E. G. White

"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, December 27, 1906 par. 1>

Shall we follow Christ as our pattern? In his life of self-sacrifice was seen not one jot or tittle of selfishness. He who had been rich in the heavenly courts, left all his wealth and power, and came to this world, clothed in the humble garb of humanity. For our sakes he became poor, that we through his poverty might be made rich. Like him, his followers are by lives of self-denial to be a blessing to the world. If in the lives of all God's people the character of Christ were revealed, we should see thousands more converted to the truth. <RH, December 27, 1906 par. 2>

If men would only remember that every favor they receive is a gift from God, would they not do very much more than they are now doing to relieve his work of the embarrassment of poverty? Would they not act a noble part in rendering to the Lord that which is his own? <RH, December 27, 1906 par. 3>

Wealth hoarded will become a curse. Often the Lord can not preserve and bless the possessions of men, because the owners feel little or no obligation to assist in the great work of proclaiming the truth in new fields. Their substance, generously divided with their brethren who are laboring with meager facilities in destitute fields, would bring in return rich blessings from God. <RH, December 27, 1906 par. 4>

No charity is complete unless it reveals an appreciation of the gospel. Those who now, in this time of emergency, selfishly hold on to their means, will soon suffer the loss of all they have. Those who are truly converted, and who have more than sufficient for their immediate necessities, will freely impart of their abundance to help those who are poorer than they. <RH, December 27, 1906 par. 5>

All should feel an intense interest in the advancement of the third angel's message. The work of proclaiming this message has already grown to large proportions; but it is to advance still more rapidly. We need many more laborers, and God's loyal people, filled with a spirit of self-denial, should now give cheerfully and liberally, in order that facilities may be provided for the entering of new territory. In many places the work has been retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help against the mighty powers of darkness. <RH, December 27, 1906 par. 6>

Shall we not, as a people, refrain from following the custom of the world in unnecessary indulgence during the present holiday season? O how much might be accomplished in needy mission fields with the money that is squandered in various ways at this season of the year by those who profess to be Christians! <RH, December 27, 1906 par. 7>

Will not the Seventh-day Adventists in every place first consecrate themselves to the Lord, and then do their very best, according to their circumstances, to advance his work, by gifts and offerings? Will they show that they appreciate the blessings of the Lord, and that they are grateful for his mercy? Will they not now consider their obligations to God, at a time when the world especially seeks for pleasure, and expends large sums of money for gifts to those who are not needy? <RH, December 27, 1906 par. 8>

I have said to my family and my friends, I desire that no one shall make me a birthday or Christmas gift, unless it be with permission to pass it on into the Lord's treasury, to be appropriated in the establishment of missions. <RH, December 27, 1906 par. 9>

I will greatly praise the name of the Lord if his people, at this time, by the exercise of benevolence, will increase the facilities for successful work in many needy fields. I long to see among Seventh-day Adventist an increase of faith and courage, and more praise and thanksgiving to God, so that where in the past there has been a withholding of means, there shall from henceforth be seen the evidences of a grateful heart,--the faithful bestowal of gifts and offerings, to supply the needs of many destitute fields. <RH, December 27, 1906 par. 10>

January 3, 1907 *Our Need of the Holy Spirit*

Mrs. E. G. White

During the past night I have received instruction regarding the carrying forward of the work in Oakland and San Francisco. A good work has been begun by Elder Simpson, and the Lord has greatly blessed the effort that has been put forth to lead souls to accept the truth. He desires that this effort shall be continued in the same spirit in which it has been begun. Let those who preach the Word follow Christ's methods, ever realizing the solemnity of the message they proclaim. A lack of foresight may close the door to the hearts of some precious souls. <RH, January 3, 1907 par. 1>

Whenever a special effort is put forth along missionary lines in any place, the church-members in that vicinity should understand that each one of them has some part to act in making the work a success. He who is truly converted stands as a representative of Christ. Let our brethren and sisters remember that we are living on the verge of the eternal world. The cases of all are being tried in the heavenly courts, and it is high time to put away sin, and to work earnestly to save as many as possible. <RH, January 3, 1907 par. 2>

Among God's people there should be, at this time, frequent seasons of sincere, earnest prayer. The mind should constantly be in a prayerful attitude. In the home and in the church, let earnest prayers be offered in behalf of those who have given themselves to the preaching of the Word. Let believers pray as did the disciples after the ascension of Christ. <RH, January 3, 1907 par. 3>

The members of our churches need to be converted, to become more spiritual-minded. A chain of earnest, praying believers should encircle the world. Let all pray in humility. A few neighbors may meet together to pray for the Holy Spirit. Let those who can not leave home, gather in their children, and unite in learning to pray together. They may claim the promise of the Saviour: "Where two or three are gathered together in my name, there am I in the midst of them." <RH, January 3, 1907 par. 4>

In the Lord's prayer, we have an example of a perfect petition. How simple, yet how comprehensive it is! This prayer should be taught to the children. Let all study carefully the principles contained in it. <RH, January 3, 1907 par. 5>

In response to the prayers of God's people, angels are sent with heavenly blessings. The Lord desires us to be far more successful in our missionary efforts. Through daily prayer and consecration all may so relate themselves to their Heavenly Father that he can bestow upon them rich blessings. <RH, January 3, 1907 par. 6>

Especially do those young in the faith need to be wide awake, and on their guard against the strategies of Satan. They must adhere steadfastly to an unwavering faith in the great atoning sacrifice. They need not continue in sin. Through prayer they may receive grace that will enable them to overcome. <RH, January 3, 1907 par. 7>

By artful devices the enemy is rapidly adding souls to the number of those who are deceived. Many of our church-members are sadly lacking in true missionary zeal. There is a dearth of tithes and offerings. We need to repent of our failure to unite with Christ as laborers together with God. Because of our indifference to the appeals of God, we have not reached one half of those who might be reached. Few have felt a heavy burden for souls. How much more might have been accomplished had the time spent by God's people in faultfinding been spent in encouraging one another, and in active service! How much better for voices to blend in prayer, in holy unison, than to be employed in finding fault! We have no time for faultfinding or criticism. <RH, January 3, 1907 par. 8>

There are thousands, yes, millions, within the borders of our own country, who need the enlightenment of the Word of God. Vice and crime are rampant. Even in San Francisco, a city where God has spoken in judgment, the saloons are

wide open, notwithstanding the fact that the sure results of the open saloon are well known. Will not God punish for this insult? The temperance work should be revived. <RH, January 3, 1907 par. 9>

O, how differently many would act were God to draw aside the veil that hides him from our eyes, and reveal himself seated on his throne in the high and holy place, not in silent grandeur, but surrounded by ten thousand times ten thousand, and thousands of thousands of holy, happy beings, waiting to do his bidding! He notes carefully every earthly transaction, marking with approval or condemnation the course of every inhabitant of the earth. <RH, January 3, 1907 par. 10>

God's Great Love

When the fulness of time came, the windows of heaven were opened, and upon the world was poured a flood of heavenly grace. God made to our world the wonderful gift of his only begotten Son. In the light of this act, it could never be said by the inhabitants of other worlds that God could have done more than he did to show his love for the children of men. He made a sacrifice that defies all computation. To save a fallen race he poured forth the whole treasure of heaven in one gift. <RH, January 3, 1907 par. 11>

Christ laid aside his royal robe and kingly crown, and assumed the form of humanity, in order that humanity, through his merits, might partake of the divine nature, and escape the corruption that is in the world through lust. He was subjected to the fiercest assaults of Satan, but not for a moment did he yield to the terrible temptations brought against him, or become discouraged in his work of bringing redemption to the race. He gave his life for the salvation of a fallen race. Who can understand the depth and the breadth of love so amazing! <RH, January 3, 1907 par. 12>

In the world to come, Christ will lead the redeemed beside the river of life, and will teach them wonderful lessons of truth. He will unfold to them the mysteries of nature. They will see that a Master-Hand holds the worlds in position. They will behold the skill displayed by the great Artist in coloring the flowers of the field, and will learn of the purposes of the merciful Father, who dispenses every ray of light, and with the holy angels the redeemed will acknowledge in songs of grateful praise God's supreme love to an unthankful world. Then it will be understood that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Sanitarium, Cal., Dec. 1, 1906. <RH, January 3, 1907 par. 13>

January 10, 1907 *The Scriptures a Safeguard*

Mrs. E. G. White

Many a portion of scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's Word is, they close their eyes to truths which they do not wish to practise. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness. <RH, January 10, 1907 par. 1>

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart to so comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open thou mine eyes, that I may behold wondrous things out of thy law." Temptations often appear irresistible because, through the neglect of prayer and the study of the Bible, the tempted one can not readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." <RH, January 10, 1907 par. 2>

Jesus promised his disciples, "The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. "Thy word have I hid in mine heart," said David, "that I might not sin against thee." <RH, January 10, 1907 par. 3>

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and

pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan. <RH, January 10, 1907 par. 4>

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depends upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his Word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. <RH, January 10, 1907 par. 5>

We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey. <RH, January 10, 1907 par. 6>

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectations by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil." <RH, January 10, 1907 par. 7>

When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the falsehearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in the days of prosperity. <RH, January 10, 1907 par. 8>

Says the psalmist: "Thy testimonies are my meditation." "Through thy precepts I get understanding; therefore I hate every false way." <RH, January 10, 1907 par. 9>

"Happy is the man that findeth wisdom." "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." <RH, January 10, 1907 par. 10>

January 17, 1907 Gifts and Offerings

Mrs. E. G. White

The end is fast approaching, and many of our churches are asleep. Let all now make it their chief business to serve the Lord. God has entrusted to his people the talent of means, some more, and some less than others. With many, the possession of wealth has proved a snare. In their desire to follow the fashions of the world, they have lost their zeal for the truth, and they are in peril of losing eternal life. In proportion as God has prospered them, men should return to him of the goods he has entrusted to their stewardship. <RH, January 17, 1907 par. 1>

As members of the Lord's family we have a decided work to do. We must carefully examine our hearts to see if we are truly converted to God's service. Are we entirely free from the worldly habits, ideas, and customs that are abhorrent to God? <RH, January 17, 1907 par. 2>

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the

Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." <RH, January 17, 1907 par. 3>

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent efforts, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away sin, among God's people on earth. <RH, January 17, 1907 par. 4>

"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?" <RH, January 17, 1907 par. 5>

The Lord reveals to his people their special sin. "Will a man rob God?" he asks. "Yet ye have robbed me." Still unconvicted of sin, the disobedient inquire, "Wherein have we robbed thee?" <RH, January 17, 1907 par. 6>

Definite indeed is the Lord's answer: "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." <RH, January 17, 1907 par. 7>

Here are important matters for our consideration. Read carefully the charge that God makes against those who have not fulfilled the conditions of their agreement with him. In his mercy, the Lord has bestowed rich bounties upon his people, and many have selfishly withheld from him the money for which he calls. Let all carefully examine into their business relations with their Creator. Those who will not hesitate to deal treacherously with their Maker will certainly not hesitate to deal treacherously with their fellow men. <RH, January 17, 1907 par. 8>

I desire to impress upon all our people that God regards the withholding of tithes and offerings as robbery. We are merely stewards of God. We do not own the money that passes into our hands. In its disbursement we are to be collaborators with Christ. <RH, January 17, 1907 par. 9>

We should feel an intense interest in the advancement of the work of God. This work has already grown to large proportions, but it is to advance still more rapidly. We need many more laborers, and there must be with all a spirit of self-denial, in order to provide facilities for the carrying forward of the message into new fields. In many places the work has been greatly retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help. <RH, January 17, 1907 par. 10>

In the Southern field a beginning has been made, but there is still a great work to be done for all classes. We now call upon all who love Christ to help with their means the work of God in this needy field. <RH, January 17, 1907 par. 11>

There should be among us an army of people who are prepared to open the Scriptures to many who are perishing in their sins. Let spiritual-minded men and women take hold of this work where they are. As they find opportunity, let them pray for those for whom they labor. All classes are to be reached. Poverty need not hinder any one from coming to Jesus. We should manifest a decided interest for those who are more wealthy, and endeavor to lead them to lay up their treasure in the heavens, an enduring substance, that will never perish. <RH, January 17, 1907 par. 12>

Let our church-members take up such work where they are, and let all unite in sustaining the work in the regions beyond. Wonderful progress has already been seen, but we still have an exceedingly large work before us, a work that calls for self-denial and cross-bearing. <RH, January 17, 1907 par. 13>

As we close the year 1906, I plead with my brethren and sisters to make their record right with God, and to be faithful in rendering to him his own in tithes and offerings. May God help each one to act his part in the work of saving souls. <RH, January 17, 1907 par. 14>

In the Lord's treasury there should be sufficient means to give an adequate support to those who devote their time to the work of saving souls. Their just wages should not be begrudged them. Those who are willing to labor for the Master should not be allowed to lack for the necessities of life. They should be enabled to live comfortably, and also to have enough so that they can make donations to the cause of God; for it frequently happens that they are expected to take the lead in making offerings. <RH, January 17, 1907 par. 15>

In the great work of warning the world, those who have the truth in the heart, and are sanctified through the truth, will act their assigned part. They will be faithful in the payment of tithes and offerings. Every church-member is bound by covenant relation with God to deny himself of every extravagant outlay of means. Let not the want of economy in the home life render us unable to act our part in strengthening the work already established, and in entering new territory.

<RH, January 17, 1907 par. 16>

Schools and sanitariums are to be established. These should be located out of the cities. Students should be fitted to engage in various lines of God's work. We have been greatly favored in securing land and buildings suitable for sanitarium work, at prices far below the original cost. Through the work done in these institutions, we may reach all classes, high and low. The work in behalf of the sick and suffering was ordained of God. <RH, January 17, 1907 par. 17>

Christ's chief work was in the preaching of the gospel to the poor. He chose to minister to the needy, the ignorant. In simplicity he opened before them the blessings they might receive, and thus he awakened their souls' hunger for the truth, the bread of life. Christ's life is an example to all his followers. It is the duty of every one who has learned the way of life to teach others what it means to believe in the word of God. <RH, January 17, 1907 par. 18>

There are many in the shadow of death, who need to be instructed in the truths of the gospel. Nearly the whole world is lying in wickedness, yet we have words of hope for those who sit in darkness. <RH, January 17, 1907 par. 19>

"The land of Zabulon, and the land of Nephthali, 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. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." <RH, January 17, 1907 par. 20>

From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude; and then he proclaimed to them the truths of the gospel.

<RH, January 17, 1907 par. 21>

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. <RH, January 17, 1907 par. 22>

"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 disease and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." <RH, January 17, 1907 par. 23>

Christians are not only to give freely of their means to sustain the Lord's work; wherever they are, they are to labor disinterestedly for souls. They themselves are to be sanctified through the truth, to be purified and cleansed from all pride and selfishness. Then they will be prepared to meet their solemn obligations to God, and to enlighten the minds of others who are in darkness regarding Bible truth. Not one thousandth part of what should be done is being done by those who understand the plan of salvation. Every true Christian is so to represent the plan of salvation in his own consistent life, and in his unselfish efforts in behalf of others, that no one to whom he has access may say, "No man cares for my soul."

Sanitarium, Cal., Dec. 6, 1906. <RH, January 17, 1907 par. 24>

January 24, 1907 *The Mother's Work*

Mrs. E. G. White

I wish to arouse parents to see the importance of their position. Few parents take time to think of how much depends on the instruction and training a child receives during the early years of its life. It is at this time that the foundation of a child's character is laid. "Train up a child in the way he should go; and when he is old, he will not depart from it," are the words of the wise man. The lessons a child learns at the mother's knee determine its future experience. <RH, January 24, 1907 par. 1>

How few parents realize this as they should. As I have called mothers' attention to the wrong habits they were encouraging in their little ones, some have listened indifferently, while others have said, with a smile, "I can not bear to cross my children. They will do better as they grow older. They will then be ashamed of these passionate outbursts. It is

not well to be too strict with little ones. They will outgrow the inclination to tell untruths, to meddle, to be indolent and selfish." <RH, January 24, 1907 par. 2>

A very easy way truly to dispose of the matter, but a way that is not in harmony with the will of God. If a field is left uncultivated, a crop of weeds is sure to appear. So it is with children. If the soil of the heart is uncultivated, Satan sows his seeds of anger and hatred, selfishness and pride, and they quickly spring up, to bear a harvest that parents reap with bitter regret. Too late they see their terrible mistake. The wrong they have done can never be wholly undone. Even if the child, by patient, untiring care, is at last won to the Saviour, his character will always bear the marks of Satan's seed-sowing. <RH, January 24, 1907 par. 3>

Children left to themselves grow up selfish, exacting, unlovable. Unable to enjoy their own society or the society of others, their lives are filled with discontent. <RH, January 24, 1907 par. 4>

Aided by the grace of Christ, mothers have it in their power to do a great and grand work. This Satan knows, and he works with all his power to prevent them from doing this work. He seeks to fill the mind with thoughts of fashionable dress. Thus he absorbs the time and strength of even Christian mothers so that they have no time to give to the training of their children or to self-improvement. When the enemy thus secures the attention of the mother, he rejoices; for he knows how much he has gained. He looks on the children as an easy prey; for he has won the mother. She thinks more of display, more of what others think and say of her, than she does of the training of the precious souls in her care. As she sets her feet in the path of fashion, she becomes infatuated. In order to keep pace with the demands of the bondage in which she has sold herself, she works early and late, overtaxing mind and body. She becomes so wearied with remodeling unfashionable garments and making new ones, that she has no heart to read her Bible or to pray. She is too tired to give time to her children. She becomes perplexed and distressed. The yoke that she is trying to bear is very galling; but she imagines that it must be borne, and martyr-like she toils on, struggling under her self-imposed burden. Jesus is calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . My yoke is easy, and my burden is light." But she does not hear the gracious invitation. The Saviour's voice is drowned by the clamorous demands of fashion. <RH, January 24, 1907 par. 5>

Mothers, do not forget that God requires you to give your children constant, loving care. He does not want you to be a slave to your children, but he does want you to teach them to live for him. Day by day give them lessons that will prepare them for future usefulness. One lesson that you will have to repeat over and over again is the lesson of obedience. Teach your children that they are not to rule, that they are to respect your wishes, and yield to your authority. Thus you are teaching them self-control. Give them nothing for which they cry, even though your tender heart would lead you to indulge them. If they gain the victory once by crying, they will expect to do so again, and the next time they will be harder to control. <RH, January 24, 1907 par. 6>

Children inherit inclinations to wrong, but they also have many lovely traits of character. These should be strengthened and developed, while the tendencies to evil should be carefully guarded against and repressed. Children should never be flattered, for flattery is poison to them; but parents should show a sanctified, tender regard for them, thus gaining their confidence and love. <RH, January 24, 1907 par. 7>

When children lose their self-control, and speak passionate words, the parents should for a time keep silent, neither reproving nor condemning. At such times silence is golden, and will do more to bring repentance than any words that can be uttered. Satan is well pleased when parents irritate their children by speaking harsh, angry words. Paul has given a caution on this point: "Fathers provoke not your children to anger, lest they be discouraged." They may be very wrong, but you can not lead them to the right by losing patience with them. Let your calmness help to restore them to a proper frame of mind. <RH, January 24, 1907 par. 8>

Jesus loves children and youth. He rejoices when he sees Satan repulsed in his efforts to overcome them. Many a youth is in imminent peril through manifold temptations, but the Saviour has the tenderest sympathy for him, and sends his angels to guard and protect him. He is the good shepherd, ever ready to go into the wilderness to seek for the lost, straying sheep. <RH, January 24, 1907 par. 9>

Mothers, do you sigh for a missionary field? In your home you have a missionary field in which you may labor with untiring energy and unflagging zeal, knowing that the results of your work will endure through all eternity. Are not the souls of your children of as much value as the souls of the heathen? Then tend them with loving care, bringing God into their thoughts. <RH, January 24, 1907 par. 10>

Who can do this work so well as a God-fearing mother? The work of the mother who has a close connection with Christ is of infinite worth. Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven. <RH, January 24, 1907 par. 11>

Christian parents, you are charged with the responsibility of showing the world the power and excellency of home religion. Be controlled by principle, not by impulse. Work with the consciousness that God is your helper. Allow

nothing to divert you from your God-given mission. Be true to your trust. God will help you. Guided by him, your children will grow up to bless and honor you in this life and in the life to come. <RH, January 24, 1907 par. 12>

January 31, 1907 *Self-Denial--Self-Sacrifice*

Mrs. E. G. White

How many there are who accept Christ, and apparently live a Christian life, until their circumstances change! Perhaps they come into the possession of property. Thus God tests them, to see if they will be wise stewards. But they fail to endure the proving. They use for self-gratification that which they should devote to feeding the hungry and clothing the naked. In want and distress, God's children are calling to him. Many are dying for want of the necessities of life. Their cries have entered the ears of the Lord of Sabaoth. He will call to a strict account those who have neglected his needy ones. What will these selfish rich men do when the Lord asks them, "What did you do with the money I gave you to use for me?" "These shall go away into everlasting punishment." The Lord will say to them, "Depart from me, ye cursed; . . . for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." <RH, January 31, 1907 par. 1>

The wails of a world's sorrow are heard all around us. Sin is casting its shadow over us. Let us make ourselves ready to co-operate with the Lord. The pleasure and power of this world will pass away. No one can carry his earthly treasures into the eternal world. But the life spent in doing the will of God will abide forever. The result of that which is given to advance the work of God will be seen in the kingdom of God. <RH, January 31, 1907 par. 2>

There is a world to be warned. To us has been entrusted this work. At any cost we must practise the truth. We are to stand as self-sacrificing minutemen, willing to suffer the loss of life itself, if need be, in the service of God. There is a great work to be done in a short time. We need to understand our work, and to do it with fidelity. Every one who is finally crowned victor will, by noble, determined effort to serve God, have earned the right to be clothed with Christ's righteousness. To enter the crusade against Satan, bearing aloft the blood-stained banner of the cross of Christ--this is the duty of every Christian. <RH, January 31, 1907 par. 3>

This work calls for self-sacrifice. Self-denial and the cross stand all along the way of life. "He that will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Those who secure the treasures of this world are obliged to toil and sacrifice. Should those who are seeking for an eternal reward think that they need make no sacrifices? <RH, January 31, 1907 par. 4>

The most difficult sermon to preach and the hardest to practise is self-denial. The greedy sinner, self, closes the door to the good which might be done, but which is not done because money is invested for selfish purposes. But it is impossible for any one to retain the favor of God and enjoy communion with the Saviour, and at the same time be indifferent to the interests of his fellow beings who have no life in Christ, who are perishing in their sins. Christ has left us a wonderful example of self-sacrifice. He pleased not himself, but spent his life in the service of others. He made sacrifices at every step, sacrifices which none of his followers can ever make, because they have never occupied the position he occupied before he came to this earth. He was commander of the heavenly host, but he came here to suffer for sinners. He was rich, yet for our sakes he became poor, that through his poverty we might be made rich. Because he loved us, he laid aside his glory and took upon him the form of a servant. He gave his life for us. What are we giving for him? Shall we not, in the new year just before us, consecrate ourselves entirely to him? Shall we not make him a New-year's offering of a portion of the means he has given us? As we follow him in the path of self-denial, lifting the cross and bearing it after him to his Father's home, we shall reveal in our lives the beauty of the Christ-life. At the altar of self-sacrifice,--the appointed place of meeting between God and the soul,--we receive from the hand of God the celestial torch which searches the heart, revealing the need of an abiding Christ. <RH, January 31, 1907 par. 5>

February 7, 1907 *The Work in Oakland and San Francisco - No. 5*

Mrs. E. G. White

On Sabbath, November 3, and again on Sabbath, November 10, and on the following day, the Lord gave me strength to speak to his people in San Francisco. The meeting for Sunday afternoon was well advertised, and there was a good outside attendance from the city. <RH, February 7, 1907 par. 1>

I was much pleased to have the privilege of speaking in the church at San Francisco. My husband and I and a few others worked together to obtain the means to erect this building, over thirty years ago. It would have been a heavy loss if this church had been destroyed; but it was not seriously injured by the earthquake. <RH, February 7, 1907 par. 2>

The ventilation in the San Francisco church is not good, and after my return home, I suffered from the effects of breathing the impure air. The influenza was upon me. For over a month I felt unable to travel. However, my general health was good, and I was able to do considerable writing. And when, the second week in December, I received an invitation from Elder W. W. Simpson to come to Oakland and speak to the people on Sabbath, I had so far recovered from the influenza that I ventured to go. <RH, February 7, 1907 par. 3>

Elder Simpson held meetings in Oakland for about two months. His labors were greatly blessed. For a few weeks after his meetings began, we were favored with remarkably good weather. The days were clear and mild, and the rainfall was very light. But the workers in Oakland had to meet difficulties; for the tent was blown down twice by severe wind-storms, and badly torn; and toward the close of the series of meetings it rained for several days, and the workers found it necessary to take down the tent for a few days, and temporarily discontinue the meetings. <RH, February 7, 1907 par. 4>

The manner of Elder Simpson's work reminds me of the efforts that were put forth in 1843 and 1844. He does not make prominent his own words, but reads much from the Bible, explaining one scripture by another. He dwells largely on the prophecies of Daniel and Revelation, and uses many illustrations and suitable figures to impress the truth. To represent the beasts of Daniel and Revelation, he has prepared lifelike images of papier-mache. <RH, February 7, 1907 par. 5>

Elder Simpson endeavors to avoid entering into controversy with opponents. He presents the Bible so clearly that it is evident that any one who differs, must do so in opposition to the Word of God. <RH, February 7, 1907 par. 6>

Friday evening and Sabbath forenoon, December 15 and 16, Elder Simpson spoke upon the subject of Spiritual Gifts, dwelling especially upon the spirit of prophecy. Those who were present at these discourses say that he treated the subject in a clear, forceful manner. <RH, February 7, 1907 par. 7>

Sabbath afternoon I filled my appointment in the large Congregational church that is now being used by our people. The room was filled, and the doors at one side were thrown up, that many might be accommodated in an adjoining room. I am told that between five and six hundred were present. It was with fear and trembling that I went to the service; for on Friday I was very poorly--so ill, in fact, that I hardly had strength sufficient to enable me to sit up. Sabbath afternoon I feared that it would be impossible for me to stand before the congregation for over half an hour. But as I spoke, the invigorating power of the Spirit of God came upon me, and I was enabled to continue speaking for one hour and fifteen minutes. Such experiences remind me of what I passed through frequently in the earlier days of the message. <RH, February 7, 1907 par. 8>

For about a year after my husband died, I suffered greatly from sorrow. At that time, when I seemed to be hovering between life and death, my son Willie persuaded me to go a short distance in a phaeton to a camp-meeting in Healdsburg. A sofa had been placed on the platform in the large tent. Here I lay down, thinking I would deliver my farewell address. My face was as the face of one dead, without a particle of color. <RH, February 7, 1907 par. 9>

After a few testimonies had been borne, I asked Willie to help me to arise to my feet, and let me lean on him. There I stood, and began to tell the people that this was probably the last time they would ever hear my voice in camp-meeting. But after speaking a few words, I felt the Spirit and power of God thrilling through every nerve of my body. Those who saw me said that the blood could be seen as it put color in my lips and reached my forehead. My flesh took on its natural appearance. One of the citizens of Healdsburg, in great surprise, turned to one of his neighbors, and exclaimed, "A miracle is being wrought in sight of this whole congregation!" I could not understand why all were looking so intently at me, some even rising to their feet. The Spirit of the Lord had rested upon me, and I had been healed in the presence of a large congregation. During the remainder of the camp-meeting, I spoke several times. <RH, February 7, 1907 par. 10>

These special impartations of strength in times of great physical weakness, give me courage. The Lord is my helper. I praise him with heart and voice for his wonderful mercies and his sustaining power. <RH, February 7, 1907 par. 11>

The efforts put forth in Oakland have borne fruit in the salvation of precious souls. Sunday morning, December 16, I attended a baptismal service at the Piedmont Baths. Thirty-two candidates were buried with their Lord in baptism, and arose to walk in newness of life. This was a scene that angels of God witnessed with joy. Several children were baptized first, and then the older ones. Occasionally a stanza of some hymn of praise was sung. There was no confusion. The entire service was impressive. <RH, February 7, 1907 par. 12>

Mrs. E. G. White

The Oakland brethren have decided on a location for their new church building,--on Twenty-fifth Street, near Telegraph Avenue. After the baptism, I drove with Brother and Sister Rice to see this property. It seems to be well located. <RH, February 14, 1907 par. 1>

Sunday night, December 16, Elder Simpson gave his last discourse in this series of meetings, and the following day the tent was taken down. It was reported that at this service there were fully one thousand persons present to listen to his presentation of the subject, The United States in Prophecy. Those who would refuse to render homage to the beast and his image, were asked to arise, and nearly all present responded. <RH, February 14, 1907 par. 2>

The expenses connected with these meetings have been fully one thousand dollars. Collections have been taken in the congregation only once a week, but these, with donations that some have given privately, have been sufficient to meet all the expenses, so the effort has cost the conference only the salaries of workers. <RH, February 14, 1907 par. 3>

The liberality of many from the outside has been surprising. Elder and Mrs. Haskell, on several occasions, received liberal gifts from strangers. One afternoon, after I had spoken in the church, a man handed Elder Haskell one hundred dollars, and then left the building quickly and could not afterward be found. On another occasion, a lady slipped two coins into Sister Haskell's hand. These proved to be two twenty-dollar gold pieces. Sister Haskell afterward met the lady, but she did not wish to tell her name. These things have greatly encouraged our workers. <RH, February 14, 1907 par. 4>

In these meetings, we have seen evidences of the deep moving of the Spirit of God. Truly the Lord has wrought on minds. Our people need now to be aroused from the lethargy that has come upon them. The language of every heart should be, Speak, Lord, for thy servant heareth. <RH, February 14, 1907 par. 5>

There is much house-to-house work to be done by faithful laborers. Our efforts are not to cease because public meetings have been discontinued for a time. So long as there are interested ones, we must give them opportunity to learn the truth. And the new converts will need to be instructed by faithful teachers of God's Word, that they may increase in a knowledge and love of the truth, and may grow to the full stature of men and women in Christ Jesus. They must now be surrounded by the influences most favorable to spiritual growth. The churches at Oakland and Berkeley should now purge out the old leaven of evil-speaking and hypocrisy, of jealousy and malice. The truth must be expressed in word and in spirit; every act should be a revelation of Christian refinement. <RH, February 14, 1907 par. 6>

That there may be no cessation of effort during the rainy season, I have encouraged Elder S. N. Haskell and his wife to return to Oakland for a time. The Oakland brethren and sisters have offered them the use of the dwelling-house on the new church property. This will serve as a headquarters for city mission work and a Bible training-school. <RH, February 14, 1907 par. 7>

The work in Oakland must not be cut short. For years I have pleaded that an earnest effort be put forth in this city, and now that this is being done, let us go straight forward in right lines. There is to be no variableness, neither shadow of turning, in the presentation of truth to the people in Oakland. <RH, February 14, 1907 par. 8>

To my ministering brethren I would say: Every fresh display of the conviction of the grace of God upon the souls of unbelievers, is divine. Everything that you can do to bring souls to a knowledge of the truth, is a means of allowing the light to shine, the light of the glory of God, as it shines in the face of Jesus Christ. Direct the mind to him who guides and controls all things. Christ will be as manna and spiritual dew to these newly converted souls. In him is no darkness at all. <RH, February 14, 1907 par. 9>

As faithful laborers of deep spiritual understanding conduct Bible studies with those who have accepted the Sabbath truth; as they instruct those new in the faith how to yield to the power of the Holy Spirit, that they may be fully and firmly established in the truth, the glory of God will be revealed. <RH, February 14, 1907 par. 10>

In the discourses, let nothing of a theatrical nature be introduced, no sharp thrusts given. We can not expect that eyes that have been blind will be at once opened to see all things clearly. Let labor be put forth wisely for those who are interested. Show those who have seen the truth, how to experience its power in their hearts. Thus the truth imparted will be as a nail driven in a sure place. Many are ignorant of vital godliness--of truth in the life-practise. On the part of these uninstructed ones, there must be a practical reception of Bible truth. The Lord will work with power upon the hearts of all who seek him and who prayerfully study his Word. <RH, February 14, 1907 par. 11>

The Lord Jesus sent a mighty angel to make plain to John, by the use of symbols, the things that were to come to pass until the coming of Christ. He was bidden to write the instruction in a book for the benefit of the seven churches. This writing we now have preserved in the book of Revelation, but this book is understood by only a very few. It contains the message for the last days, and we are to dwell much upon these prophecies. <RH, February 14, 1907 par. 12>

Explaining scripture by scripture,--this is the work that should be done by all our ministers who are fully awake to the times in which we live. The Lord will guide his ministering servants. He will lead them in ways that they know not.

February 21, 1907 *Unity of Effort in Warning the Cities*

Mrs. E. G. White

More and more, as the days go by, it is becoming apparent that God's judgments are in the world. Yet God is not executing his wrath without mercy. His hand is stretched out still. And in this time, when the cities of the nations are being visited with judgments, God's people have a special opportunity to give the last warning message to the inhabitants of these cities. Long have we neglected these centers, and now we must labor earnestly to redeem the time. The people must be shown how it is possible for God, by a touch of his hand, to destroy the property they have gathered against the last great day. <RH, February 21, 1907 par. 1>

In connection with the proclamation of the message in large cities, there are many kinds of work to be done by laborers with varied gifts. Some are to labor in one way, some in another. The Lord desires that the cities shall be worked by the united efforts of laborers of different capabilities. All are to look to Jesus for direction, not depending on man for wisdom, lest they be led astray. <RH, February 21, 1907 par. 2>

The Lord has given to some ministers the ability to gather and hold large congregations. This calls for the exercise of tact and skill. In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. The testing message for this time is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures. <RH, February 21, 1907 par. 3>

Those who do the work of the Lord in the cities must put forth calm, steady, devoted effort for the education of the people. While they are to labor earnestly to interest their hearers and to hold this interest, yet at the same time they must carefully guard themselves against everything that borders on sensationalism. In this age of extravagance and outward show, when men think that it is necessary to make a display in order to gain success, God's chosen messengers are to show the fallacy of expending means needlessly for effect. As they labor with simplicity, humility, and graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good. <RH, February 21, 1907 par. 4>

There will be necessity, it is true, for expending money judiciously in advertising the meetings, and in carrying forward the work solidly. Yet the strength of every worker will be found to lie not in these outward agencies, but in trustful dependence of God, in earnest prayer to him for help, in obedience to his Word. Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into the Lord's work. Outward show, an extravagant outlay of means, will not accomplish the work to be done. <RH, February 21, 1907 par. 5>

God's work is to be carried forward with power. We need the baptism of the Holy Spirit. We need to understand that God will add to the ranks of his people men of ability and influence, who are to act their part in warning the world. All in the world are not lawless and sinful. God has many thousands who have not bowed the knee to Baal. There are God-fearing men and women in the fallen churches. If this were not so, we should not be given the message to bear, "Babylon the great is fallen, is fallen. . . . Come out of her, my people." Many of the honest in heart are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the beauty and simplicity with which it is presented in God's Word. <RH, February 21, 1907 par. 6>

Of equal importance with special public efforts, is house-to-house work in the homes of the people. As the result of the presentation of truth in large congregations, a spirit of inquiry is awakened; and it is specially important that this interest be followed up by personal labor. Those who desire to investigate the truth need to be taught to study diligently the Word of God. Some one must help them to build on a sure foundation. The Word of God is to be their counselor. At this critical time in their religious experience, how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure-house of God's Word. <RH, February 21, 1907 par. 7>

A well-balanced work can be carried on best when a training-school for Bible workers is in progress while the public meetings are being held. Connected with this training-school, or city mission, should be experienced laborers of deep spiritual understanding who can give the Bible workers daily instruction, and who can also unite whole-heartedly in the general public efforts being put forth. And as men and women are converted to the truth, those standing at the head of

the city mission should, with much prayer, show these new converts how to experience the power of the truth in their hearts. This united effort on the part of all the workers would be as a nail driven in a sure place. <RH, February 21, 1907 par. 8>

When personal work is neglected, many precious opportunities are lost, which, were they improved, might advance the work decidedly. In our efforts in behalf of the multitudes dwelling in cities, we must strive to do thorough service. The work in a large center of population is greater than one man can successfully handle. God has different ways of working; and he has workmen to whom he entrusts varied gifts. In a large city, there are certain classes that can not be reached by public meetings. These must be searched out, as the shepherd searches for his lost sheep. Diligent, personal effort must be put forth in their behalf. Let no one feel, when another worker is sent to the place where he is working, that the efforts of one will be counterworked by the efforts of the other. Some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer. A Paul may plant, an Apollos may water, but God gives the increase. <RH, February 21, 1907 par. 9>

The Lord desires his chosen servants to learn how to blend together. A decided influence for good is to be brought to bear on the inhabitants of the world. It may seem to some workers that the contrast between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort. But when they remember that there are varied minds to be reached, and that the Lord is their helper, they will labor together in unity. Their talents, however diverse, may all be under the control of the same Spirit. In every word and act, kindness and love will be revealed. And as each worker fills his appointed place faithfully, the prayer of Christ for the unity of his followers will be answered, and the world will know that these are his disciples. <RH, February 21, 1907 par. 10>

A little longer will the voice of mercy be heard; a little longer will be given the gracious invitation, "If any man thirst, let him come unto me, and drink." God sends his warning message to the cities everywhere. Let the messengers whom he sends work so harmoniously that all will take knowledge of them, that they have learned of Jesus. <RH, February 21, 1907 par. 11>

February 28, 1907 *Faith Not Feeling*

Mrs. E. G. White

"Examine yourselves, whether ye be in the faith." Some conscientious souls, on reading this, immediately begin to criticize their every feeling and emotion. But this is not correct self-examination. It is not the petty feelings and emotions that are to be examined. The life, the character, is to be measured by the only standard of character, God's holy law. The fruit testifies to the character of the tree. Our works, not our feelings, bear witness of us. <RH, February 28, 1907 par. 1>

The feelings, whether encouraging or discouraging, should not be made the test of the spiritual condition. By God's Word we are to determine our true standing before him. Many are bewildered on this point. When they are happy and joyous, they think that they are accepted by God. When a change comes, and they feel depressed, they think that God has forsaken them. <RH, February 28, 1907 par. 2>

God does not look with favor upon those self-confident ones who loudly exclaim, "I am sanctified, I am holy, I am sinless." These are Pharisees, who have no foundation for their assertion. Those who, because of their sense of utter unworthiness, dare scarcely lift up their eyes to heaven, are nearer to God than those who claim so much piety. They are represented by the publican, who, with his head on his breast, prayed, "God be merciful to me a sinner," and went to his house justified, rather than the self-righteous Pharisee. <RH, February 28, 1907 par. 3>

But God does not desire us to go through life filled with a distrust of him. We owe our Heavenly Father a more generous view of his goodness than is accorded to him by our manifest distrust of his love. We have an evidence of his love -- an evidence that amazes angels and is far beyond the comprehension of the wisest of human beings. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." While we were yet sinners, God gave his Son to die for us. Can we doubt his goodness? <RH, February 28, 1907 par. 4>

Behold Christ. Dwell upon his love and mercy. This will fill the soul with abhorrence for all that is sinful, and will inspire it with an intense desire for the righteousness of Christ. The more clearly we see the Saviour, the more clearly shall we discern our defects of character. Confess your sins to Christ, and with true contrition of soul co-operate with him by putting these sins away. Believe that they are pardoned. The promise is positive, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Be assured that the word of God will not fail. He who has promised is faithful. It is as much your duty to believe that God will fulfil his word and forgive you as it is to confess your sins. <RH, February 28, 1907 par. 5>

Exercise faith in God. How many there are who go through life under a cloud of condemnation! They do not believe God's word. They have no faith that he will do as he has said. Many who long to see others resting in the pardoning love of Christ do not rest in it for themselves. But how can they possibly lead others to show simple, childlike faith in the Heavenly Father when they measure his love by their feelings? <RH, February 28, 1907 par. 6>

Let us trust God's word implicitly, remembering that we are his sons and daughters. Let us train ourselves to believe his word. We hurt the heart of Christ by doubting, when he has given such evidence of his love. He laid down his life to save us. He says to us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <RH, February 28, 1907 par. 7>

Do you believe he will do as he has said? Then, after you have complied with the conditions, carry no longer the burden of your sins. Let it roll upon the Saviour. Trust yourself with him. Has he not promised to give you rest? But to many he is obliged to say sorrowfully, "Ye will not come to me, that ye might have life." Many manufacture for themselves burdens which are grievous to bear. <RH, February 28, 1907 par. 8>

Look steadfastly to Jesus. Behold him, full of grace and truth. He will make his goodness pass before you while he hides you in the cleft of the rock. You will be enabled to endure the seeing of him who is invisible, and by beholding you will be transformed. <RH, February 28, 1907 par. 9>

Faith is not feeling. Faith is the substance of things hoped for, the evidence of things not seen. There is a form of religion which is nothing more than selfishness. It takes pleasure in worldly enjoyment. It is satisfied with contemplating the religion of Christ, and knows nothing of its saving power. Those who possess this religion regard sin lightly because they do not know Jesus. While in this condition, they estimate duty very lightly. But a faithful performance of duty goes hand in hand with a right estimate of the character of God. <RH, February 28, 1907 par. 10>

There is earnest work to do for the Master. Christ came to preach the gospel to the poor, and he sent his disciples forth to do the same work he came to do. So he sends forth his workers today. Sheaves are to be gathered for him from the highways and hedges. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where the truth is kept in the outer court, to be admired as we admire a beautiful flower; they demand something more than a religion of feeling, which distrusts God when trials and difficulties come. Holiness does not consist in profession, but in lifting the cross, doing the will of God. Saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" will not secure for us an entrance into the kingdom of heaven. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." <RH, February 28, 1907 par. 11>

February 28, 1907 Child Training

Mrs. E. G. White

Our artificial habits deprive us of many privileges and much enjoyment, and unfit us for living as useful lives as we might otherwise live. A life of fashion is a hard, thankless life. How much time and money women sacrifice in order to make a sensation! At the cost of their health they beautify the dress. Thus they lose their self-control, overtax their patience, and encourage pride and vanity in their children. Many parents fail to realize that their every action tells upon the future of their children. Mothers complain of weariness. They say that they have so much to do that they can not take time to instruct their children. They have no time to sympathize with them in their little disappointments and trials. I have heard mothers refuse to gratify the innocent desires of their children. They were too hurried to grant their little ones that which would have been to them a great pleasure. The busy fingers and weary eyes were embroidering a garment. But children yearn for sympathy, and if they do not obtain it from their parents, they seek it from other sources, which may prove dangerous to their welfare. <RH, February 28, 1907 par. 1>

Many mothers teach their daughters to vie with other girls in outward display. To dress as well as others dress -- this is the ambition of their worse than useless lives. As the twig is bent, the tree is inclined. As the children approach manhood and womanhood, their parents deplore their errors. They forget that they have given these youth the lessons that have made them what they are. Parents, remember that the harvest you reap is the fruit of your own planting. <RH, February 28, 1907 par. 2>

If half the time that mothers spend in preparing the dress in accordance with the demands of fashion, were spent in beautifying the characters of their children, what a change would be seen in families! The inspired apostle writes of women, "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." Outward display and needless adorning can bear no comparison with the ornament of a meek and quiet spirit. The desire for outward show proceeds from the pride and vanity of a corrupt heart, and will perish with the user. The inward adorning is as enduring as eternity. <RH, February 28, 1907 par. 3>

Many mothers spend much time in beautifying their houses. Cleanliness is next to godliness, and it is well to be clean; but this, like many other good things, can be carried too far, to the neglect of things of greater importance. Many mothers beautify their houses to the neglect of weightier matters -- judgment, mercy, and the love of God. <RH, February 28, 1907 par. 4>

Not long ago I heard a mother express great anxiety to see perfect arrangement and finish in the building of her home. I do not condemn this feeling, but I regretted that this mother could not have brought the same desire for symmetry into the government of her children. In her home she was building and fashioning characters, but she failed to realize the importance of this work, and therefore did not see the mistakes she was making. Passion and self-will ruled in the home. Her children were rough and selfish, uncourteous, and uncultured, seeming to have no sense of true politeness. Their character revealed no uniformity. As I looked upon these self-willed, stubborn pieces of humanity, mismatched indeed, symmetry painfully lacking everywhere, I asked myself involuntarily, Why is the mother so blind? Why is the arrangement of her house of so much more consequence in her eyes than the proper training of her children? <RH, February 28, 1907 par. 5>

Parents, upon you God has laid the work of educating your children for usefulness. Do not, under any consideration, neglect this work. Do not trust the training of your little ones to any other hands. Take up your life duty bravely and cheerfully, facing your responsibilities candidly. To you has been given the work of bringing your children up in the nurture and admonition of the Lord. Make the Word of God your standard. Do not allow the fashions of the world to prevent you from doing your duty. Take great pains to prepare the soil of the heart for the great Sower to scatter in it the seeds of truth. <RH, February 28, 1907 par. 6>

Mothers, make the education of your children the highest aim of life. Their future happiness depends upon the education they receive in their early years. Do not send them away from you to school when they are young. If your habits and dress are as simple as they should be, you will find ample time to make your children happy, and to lead them to obey you. God will help you to teach them how to submit cheerfully and willingly. Take up your duties, inspired by the noble resolve to do your work faithfully and well. Do not become discouraged. In due time you will reap if you faint not. You will see your children growing up into Christian men and Christian women. <RH, February 28, 1907 par. 7>

March 7, 1907 *Our Duty as Parents*

Mrs. E. G. White.

Parents have not yet aroused to understand the amazing power of Christian culture. There are mines of truth to be worked that have been strangely neglected. This careless indifference does not meet the approval of God. Parents, God calls upon you to look at this matter with anointed eyes. You have as yet only skimmed the surface. Take up your long-neglected work, and God will co-operate with you. Do your work with whole-heartedness, and God will help you to make improvement. Begin by bringing the gospel into the home life. <RH, March 7, 1907 par. 1>

The Lord looks with sadness upon the families in which the parents have not educated and disciplined themselves for the work of training their children. Too often parents have little sense of their accountability. They allow their children to grow up with characters tainted by vice. While they sleep in godless indifference, Satan is sowing in the hearts of their children seeds which will spring up to bear a harvest of death. Yet often such parents resent counsel as to their mistakes. They act as if they would like to ask those who offer advice, What right have you to meddle with my children? But are their children not God's children also? How does he regard their wicked neglect of duty? What excuse will they offer when he asks them why they brought children into the world, and then left them to be the sport of Satan's temptations. <RH, March 7, 1907 par. 2>

Many seem to think that the declension in the church, the growing love of pleasure, is due to want of pastoral work. True, the church is to be provided with faithful guides and pastors. Ministers should labor earnestly for the youth who have not given themselves to Christ, and also for others, who, though their names are on the church-roll, are irreligious and Christless. But ministers may do their work faithfully and well, yet it will amount to very little if parents neglect their work. It is to a lack of Christianity in the home life that the lack of power in the church is due. Until parents take

up their work as they should, it will be difficult to arouse the youth to a sense of their duty. If religion reigns in the home, it will be brought into the church. The parents who do their work for God are a power for good. As they restrain and encourage their children, bringing them up in the nurture and admonition of the Lord, they bless the neighborhood in which they live. And the church is strengthened by their faithful work. <RH, March 7, 1907 par. 3>

The work of forming the character of children, of properly preserving and developing their physical, mental, and moral powers, is no small task. It is chiefly upon the mother that this task devolves. To do this work as it should be done requires talent and skill and patient, thoughtful care. It calls for self-distrust and earnest prayer. Let every mother strive by persevering effort to fulfill her obligations. Let her bring her little ones to Jesus in the arms of faith, and tell him of her great need, asking for grace and wisdom. <RH, March 7, 1907 par. 4>

The mother should surrender herself and her children to the care of the compassionate Redeemer. Earnestly, patiently, courageously, she should seek to improve her own abilities, that she may use aright the highest powers of the mind in the training of her children. She should make it her highest aim to give her children an education which will receive the approval of God. As she takes up her work understandingly, she will receive power to perform her part. <RH, March 7, 1907 par. 5>

Mothers, leave not your children to gain impressions of evil, impressions which can never be wholly effaced. Day by day imprint upon their minds the lessons given by the Saviour. This is your work,--a work which no one but you can do. The home is your mission field. Here you are to work for God. Lay aside every weight and the sin which doth so easily beset, that you may engage as you should in the work of making your children what God would have them. Teach them self-control. Give them something to do. Make the home a school in which they will learn to help others. <RH, March 7, 1907 par. 6>

There is untold value in industry. Let the children be taught to do something useful. If parents are so occupied with other things that they can not keep their children usefully employed, Satan will keep them busy. Many parents allow their children to associate with evil companions, to go to questionable places of amusement, to grow up mischievous and idle. Let such parents remember that the sin of Sodom was pride, fulness of bread, and abundance of idleness. <RH, March 7, 1907 par. 7>

It is the cry of many mothers, "I have no time to be with my children." Then for Christ's sake spend less time on your dress. Neglect if you will to adorn your apparel. Neglect to receive and make calls. Neglect to cook an endless variety of dishes. But never, never neglect your children. What is the chaff to the wheat? Let nothing interpose between you and the best interests of your children. Guard your physical and mental powers, that you may be able to do good work for your little ones. Show your children that you are determined to be a Bible Christian. Dress modestly. Speak wisely. Be gentle, yet as firm as a rock, to principle. Devote no time to needless cooking or stitching. Make your clothes and your food plain. Then you will have time for the culture of your children. <RH, March 7, 1907 par. 8>

God will call upon you to give a strict account of the work you have done for your little ones. You make them what they are. They will either stand pure and undefiled before God, because you have worked faithfully for them, or, corrupt and defiled, they will be banished from his presence, because you have neglected your work. <RH, March 7, 1907 par. 9>

Christ placed such a high estimate upon your children that he gave his life for them. Treat them as the purchase of his blood. Patiently and firmly train them for him. Discipline with love and forbearance. As you do this, they will become a crown of rejoicing to you, and will shine as lights in the world. <RH, March 7, 1907 par. 10>

March 14, 1907 *The Return of the Exiles - No. 1*

The End of Seventy Years

Mrs. E. G. White

Soon after the fall of Babylon and the beginning of the universal empire of Medo-Persia, in the first year of the reign of Darius the Mede, Daniel the prophet "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." <RH, March 14, 1907 par. 1>

Daniel and his companions had been taken to Babylon "in the third year of the reign of Jehoiakim king of Judah." They were members of the first company of captives whom Nebuchadnezzar brought from Jerusalem into the land of Shinar. Daniel was well acquainted with the prophecies of Jeremiah at the time they were given, and he had passed through the periods immediately succeeding the first and the second sieges of Jerusalem, when many false prophets had arisen with the claim that the captivity was to be of short duration. <RH, March 14, 1907 par. 2>

"In the fourth year of Jehoiakim," very soon after Daniel was taken to Babylon, Jeremiah predicted the captivity of

many of the Jews, as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise his disobedient people. Their punishment was to be in proportion to their intelligence and to the warnings they had despised. "This whole land shall be a desolation, and an astonishment," the prophet declared; "and these nations shall serve the king of Babylon *seventy years*. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." <RH, March 14, 1907 par. 3>

In the light of these plain words foretelling the duration of the captivity, it seems strange that any one should hold that the Israelites would soon return from Babylon. And yet there were in Jerusalem and in Babylon those who persisted in encouraging the people to hope for a speedy deliverance. God dealt summarily with some of these false prophets, and thus vindicated the truthfulness of Jeremiah, his messenger. <RH, March 14, 1907 par. 4>

To the end of time, men will arise to create confusion and rebellion among the people who profess to obey the law of God. But as surely as divine judgment was visited upon the false prophets in Jeremiah's day, so surely will the evil workers of today receive their full measure of retribution, for the Lord has not changed. Those who prophesy lies, encourage men to look upon sin as a light thing. When the terrible results of their evil deeds are made manifest, they seek, if possible, to make the one who has faithfully warned them responsible for their difficulties, even as the Jews charged Jeremiah with their evil fortunes. <RH, March 14, 1907 par. 5>

Those who pursue a course of rebellion against the Lord can always find false prophets who will justify them in their acts, and flatter them to their destruction. Lying words often make many friends, as is illustrated in the case of these false teachers among the Israelites. These so-called prophets, in their pretended zeal for God, found many more believers and followers than the true prophet who delivered the simple message of the Lord. <RH, March 14, 1907 par. 6>

In view of the work of these false prophets, Jeremiah was directed by the Lord to write letters to the captains, elders, priests, prophets, and all the people who had been taken captive to Babylon, bidding them not to be deluded into believing their deliverance nigh, but to submit quietly, pursue their vocations, and make for themselves peaceful homes among their conquerors. The Lord bade them not to allow so-called prophets or diviners to deceive them with false expectations. Through his servant Jeremiah he assured them that after seventy years' bondage they should be delivered, and should return to Jerusalem. God would listen to their prayers and show them his favor, when they would turn to him with all their hearts. "I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." <RH, March 14, 1907 par. 7>

With what tender compassion did God inform his captive people of his plans for Israel! He knew what suffering and disaster they would have to undergo, were they led to believe, according to the prediction of the false prophets, that they should be speedily delivered and brought back to Jerusalem. He knew that this belief would make their position a very difficult one. Any effort on their part to regain freedom would awaken the vigilance and severity of the king, and their liberty would be restricted in consequence. The Lord desired them to submit quietly to their fate, and make their servitude as pleasant as possible.

(To be concluded) <RH, March 14, 1907 par. 8>

March 21, 1907 *The Return of the Exiles - No. 1*

Mrs. E. G. White.

(Concluded)

A copy of the letters sent by Jeremiah to the Hebrew captives in Babylon, and of the letters sent by the false prophets to these captives and to the authorities of Jerusalem, together with a story of the controversy between the true and false, is found in the twenty-seventh to the twenty-ninth chapters of Jeremiah. <RH, March 21, 1907 par. 1>

It was immediately after this interchange of letters between Jeremiah and the elders of the Israelites in captivity, that the prophets was instructed to write in a book all that had been revealed to him regarding the restoration of Israel. This is recorded in the thirtieth and the thirty-first chapters of Jeremiah. <RH, March 21, 1907 par. 2>

These, with the prophecies of the twenty-fifth chapter, are the letters and the records that Daniel the prophet, during "the first year of the reign of Darius the Mede," prayerfully studied, three-score years and more after they were written. Daniel was familiar with the circumstances connected with Jeremiah's testimonies given very soon after the beginning of the Babylonian captivity. He well knew that the promise of the return was sure; and yet, a short time before, "in the third year of the reign of King Belshazzar," the angel of the Lord had instructed him in vision, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." <RH, March 21, 1907 par. 3>

Daniel "sought for the meaning" of the vision. He could not understand the relation sustained by the seventy years'

captivity to the twenty-three hundred years that were to elapse before the cleansing of God's sanctuary. Gabriel gave a partial interpretation; and when he declared that the vision "shall be for many days," Daniel fainted. "I Daniel fainted," the prophet writes, "and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision; *but none understood it.*" <RH, March 21, 1907 par. 4>

In his perplexity, Daniel studied anew the prophecies of Jeremiah. They were very plain,--so plain that he "understood" by these testimonies recorded in books "the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." <RH, March 21, 1907 par. 5>

With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy restoration of the captive exiles to the land of their fathers. "I set my face unto the Lord God," he declares, "to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession." "We have sinned," he acknowledged; "neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets." <RH, March 21, 1907 par. 6>

"O Lord, according to all thy righteousness," the prophet pleaded, "let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." <RH, March 21, 1907 par. 7>

The prayer of Daniel was not offered in vain. Even before he had finished pleading with God, Gabriel again appeared to him, and called his attention to the vision he had seen prior to the fall of Babylon at the death of Belshazzar. The angel then outlined in detail the period of the seventy weeks, beginning at the time of "the going forth of the commandment to restore and to build Jerusalem." <RH, March 21, 1907 par. 8>

Daniel's prayer in behalf of his people, as recorded in the ninth chapter, was "in the first year of Darius" the Mede. Darius was favored of heaven; for in the first year of his reign the angel Gabriel "stood up to confirm and to strengthen him." It was this king who, early in the establishment of the Medo-Persian empire, "set over the kingdom an hundred and twenty princess, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first. . . . This Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." <RH, March 21, 1907 par. 9>

Darius reigned over Medo-Persia two years after the fall of Babylon. During this time, Daniel was cast into the lions' den and came out unharmed. This deliverance led Darius to write "unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion in my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." <RH, March 21, 1907 par. 10>

Thus, while those who had remained loyal to God in the midst of Babylon were seeking the Lord and studying the prophecies foretelling their deliverance, God was preparing the hearts of kings to show favor to his repentant people. <RH, March 21, 1907 par. 11>

March 28, 1907 *The Return of the Exiles - No. 2*

***The Decree of Cyrus* Mrs. E. G. White**

Over a century before the birth of Cyrus the Great, the prophet Isaiah was inspired to mention this ruler even by name, and to write a prophecy outlining his work, as recorded in the forty-fifth of Isaiah: -- <RH, March 28, 1907 par. 1>

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even

called thee by thy name: I have summoned thee, though thou last not known me. <RH, March 28, 1907 par. 2>

"I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." <RH, March 28, 1907 par. 3>

"Cyrus, he is my shepherd," the Lord declared, "and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." <RH, March 28, 1907 par. 4>

The year that Cyrus succeeded Darius the Mede to the throne of Medo-Persia marked the completion of seventy years since the first company of Hebrews had been carried captive to Babylon by Nebuchadnezzar. Daniel, who was familiar with the prophecies of Jeremiah and Isaiah regarding the duration of the captivity, and with the prophecies of Isaiah regarding the restoration by decree of Cyrus, was still living, and was occupying a position of leading responsibility in the Medo-Persian court. His faith in these prophecies led him to plead with God in behalf of his people. And now, when the time came for the temple in Jerusalem to be rebuilt, God moved upon Cyrus as his agent to discern the prophecies concerning himself, and to grant the Jewish people their liberty. And furthermore, Cyrus furnished them the necessary facilities for rebuilding the temple of the Lord. <RH, March 28, 1907 par. 5>

In the book of Ezra is found an account of this work of Cyrus, and a copy of his decree:-- <RH, March 28, 1907 par. 6>

"In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah the prophet might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem." <RH, March 28, 1907 par. 7>

"Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is in Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and placed there in the house of God." <RH, March 28, 1907 par. 8>

The Lord God omnipotent reigneth. All kings, all nations, are his, under his rule and government. His resources are infinite. The wise man declares, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." <RH, March 28, 1907 par. 9>

Those upon whose actions hang the destinies of nations, are watched over with a vigilance that knows no relaxation by him who "giveth salvation unto kings," to whom belong "the shields of the earth." <RH, March 28, 1907 par. 10>

There were faithful servants of the Most High who were prepared to respond to this decree. Over threescore years before, the Lord had declared that "after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return. . . . *Then shall ye call upon me,*" the Lord declared, "*and ye shall go and pray unto me,* and I will harken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and *I will turn away your captivity,* and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and *I will bring you again into the place whence I caused you to be carried away captive.*" Those who were seeking the Lord were prepared to take advantage of the wonderful opportunity afforded them by Cyrus to return to their homes and to restore the temple of God. <RH, March 28, 1907 par. 11>

"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered. <RH, March 28, 1907 par. 12>

"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand

and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem." <RH, March 28, 1907 par. 13>

The company that returned to Jerusalem was led by Zerubbabel (Sheshbazzar), a descendant of King David, and appointed by the king as governor of the restored Israelites. Associated with him were Joshua the high priest, and several of "the chief of the fathers of Judah and Benjamin, and the priests, and the Levites." "The whole congregation together" that returned to the land of their fathers, under Zerubbabel, "was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty." <RH, March 28, 1907 par. 14>

"And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities." <RH, March 28, 1907 par. 15>

Soon after their return, in "the seventh month," "the people gathered themselves together as one man to Jerusalem. Then stood up Joshua the son of Josedech, and his brethren, . . . and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening." <RH, March 28, 1907 par. 16>

"They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; and afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were reconsecrated, and of every one that willingly offered a freewill offering unto the Lord. From the first day of the seventh month began they to offer burnt offerings unto the Lord." <RH, March 28, 1907 par. 17>

"But the foundation of the temple of the Lord was not yet laid." <RH, March 28, 1907 par. 18>

"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia." <RH, March 28, 1907 par. 19>

The faithful remnant who had returned were greatly cheered and encouraged by the re-establishment of the daily burnt offerings; and they now entered heartily into the preparation necessary for the rebuilding of the temple, in order that they might restore all the ancient services of the house of God." <RH, March 28, 1907 par. 20>

April 4, 1907 Receiving to Impart

Mrs. E. G. White

"Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." <RH, April 4, 1907 par. 1>

By this miracle Christ has shown how missionary work is to be bound up with the ministry of the word. Not only did the Master give the people spiritual food; by a miracle he also provided temporal food to satisfy their physical hunger. This merciful provision helped to fasten in the minds of the people the gracious words of truth which he had spoken. Following his example, his disciples are to take the bread of life and the water of salvation and give to those who are longing for spiritual help. And as there is need, they are to feed the hungry and clothe the naked. The beauty and utility of the work we do for God consists in its symmetry and harmony, and in its all-round adaptability and efficiency." <RH, April 4, 1907 par. 2>

This miracle is an object-lesson for us. It contains lessons of deep import, which, though they lie beneath the surface, will be discerned and appreciated by those who have cultivated their perceptive faculties. By this miracle Christ desires to teach us the truth of the words, "Without me ye can do nothing." He is the source of all power, the giver of all temporal and spiritual blessings. He employs human beings as co-workers, giving them a part to act with him as his helping hand. We are to receive from him, not to hoard for self-gratification, but to impart to others. And as we do this

work, let us not suppose that we are to receive the glory. All the glory is to be given to the great Master-Worker. The disciples were not to receive the glory for feeding the five thousand. They were only the instruments used by the Lord.

<RH, April 4, 1907 par. 3>

Those who work for Christ are never to think that the credit for their success belongs to them. God's name is to receive all the glory. He it is who accomplishes the work. He, the great Master-Worker, slumbers not. Constantly he is working for the harmonious accomplishment of his purposes. He entrusts talents to human beings that they may co-operate with him. They are ever to remember that they are but instruments in his hands. "He that glorieth, let him glory in the Lord." "The Lord reigneth; let the people tremble; he sitteth between the cherubim, let the earth be moved. The Lord is great in Zion; and he is high above all the people. Let them praise thy great and terrible name; for it is holy."

<RH, April 4, 1907 par. 4>

Christ gave the bread to the disciples, to be given by them to the multitude. By the part which the disciples acted in this miracle is illustrated the part which Christ's disciples in all ages are to act. From him they are to receive the precious truth to give to those who are fainting by the wayside. And as they empty their hands in imparting to the hungry, they receive more to impart.

<RH, April 4, 1907 par. 5>

Christ is the light of the world. Those who walk in this light are charmed by its beauty, and are filled with a desire to share it with others. Their hearts are illuminated by the grace of Christ, and they become light-bearers. Their light shines more and more unto the perfect day.

<RH, April 4, 1907 par. 6>

Thus it was with Philip. After he had been called by Christ, he could not keep to himself the knowledge he had found. Going to Nathanael, he said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." "Can there any good thing come out of Nazareth?" Nathanael asked. But Philip did not stop to argue. "Come and see," was all he said. As he thus showed his faith in the Saviour, he received increased light.

<RH, April 4, 1907 par. 7>

He who has really accepted Christ will not be satisfied to enjoy the divine favor without giving to others the joy that cheers his soul. The purest and holiest devotion is that which leads to persevering, unselfish effort for the salvation of those outside the fold.

<RH, April 4, 1907 par. 8>

Christ calls upon his followers to work earnestly for those for whom he has made such a wonderful sacrifice. When the mind, instead of being centered on self, is occupied in seeking to enrich poverty-stricken souls, the treasure of God's love--the golden oil from the two olive-trees--is poured into the heart. Those who impart to others of the riches of the grace of heaven, will be themselves enriched. The ministering angels are waiting, longing, for channels through which they can communicate the treasures of heaven. Men and women can reach the highest stage of mental and moral development only by co-operating with Jesus in unselfish effort for the good of others. We are never so truly enriched as when we are trying to enrich others. We can not diminish our treasure by sharing it. The more we enlighten others, the brighter our light will shine.

<RH, April 4, 1907 par. 9>

April 11, 1907 *The Return of the Exiles -- No. 3*

An Occasion for Rejoicing

Mrs. E. G. White

As preparations for building the temple advanced from month to month, the faithful remnant of Israel began to gather courage. Long had they been deprived of every visible token of God's presence with them. And now, surrounded as they were by many sad reminders of the terrible apostasy of their fathers, which had finally resulted in lifelong captivity, they longed for some abiding token of divine forgiveness and favor. Above the restoration of personal property and many ancient privileges, they valued the approval of God. Wonderfully had he wrought in their behalf; and now they longed for an assurance of his pardoning love and protecting care. By working diligently to rebuild the temple, they hoped to hasten the restoration of special blessings connected with the sanctuary service. Within the walls of this second temple they expected to see revealed the glory of the Lord.

<RH, April 11, 1907 par. 1>

Wise plans for the prosecution of the work were laid by Zerubbabel the governor, Joshua the high priest, and their associates in authority. They "appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord." "All they that were come out of the captivity unto Jerusalem" responded nobly, and with willing hands began to prepare the building material. Some of the immense stones brought to the temple site in the days of Solomon, had escaped destruction at the hands of the Babylonians. These stones were made ready for use, and much new material was provided.

<RH, April 11, 1907 par. 2>

The foundation-stone of the temple was laid amid scenes of great rejoicing. Accompanied by the trumpets of the priests and the cymbals of the sons of Asaph, the people "sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel." <RH, April 11, 1907 par. 3>

The sentiment of this hymn of praise and thanksgiving is that expressed in the one hundred and thirty-sixth psalm--a most appropriate recognition of God's merciful providences in behalf of the children of the captivity:-- <RH, April 11, 1907 par. 4>

"O give thanks unto the Lord; for he is good: for his mercy endureth forever. <RH, April 11, 1907 par. 5>

"O give thanks unto the God of gods: for his mercy endureth forever. <RH, April 11, 1907 par. 6>

"O give thanks to the Lord of lords: for his mercy endureth forever. <RH, April 11, 1907 par. 7>

"To him who alone doeth great wonders: for his mercy endureth forever. <RH, April 11, 1907 par. 8>

"To him that by wisdom made the heavens;" "that stretched out the earth above the waters;" "that made great lights;" "the sun to rule by day," "the moon and stars to rule by night,"--to him, the Creator of all these, the congregation of Israel gave thanks, acknowledging that "his mercy endureth forever." <RH, April 11, 1907 par. 9>

"To him that smote Egypt in their first-born," "and brought out Israel from among them," "with a strong hand, and with a stretched out arm;" "to him which divided the Red Sea into parts," "and made Israel to pass through the midst of it," "but overthrew Pharaoh and his host in the Red Sea;" "to him which led his people through the wilderness;" "to him which smote great kings," "and slew famous kings," "Sihon king of the Amorites," "and Og king of Bashan," "and gave their land for an heritage," "even an heritage unto Israel his servant,"--to him, the Mighty Leader of the hosts of Israel, the returned exiles now rendered praise as the One whose mercy endureth forever. <RH, April 11, 1907 par. 10>

And this same Mighty Leader is the One who hath "remembered us in our low estate," "and hath redeemed us from our enemies." O, let us ever "give thanks unto the God of heaven: for his mercy endureth forever!" <RH, April 11, 1907 par. 11>

The laying of the corner-stone of the second temple should have called forth expressions of gratitude from every heart. The house that was about to be built was the subject of many prophecies. The Lord's servants, and especially those who had had long experience in the things of God, should have recounted the remarkable providences leading up to the work that was being done; and they should have entered heartily into the spirit of the occasion. Especially should all the aged have rejoiced because God in his mercy had not cut them off in their iniquities at the time of the destruction of Jerusalem by the armies of Nebuchadnezzar. Throughout the long period of captivity they had been spared, and now they were permitted to witness this scene of rejoicing. <RH, April 11, 1907 par. 12>

But mingled with the music and the shouts of praise ascending on that glad day, was a discordant note of sorrow and dissatisfaction. "Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice." Among the aged men who had seen the glory of Solomon's temple, there were some who lamented and wept over the inferiority of the building that was now to be erected. <RH, April 11, 1907 par. 13>

It was but natural and right that these aged men should have feelings of sadness because of the results of long-continued impenitence. Had they and their generation obeyed God and carried out his purpose for Israel, the temple built by Solomon would not have been destroyed, and the captivity would not have been necessary. It was because of their former ingratitude and disloyalty, that they had been scattered among the heathen. Through long years of exile they were brought to realize the sacredness of God's law and the sinfulness of disobedience. <RH, April 11, 1907 par. 14>

But conditions were now changed. In tender mercy the Lord had once more visited his people, and had allowed them to return to their own land. Feelings of sadness because of the mistakes of the past should have given place to feelings of joy. In a remarkable way God had moved upon the heart of King Cyrus to aid them in rebuilding the temple at Jerusalem, and this should have called forth expressions of profound gratitude. But some failed of discerning God's opening providences. Instead of rejoicing, they entertained thoughts of discontent and discouragement. <RH, April 11, 1907 par. 15>

This spirit of murmuring and complaining, and of making unfavorable comparisons, had a depressing influence on the minds of many. The expressions of doubt and discouragement weakened the hands of the builders. The workmen were led to question whether they should proceed with the erection of a building that at the beginning was so freely criticized and was the cause of so much lamentation. <RH, April 11, 1907 par. 16>

There were many in the congregation, however, who did not look upon the lesser glory of this temple, as compared with the first temple, with such dissatisfaction. "Many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." <RH, April 11, 1907 par. 17>

Our words and actions have a far-reaching influence for good or for evil. Could those who failed to rejoice at the laying of the foundation-stone of the temple, have foreseen the results of their mournful conduct on that day, they

would have been appalled. Little did they realize the weight of their words of disapproval and disappointment. Little did they foresee how much they delayed the final completion of the Lord's house. <RH, April 11, 1907 par. 18>

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" "Praise ye the Lord. O give thanks unto the Lord, for he is good: for his mercy endureth forever." "Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord." <RH, April 11, 1907 par. 19>

April 18, 1907 "Rejoice in the Lord"

Mrs. E. G. White

Christ declares, "The bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not." <RH, April 18, 1907 par. 1>

Are not these words applicable to many today? We think that we believe in Christ; but have we his light and life? We do not believe as we should; therefore we do not receive the blessings that God has in store for us. We have seen God working on hearts. We have seen him strengthening men and women to come out from the world and receive Christ as their personal Saviour. Have we thanked God as we should for the wonderful work that he has wrought? Let us recount the blessings of God, and praise him for them. We grieve our Heavenly Father when we are unmindful of his mercies--like the heath in the desert "that knoweth not when good cometh." <RH, April 18, 1907 par. 2>

When trials come into our lives, when clouds darken the horizon, how ready we are to forget that Jesus is our Saviour, that behind the clouds the Sun of Righteousness is shining; that angels are close beside us, preserving us from harm. I would say to the despairing, Look and live. Hope thou in God; for on Calvary's cross a complete sacrifice was offered for you. Jesus is the sinner's Friend, the sinner's Redeemer. Eternal joy--a life of undimmed happiness--awaits the one who surrenders all to Christ. Look away from yourself to Jesus, who is pleading before the throne of God in your behalf. Listen to his words, "Come unto me, . . . and I will give you rest." "Him that cometh to me I will in nowise cast out." With the hand of faith grasp the promises of God. Appropriate these blessings to yourself, not at some future time, but today. <RH, April 18, 1907 par. 3>

The strongest temptation can not excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel any one to do evil. Satan attacks us at our weakest points, but we need not be overcome. However severe or unexpected the attack, God has provided help for us, and in his strength we may conquer. In the hour of greatest need when discouragement overwhelms the soul, then it is that Jesus comes very near. The hour of man's necessity is God's opportunity. He sees our danger and provides help for us. Unseen by us, he saves us from the foe. Let us praise him at all times. He is always near us, and he never fails to send us help in every time of need. <RH, April 18, 1907 par. 4>

Your heart may be so oppressed that all seems dark and dreary, but look to Jesus constantly. Take all your troubles to him. He will never misunderstand you. He is the refuge of his people. Under the shadow of his protection they can pass unharmed. Believe in him and trust in him. He will not give you up to the spoiler. Flee to the stronghold, and learn that the power of Christ to strengthen and help passes all comprehension. Open the door of the heart and let Jesus enter to fill your life with his peace, his grace, his joy. Then you can say: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." <RH, April 18, 1907 par. 5>

Dear Christian friends, drop the burdens that God does not ask you to carry. The more you think and talk of these self-imposed burdens, the larger they grow, until at last they will utterly destroy your faith and courage. Do not think that when you walk with Jesus, you must walk in the shadow. The happiest people in the world are those who trust in Jesus and gladly do his bidding. He is the light of life. From the lives of those who follow him, unrest and discontent are banished. With a full heart they echo the words of the wise man, Wisdom's "ways are ways of pleasantness, and all her paths are peace." Though they meet with trials and difficulties, their lives are full of joy; for Christ walks beside them, and his presence makes the pathway bright. <RH, April 18, 1907 par. 6>

April 25, 1907 Return of the Exiles - No. 4

"The Adversaries of Judah and Benjamin"

Mrs. E. G. White

From the time the foundation-stone of the second temple was laid, Satan brought to bear upon the builders many influences that greatly hindered the rapid prosecution of the work. The enemy did not have far to go in order to find men through whom to carry out his evil designs. Close by the Israelites, a few miles northward, dwelt the Samaritans. <RH, April 25, 1907 par. 1>

More than a century before the beginning of the Babylonish captivity, the Assyrian kings had devastated Samaria and Galilee, and had taken into captivity many thousands of Israelites belonging to the ten tribes. The conquering kings repopulated Samaria with colonies of heathen peoples from widely separated parts of the Assyrian realm. These heathen intermarried with the Israelites who had been allowed to remain in the land; and thus originated a mixed race known as the Samaritans. <RH, April 25, 1907 par. 2>

In later years, the Samaritans claimed to worship the true God; but in heart and practise they were idolaters. It is true, they held that their idols were only to remind them of the living God, the ruler of the universe; nevertheless the people were led to reverence their graven images. <RH, April 25, 1907 par. 3>

These idolatrous Samaritans were "the adversaries of Judah and Benjamin." About the time of the laying of the corner-stone, they "heard that the children of the captivity builded the temple unto the Lord God of Israel." Coming "to Zerubbabel, and to the chief of the fathers," they expressed their desire to join them in its erection. "Let us build with you," they proposed, "for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither." This privilege was refused them. "Ye have nothing to do with us to build an house unto our God," the leaders of the Israelites declared; "but we ourselves together will build unto the Lord God of Israel, as King Cyrus of Persia hath commanded us." <RH, April 25, 1907 par. 4>

In the light of the circumstances surrounding the remnant people of God in the days of Zerubbabel, this decision reveals the character of the leaders of Israel at that time. Only a feeble remnant had chosen to return from Babylon; and now, as they undertake a work seemingly beyond their strength, their nearest neighbors come with an offer to help. The Samaritans refer to their worship of the true God, and express a desire to share in the privileges and blessings connected with the temple service. "We seek your God, as ye do," they declared. "Let us build with you." <RH, April 25, 1907 par. 5>

Had the Jewish leaders accepted this offer of assistance, they would have opened a door for the entrance of idolatry. They discerned the insincerity of the Samaritans. They realized that all the help that could be gained through an alliance with men, would be as nothing in comparison with the prosperity that would accompany strict obedience to the plain commands of Jehovah. <RH, April 25, 1907 par. 6>

Regarding their relations with surrounding peoples, the Lord had declared to ancient Israel through Moses: "*Thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them; . . . 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, April 25, 1907 par. 7>

"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. . . . Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." <RH, April 25, 1907 par. 8>

The result that would follow a breaking of their covenant with God, and an entrance into covenant relation with surrounding nations, was plainly foretold through Moses: "The Lord shall scatter you among the nations," he declared, "and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. *But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.*" Precious assurance! Then follows the promise to the penitent, that God would not forsake them, nor forget the covenant that he had made with their fathers. <RH, April 25, 1907 par. 9>

Zerubbabel and his associates were familiar with these scriptures. Their fathers had lost sight of the sacred relationship that should ever exist between God and his chosen people. Forgetting their solemn covenant with the Lord of hosts, they had entered into covenant relation with heathen nations. The prophecies of Moses were literally fulfilled. The chosen nation was scattered among heathen nations. And only a remnant, "few in number," had repented and

turned to God. Only a few had renewed their covenant with him, and had returned to restore that which had been destroyed because of the disobedience of their fathers. And now, having solemnly rededicated themselves to the Lord at the ancient altar set up before the ruins of his temple, should they, at the very beginning of their work, enter into a covenant with a people who worshiped idols? <RH, April 25, 1907 par. 10>

"Thou shalt make no covenant with them." God's servants in responsibility realized that the line of demarcation between his people and the people of the world is ever to be kept unmistakably distinct. They refused to be guided by the counsel of those who for years had known the requirements of God's law, but who had refused to yield to its claims. <RH, April 25, 1907 par. 11>

The principles set forth in Deuteronomy for the instruction of Israel, are to be followed by God's people to the end of time. Our prosperity is dependent on the continuance of our covenant relationship with God. In no instance can we afford to compromise principle by entering into covenant with those who fear not God. <RH, April 25, 1907 par. 12>

There is constant danger that professed Christians will come to think that in order to have influence with worldlings, they must conform to the world to a certain extent. But although the propositions of Satan may appear to afford great advantages, as did the offer of the Samaritans to assist in the construction of the temple, they always end in spiritual ruin. God's people must guard against every subtle influence that is seeking entrance by means of flattering inducements from the enemies of his truth. <RH, April 25, 1907 par. 13>

We are pilgrims and strangers in this world, traveling a path beset with dangers from those who have rejected the only One who can save them. Ingenious subterfuges and scientific problems will be held out before us, to tempt us to swerve from our allegiance, but we are not to heed them. Every one must seek God for himself. <RH, April 25, 1907 par. 14>

It is not always open and avowed enemies that are most to be feared. We shall have enemies who come, like "the adversaries of Judah and Benjamin," with smooth words and fair speeches, and who would deceive if possible the very elect. It is thus that Satan often works; and again, when it suits his purpose, he goes about as a roaring lion, seeking whom he may devour. <RH, April 25, 1907 par. 15>

Let every soul be on the alert. The adversary is on your track. Vigilantly watch lest some carefully concealed and masterly snare take you unawares. Let the careless and indifferent beware lest the day of the Lord come upon them as a thief in the night. Many will wander from the path of humility, and, casting aside the yoke of Christ, will walk in strange paths. Blinded and bewildered, they will leave the narrow path that leads to the city of God. <RH, April 25, 1907 par. 16>

A man can not be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from him. It is not enough that we avoid glaring errors and perilous, inconsistent moves. We are to keep close to the side of Christ, walking in the path of self-denial and sacrifice. We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his deceptions. <RH, April 25, 1907 par. 17>

In the closing scenes of this earth's history, when intensity is taking possession of every earthly element, the Lord requires of us a vigilance that knows no relaxation. But we are not left to struggle alone. Amid the dangers increasing on every hand, those who walk humbly before God, distrustful of their own wisdom, will have angels as their helpers and protectors. In times of special peril they will know the power of God's keeping care. Those who do not realize their danger because they do not watch, will pay, with the loss of their souls, the penalty of their presumption and their wilful ignorance of Satan's devices. <RH, April 25, 1907 par. 18>

Let us trust fully, humbly, unselfishly, in God. We are his children, and he deals with us as such. When we draw near to him, and renew our covenant with him, he mercifully preserves us from the assaults of the enemy. Never will he betray one who trusts in him as a child trusts in its parents. He sees the humble, trusting souls drawing near to him, and in pity and love he draws near to them, and lifts up for them a standard against the enemy. Touch them not, he says; for they are mine. I have graven them upon the palms of my hands. He teaches them to exercise unquestioning faith in his power to work in their behalf. With assurance they say, "This is the victory that overcometh the world, even our faith." <RH, April 25, 1907 par. 19>

May 2, 1907 *How God Trains His Workers*

Mrs. E. G. White

God has given to every man his work, and we are to acknowledge the wisdom of his plan for us by a hearty co-operation with him. It is in a life of service only that true happiness is found. He who lives a useless, selfish life is

miserable. He is dissatisfied with himself and with every one else. <RH, May 2, 1907 par. 1>

The Lord disciplines his workers, that they may be prepared to fill the places appointed them. Thus he desires to fit them to do more acceptable service. <RH, May 2, 1907 par. 2>

A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through a change in the regular order of things. When in his providence God sees that changes are essential for the success of the character-building, he disturbs the smooth current of the life. <RH, May 2, 1907 par. 3>

There are those who desire to be a ruling power, and who need the sanctification of submission. God brings about a change in their lives. Perhaps he places before them duties that they would not choose. If they are willing to be guided by him, he will give them grace and strength to perform these duties in a spirit of submission and helpfulness. Thus they are being qualified to fill places where their disciplined abilities will make them of great service. <RH, May 2, 1907 par. 4>

Some God trains by bringing to them disappointment and apparent failure. It is his purpose that they shall learn to master difficulty. He inspires them with a determination to make every apparent failure prove a success. <RH, May 2, 1907 par. 5>

Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, he will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy. <RH, May 2, 1907 par. 6>

Again, God sees that a worker needs to be more closely associated with him; and to bring this about, he separates him from friends and acquaintances. When he was preparing Elijah for translation, he moved him from place to place that he might not settle down at ease, and thus fail of obtaining spiritual power. And it was God's design that Elijah's influence should be a power to help many souls to gain a wider, more helpful experience. <RH, May 2, 1907 par. 7>

Let those who are not permitted to rest in quietude, who must be continually on the move, pitching their tent tonight in one place, and tomorrow night in another place, remember that the Lord is leading them, and that this is his way of helping them to form perfect characters. In all the changes that we are required to make, God is to be recognized as our companion, our guide, our dependence. <RH, May 2, 1907 par. 8>

There are many who are not satisfied to serve God cheerfully in the place that he has marked out for them, or to do uncomplainingly the work that he has placed in their hands. It is right for us to be dissatisfied with the way in which we perform duty, but we are not to be dissatisfied with the duty itself, because we would rather do something else. In his providence God places before human beings service that will be as medicine to their diseased minds. Thus he seeks to lead them to put aside the selfish preference, which, if cherished, would disqualify them for the work he has for them. If they accept and perform this service, their minds will be cured. If they refuse it, they will be left at strife with themselves and with others. <RH, May 2, 1907 par. 9>

Many are ignorant of how to work for God, not because they need to be ignorant, but because they are unwilling to submit to his training. Moab is spoken of as a failure because, the prophet, declares, "Moab hath been at ease from his youth, . . . and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed." <RH, May 2, 1907 par. 10>

Thus it is with those whose hereditary and cultivated tendencies to wrong are not purged from them. Their hearts are not cleansed from defilement. They were given an opportunity to do a work for God, but this work they did not choose to do, because they wished to carry out their own plans. <RH, May 2, 1907 par. 11>

The Christian is to be prepared for the doing of a work that reveals kindness, forbearance, long-suffering, gentleness, patience. The cultivation of these precious gifts is to come into the life of the Christian, that, when called into service by the Master, he may be ready to use his highest powers in helping and blessing those around him. <RH, May 2, 1907 par. 12>

May 9, 1907 "Learn of Me"

Mrs. E. G. White

Our perplexities will be removed and our anxieties lightened when we heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <RH, May 9, 1907 par. 1>

At the entrance gate of the path that leads to everlasting life, God places faith, and he lines the whole way with the light and peace and joy of willing obedience. The traveler in this way keeps ever before him the mark of his high

calling in Christ. The prize is ever in sight. To him God's commands are righteousness and joy and peace in the Holy Spirit. The things that first appeared to be crosses are found by experience to be crowns. <RH, May 9, 1907 par. 2>

"Learn of me," is the Saviour's command. Yes, learn of him how to live the Christ-life,--a life pure and holy, free from any taint of sin. There is power for those who receive Christ; for we read, "As many as received him, to them he gave power to become the sons of God." His promise is that if we accept his invitation to learn of him, we shall be anointed with the oil of gladness. Shall we not place ourselves where we can receive this anointing? <RH, May 9, 1907 par. 3>

Progression the Law of Heaven

Progression, not stagnation, is the law of heaven. Progression is the law of every faculty of mind and body. The things of nature obey this law. In the field there is seen first the blade, then the ear, then the full corn in the ear. In the spiritual life, as in the physical life, there is to be growth. Step by step we are to advance, ever receiving and imparting, ever gaining a more complete knowledge of Christ, daily approaching more closely the measure of the stature of the fulness of Christ. <RH, May 9, 1907 par. 4>

The Christian is first a babe in Christ. Then he becomes a child. Constantly he is to make advancement proportionate to the opportunities and privileges granted him. Ever he is to remember that he is not his own, that he has been bought with a price, and that he must make the best possible use of the talents entrusted to him. Even in the infancy of his spiritual understanding, the Christian is to do his best, making steady advancement toward the higher, holier life. He is to realize that he is a laborer together with God. He is to notice the way in which God works, and then strive to attain to the possibilities held out to him, saying, "I can do all things through Christ which strengtheneth me." He is never to become self-sufficient, but is to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He is to walk and work in the Saviour's companionship. As he does this, his faith will increase. Constantly beholding Christ, he will be changed into the same image from character to character. <RH, May 9, 1907 par. 5>

May 16, 1907 Unreserved Surrender

Mrs. E. G. White

God will accept nothing less than unreserved surrender. Half-hearted, sinful Christians can never enter heaven. There they would find no happiness; for they know nothing of the high, holy principles that govern the members of the royal family. <RH, May 16, 1907 par. 1>

The true Christian keeps the windows of the soul open heavenward. He lives in fellowship with Christ. His will is conformed to the will of Christ. His highest desire is to become more and more Christlike, that he may say with Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." <RH, May 16, 1907 par. 2>

Earnestly and untiringly we are to strive to reach God's ideal for us. Not as a penance are we to do this, but as the only means of gaining true happiness. The only way to gain peace and joy is to have a living connection with him who gave his life for us, who died that we might live, and who lives to unite his power with the efforts of those who are striving to overcome. <RH, May 16, 1907 par. 3>

Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be--Christians in deed and in truth,--that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to him who gave himself for us, we are safe. The whole world was gathered into the embrace of Christ. He died on the cross to destroy him who had the power of death, and to take away the sin of every believing soul. He calls upon us to offer ourselves on the altar of service, a living, consuming sacrifice. We are to make an unreserved consecration to God of all that we have and are. <RH, May 16, 1907 par. 4>

In this lower school of earth we are to learn the lessons that will prepare us to enter the higher school, where our education will continue under the personal instruction of Christ. Then he will open to us the meaning of his word. Shall we not, in the few days of probation remaining to us, act like men and women who are seeking for life in the kingdom of God, even an eternity of bliss? We can not afford to miss the privilege of seeing Christ face to face, and of hearing from his lips the story of redemption. Shall we put our whole souls into the work of preparing for admission into the higher school, or shall we trifle away the gracious opportunity, wasting the months and years so rapidly passing into

May 23, 1907 "Your Reasonable Service"

Mrs. E. G. White

What shall we render to God for all his benefits to us? We are to acknowledge our dependence upon him by returning to him a portion of the bounty he has bestowed upon us. At a stated time each week we are to lay by in store, as God has prospered us, something for the advancement of his work. <RH, May 23, 1907 par. 1>

All that we have is lent us by God, to be used in his service. Were this more faithfully remembered, the selfishness which exists in so many hearts would be uprooted. But men refuse to give themselves to God. They forget that they have been bought with the blood of his only begotten Son; forget that they are indebted to him for every breath they breathe, for every dollar they possess. They use his money in building houses and adding acre to acre, solely for self-gratification. A just God will call them to account for misapplying his means, robbing his needy children of the necessities of life in order to gratify their expensive tastes. <RH, May 23, 1907 par. 2>

Those who refuse to place themselves on the Lord's side are robbing him of the service he claims. What rent are they paying him for living in his house, this world? They act as if they had created the world, as if they had a right to use their possessions as they please. God marks their misuse of his talents. He graciously permits the unrepentant sinner to live out his probation; but his time is appointed. He is wasting his physical, mental, and moral strength. He is squandering his God-given opportunities. Instead of using brain, bone, and muscle in accomplishing all he can for the advancement of the kingdom of God, he is studying how he can please and glorify self. He is closing the door to the improvement of his capabilities. The adoption of false theories has placed him in opposition to the law of God. <RH, May 23, 1907 par. 3>

The Scriptures speak of the large class of professors who are not doers. Many who claim to believe in God deny him by their works. Their worship of money, houses, and lands marks them as idolaters and apostates. All selfishness is covetousness, and is, therefore, idolatry. Many who have placed their names on the church roll, as believers in God and the Bible, are worshiping the goods the Lord has entrusted to them that they may be his almoners. They may not literally bow down before their earthly treasure, but nevertheless it is their god. They are worshipers of mammon. To the things of this world they offer the homage which belongs to the Creator. He who sees and knows all things records the falsity of their profession. <RH, May 23, 1907 par. 4>

From the soul-temple of a worldly Christian, God is excluded, in order that worldly policy may have abundant room. Money is his god. It belongs to Jehovah, but he to whom it is entrusted refuses to let it flow forth in deeds of benevolence. Did he appropriate it in accordance with God's design, the incense of his good works would ascend to heaven, and from thousands of converted souls would be heard songs of praise and thanksgiving. <RH, May 23, 1907 par. 5>

To advance God's kingdom, to arouse those dead in trespasses and sins, to speak to sinners of the healing balm of the Saviour's love,--it is for this that our money should be used. But too often it is used for self-glorification. Instead of being the means of bringing souls to a knowledge of God and Christ, thus calling forth praise and gratitude to the Giver of all good, earthly possessions have been the means of eclipsing the glory of God and obscuring the view of heaven. By the wrong use of money the world has been filled with evil practises. The door of the mind has been closed against the Redeemer. <RH, May 23, 1907 par. 6>

God declares, "The gold and the silver is mine." He keeps a strict account with every son and daughter of Adam, that he may know how they are appropriating his means. Worldly men and worldly women may say, "But I am not a Christian. I do not profess to serve God." But does this make them any less guilty for burying his means, his resources, in worldly enterprises, to advance their selfish interests? <RH, May 23, 1907 par. 7>

I speak to you who know not God, who may read these lines; for in his providence they may be brought to your notice. What are you doing with your Lord's goods? What are you doing with the physical and mental powers he has given you? Are you able of yourself to keep the human machinery in motion? Did God speak but one word to say that you must die, you would at once be still in death. Day by day, hour by hour, minute by minute, God works by his infinite power to keep you alive. It is he who supplies the breath which keeps life in your body. Did God neglect man as man neglects God, what would become of the race? <RH, May 23, 1907 par. 8>

The great Medical Missionary has an interest in the work of his hands. He presents before men the peril of closing the door of the heart against the Saviour, saying, "Turn ye, turn ye; for why will ye die?" <RH, May 23, 1907 par. 9>

May 30, 1907 *In Union With Christ*

Mrs. E. G. White

We bear the name of Christian. Let us be true to this name. To be a Christian means to be Christlike. It means to follow Christ in self-denial, bearing aloft his banner of love, honoring him by unselfish words and deeds. In the life of the true Christian there is nothing of self--self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, he lived a life wholly devoted to the good of others. [<RH, May 30, 1907 par. 1>](#)

Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He made an offering so complete that through his grace every one may reach the standard of perfection. Of those who receive his grace and follow his example it will be written in the book of life, "Complete in him--without spot or stain." [<RH, May 30, 1907 par. 2>](#)

In word and deed Christ's followers are to be pure and true. In this world--a world of iniquity and corruption--Christians are to reveal the attributes of Christ. All they do and say is to be free from selfishness. Christ desires to present them to the Father "without spot, or wrinkle, or any such thing," purified through his grace, bearing his likeness. [<RH, May 30, 1907 par. 3>](#)

In his great love, Christ surrendered himself for us. He gave himself for us to meet the necessities of the striving, struggling soul. We are to surrender ourselves to him. When this surrender is entire, Christ can finish the work he began for us by the surrender of himself. Then he can bring to us complete restoration. [<RH, May 30, 1907 par. 4>](#)

Christ gave himself for the redemption of the race, that all who believe in him may have everlasting life. Those who appreciate this great sacrifice receive from the Saviour that most precious of all gifts--a clean heart. They gain an experience that is more valuable than gold or silver or precious stones. They sit together in heavenly places in Christ, enjoying in communion with him the joy and peace that he alone can give. They love him with heart and mind and soul and strength, realizing that they are his blood-bought heritage. Their spiritual eyesight is not dimmed by worldly policy or worldly aims. They are one with Christ as he is one with the Father. [<RH, May 30, 1907 par. 5>](#)

Think you not that Christ values those who live wholly for him? Think you not that he visits those who, like the beloved John, are for his sake in hard and trying places? He finds his faithful ones, and holds communion with them, encouraging and strengthening them. [<RH, May 30, 1907 par. 6>](#)

Said the great apostle to the Gentiles, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." By faith Paul appropriated the grace of Christ, and this grace supplied the necessities of his soul. By faith he received the heavenly gift, and imparted it to souls longing for light. This is the experience we need, that, in a time when iniquity prevails, we may say, "I live by the faith of the Son of God, who loved me, and gave himself for me." Pray for this faith. Strive for it. Believe that God will give it to you. [<RH, May 30, 1907 par. 7>](#)

There is a great work to be done in our world. This is no dreamland. Before us are living realities. On every hand are to be seen the manifestations of Satan's power. Let us co-operate with him who works to restore and uplift. And let us not forget that he who works for Christ must recruit his strength at the source of all strength, that he may press forward in the power of God, filled with the faith that will not let go. Christians need power of thought, firmness of will, and knowledge that comes from the study of God's Word. They can not afford to fill their minds with trifles. Every day they must be renewed in spiritual power. [<RH, May 30, 1907 par. 8>](#)

Learn of him who has said, "I am meek and lowly in heart." Learning of him, you will find rest. Day by day you will gain an experience in the things of God, day by day realize the greatness of his salvation and the glory of a union with him. Constantly you will learn better how to live Christlike, and constantly you will grow more like the Saviour. [<RH, May 30, 1907 par. 9>](#)

If we will die to self, if we will enlarge our idea of what Christ can be to us and what we can be to him, if we will unite with one another in the bonds of Christian fellowship, God will work through us with mighty power. Then we shall be sanctified through the truth. We shall indeed be chosen by God and controlled by his Spirit. Every day of life will be precious to us, because we shall see in it an opportunity to use our entrusted gifts for the blessing of others. [<RH, May 30, 1907 par. 10>](#)

June 6, 1907 "No Other Gods Before Me"

Mrs. E. G. White

Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel-shelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not be placed in the Lord's treasury to advance his cause and build up his kingdom in the earth? <RH, June 6, 1907 par. 1>

This matter is of great importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel: "Thou shalt have no other gods before me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry. <RH, June 6, 1907 par. 2>

He who searches the heart desires to win his people from every species of idolatry. Let the Word of God, the blessed book of life, occupy the tables now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to some one who knows not the truth. Grasp the word of the Lord as the treasure of infinite wisdom and love; this is the guide-book that points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." O that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! O that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practise that draws your thoughts and affections from him. God has given his holy law to man as his measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth. <RH, June 6, 1907 par. 3>

The apostle writes: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." "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 fulfil the lusts thereof." <RH, June 6, 1907 par. 4>

There is none too much self-denial, none too much self-sacrifice, none too much overcoming evil with good. If all the inclinations to gratify the taste for frivolous things were firmly resisted, there would be more money to use for God. Shall we not make decided changes in this respect? Shall we not set money flowing in channels where it will glorify God? <RH, June 6, 1907 par. 5>

When I see families poorly clad, and houses destitute of those things that are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies that have become chronic in the spiritual life of many. "Is not this the fast that I have chosen?" God asks, "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 rereward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall 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, June 6, 1907 par. 6>

"Though I speak with the tongues of men and of angels, and have not charity," Paul declares, "I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 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." <RH, June 6, 1907 par. 7>

The Son of the infinite God came to this earth, and honored it with his presence. He emptied himself of his glory, and clothed his divinity with humanity, that humanity might touch humanity, and reveal to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure, of self-indulgence. He lived not to please himself. "The Son of man," he said, "is come to seek and to save that which was lost." <RH, June 6, 1907 par. 8>

We have great changes to make before we reach perfection. God calls for complete self-surrender. We must guard diligently our lips, lest they speak guile. We must be strict with ourselves, that we bring not false principles into our dealings with others, and lead souls from the safe path. We must work the works of God. Adhere to correct principles, whatever the cost to yourself. In appeals and warnings let your light shine forth to others. Economize your pence that you may have pounds with which to help the cause of truth. Keep your tables free from many pictures and ornaments, which are as nothing in comparison with the Word of God. Let your holy example lead the sympathies of your friends heavenward: "for he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written. The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Jesus Christ: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." <RH, June 6, 1907 par. 9>

June 13, 1907 *"No Other Gods Before Me"*

Mrs. E. G. White

During the night I was sorely distressed. A great burden rested upon me, I had been pleading with God to work in behalf of his people. My attention was called to the money which they have invested in photographs. I was taken from house to house, through the homes of our people, and as I went from room to room, my Instructor said, "Behold the idols which they have accumulated!" <RH, June 13, 1907 par. 1>

As I visit the homes of our people and our schools, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and on the left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, he would say, "Take these things hence." I have been instructed that these pictures are as so many idols, taking up the time and thought which should be sacredly devoted to God. <RH, June 13, 1907 par. 2>

These photographs cost money. Is it consistent for us, knowing the work that is to be done at this time, to spend God's money in producing pictures of our own faces and the faces of our friends? Should not every dollar that we can spare be used in the upbuilding of the cause of God? These pictures take money that should be sacredly devoted to God's service; and they divert the mind from the truths of God's Word. <RH, June 13, 1907 par. 3>

This making and exchanging photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest. The Lord says, "Thou shalt have no other gods before me." Those who claim to believe in Christ need to realize that they are to reflect his image. It is his likeness that is to be kept before the mind. The words that are spoken are to be freighted with heavenly inspiration. <RH, June 13, 1907 par. 4>

Christ looks upon a world filled with the din of merchandise and trade, with the dishonesty and scheming of buyers and sellers. In their desire to get gain, men have lost sight of the laws of justice and equity. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Satan has devised a multitude of ways in which to keep men from serving God. He has invented sports and games, into which men enter with such intensity that one would suppose a crown of life was to reward the winner. At the horse races and football matches, which are attended by thousands and thousands of people, lives for which Christ shed his blood are thrown away. What will become of the souls of the men and boys whose lives are thus extinguished? Will they be counted worthy of the redemption which Christ died to secure for them? <RH, June 13, 1907 par. 5>

Looking upon these God-dishonoring scenes, Christ asks, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He calls the attention of men to the nobler world which they have lost from view. He points them to the threshold of heaven, flushed with the glory of the infinite God. <RH, June 13, 1907 par. 6>

Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God; pledged themselves to labor earnestly for the salvation of sinners. God asks those who take his name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in harmony with the momentous claims of eternity? <RH, June 13, 1907 par. 7>

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those upon whom the Lord has placed the burden of his work are struggling to proclaim the message, that souls perishing in ignorance may be warned. Can you not, by self-denial, do something to help them in their work? Arouse, and show by your unselfish zeal and earnestness that you are converted. <RH, June 13, 1907 par. 8>

Every dollar is required in the work of saving souls. The money invested by the professed people of God in getting pictures made of human faces would support several missionaries in the field. Many small streams, when put together, swell into a large river. We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to proclaim the last message of warning. If you spend the Lord's money for self-gratification, how can you expect him to continue to bestow his goods on you? How does the Master regard those who selfishly invest his money in photographs? That very money could have been used to purchase reading-matter to send to those in the darkness of ignorance. <RH, June 13, 1907 par. 9>

The truth that God has given us must be heralded to the world. We have been given the privilege of doing this work. We are to sow the seed of truth beside all waters. The Lord calls upon us to practise self-denial and self-sacrifice. The gospel demands entire consecration. The necessities of the cause demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble has been brought to the foundation, to be consumed by the fires of the last day. <RH, June 13, 1907 par. 10>

After going from home to home, and seeing the many photographs, I was instructed to warn our people against this evil. This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those who claim to be following him to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Those who are engaged as teachers in our schools and sanitariums should reach a high standard of consecration. And the students in these institutions, who are fitting themselves to go forth as missionaries, should learn to practise self-denial. <RH, June 13, 1907 par. 11>

We are God's stewards, and "it is required in stewards, that a man be found faithful." The money that God has entrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's coming we may return to him his own with usury. <RH, June 13, 1907 par. 12>

June 20, 1907 "The Trial of Your Faith"

Mrs. E. G. White

God says of his people, "I . . . will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." <RH, June 20, 1907 par. 1>

By trial the Lord proves the strength of his children. Is the heart strong to bear? Is the conscience void of offense? Does the Spirit bear witness with our spirit that we are the children of God? This the Lord ascertains by trying us. In the furnace of affliction he purifies us from all dross. He sends us trials, not to cause us needless pain, but to lead us to look to him, to strengthen our endurance, to teach us that if we do not rebel, but put our trust in him, we shall see of his salvation. <RH, June 20, 1907 par. 2>

Christ has given us no assurance that to attain perfection of character is an easy matter. It is a conflict, a battle, a march day after day. It is through much tribulation that we enter the kingdom of heaven. If we sit with Christ on his throne, we must first be partakers with him in his suffering. Individually we must experience that which was spoken of Christ. It became him, "in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." "Though he were a Son, yet learned he obedience by the things which he suffered." Shall we then be timid and cowardly because of the trials we must meet as we advance? Shall we not meet them without repining or complaint? In this world we shall have tribulation; but the Lord Jesus will give us all the help that we ask, and believe that he will bestow. <RH, June 20, 1907 par. 3>

By God's mighty cleaver of truth we have been taken from the quarry of the world and brought into the workshop of the Lord to be prepared for a place in his temple. In this work the hammer and chisel must act their part, and then comes the polishing. Rebel not under this process of grace. You may be a rough stone, on which much work must be done before you are prepared for the place God designs you to fill. You need not be surprised if with the hammer and the chisel of trial God cuts away your defects of character. He alone can accomplish this work. And be assured that he will not strike one useless blow. His every blow is struck in love, for your eternal good and happiness. He knows your defects, and works to restore, not to destroy. He sends trials to you to make you strong to do and to suffer for him. <RH, June 20, 1907 par. 4>

During the march of the children of Israel through the wilderness, God tried their faith, to lead them to trust in him. Before they left Egypt, he began to give them these lessons, to lead them to look to him as their deliverer and protector. The tribulations through which they passed were a part of his great plan. It was not by chance that they came to Marah, where they could not drink of the water, "for it was bitter." Thus God desired to teach them a lesson of trust. But they murmured and complained, crying out in distrust, "What shall we drink?" Do we not too often, like the Israelites, forget God, and by murmuring and complaining lose the blessing of the trial? <RH, June 20, 1907 par. 5>

Remember that in every time of trouble Jesus is near you, seeking to impress his image upon you. He is trying to help you to carry the cross. He is close beside you, seeking to lead you to see how sorry he is that you make mistakes. He is always ready to clasp the hand stretched out for aid. <RH, June 20, 1907 par. 6>

Christ's love for his children is as strong as it is tender. It is a love stronger than death; for he died for us. It is a love more true than that of a mother for her children. The mother's love may change; but Christ's love is changeless. "I am persuaded," Paul says, "that 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, June 20, 1907 par. 7>

In every trial we have strong consolation. Is not our Saviour touched with the feeling of our infirmities? Has he not been tempted in all points like as we are? And has he not invited us to take every trial and perplexity to him? Then let us not make ourselves miserable over tomorrow's burdens. Bravely and cheerfully carry the burdens of today. Today's trust and faith we must have. But we are not asked to live more than a day at a time. He who gives strength for today will give strength for tomorrow. Let us take our sorrows to the Lord in prayer, saying, "My burdens are too heavy for me. Wilt thou bear them?" Christ will say, "I will take them. With everlasting kindness will I have mercy upon thee." Nothing wounds the soul like the sharp doubts of unbelief. When trial comes, as it will, do not worry or complain. Silence in the soul makes more distinct the voice of God. "Then are they glad because they be quiet." Remember that underneath you are the everlasting arms. "Rest in the Lord, and wait patiently for him." He is guiding you into a harbor of gracious experience, and he bids you. "Be still, and know that I am God." <RH, June 20, 1907 par. 8>

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." If you are patient, "the trial of your faith, being much more precious than of gold that perisheth," will be found "unto praise and honor and glory at the appearing of Jesus Christ." <RH, June 20, 1907 par. 9>

June 27, 1907 Faithfulness in Service

Mrs. E. G. White

The parable of the talents should receive prayerful, critical attention. By it we are shown the importance of trading diligently and conscientiously on our Lord's goods. Not one thread of selfishness is to be woven into his work. Worldly ambition is not to be cherished. We are to keep self out of sight, holding Christ before the world. We are to bring glory to God by doing our best to be perfect men and perfect women. <RH, June 27, 1907 par. 1>

Christ gave the parable of the talents to show us that all the blessings we have come from God. Our gifts belong to him. They are not to be used according to human judgment, but according to the directions given in God's Word. We are to study how we may use these gifts for the up-building of the cause of truth. <RH, June 27, 1907 par. 2>

In the parable our Saviour says, "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." Here we are shown that different gifts are entrusted to different individuals. With the talents given him, be they many or few, each one is to do his utmost to glorify God. Talents improve and multiply as they are used in the service of the Master. <RH, June 27, 1907 par. 3>

In the parable, the one who received five talents and the one who received two are represented as trading wisely on

their talents, so that when their Lord returned, they were able to present to him that which he had entrusted to them, together with what they had gained by trading. And to each were spoken the words of commendation, "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, June 27, 1907 par. 4>

"But he that had received one went and digged in the earth, and hid his lord's money." When the time came for him to render an account, he said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 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, June 27, 1907 par. 5>

Today thousands are doing as the unfaithful servant did. They live for self, when God desires them to improve their abilities for him, that they may act their part in his work. They excuse themselves by saying that they have but one talent. But if used for God, that one talent would accomplish much. By careful use the slothful servant might have doubled the talent, which instead of using he hid in the ground. <RH, June 27, 1907 par. 6>

This parable shows the need of using every gift aright. To all comes the opportunity of blessing others by speaking helpful, uplifting words. This is a talent, and the failure to improve it brings great loss. <RH, June 27, 1907 par. 7>

In our work this thought of glorifying God is to be made prominent. The business man is to bring the principles of heaven into every line of his work. In all he does the Christlikeness is to be clearly revealed. He who tills the soil is to make his work an object-lesson of the careful, thorough work which must be done in the culture of the soil of the heart. The mechanic is to do his very best, bringing his work as near perfection as possible. <RH, June 27, 1907 par. 8>

"He that is faithful in that which is least is faithful also in much." The Lord can not unite with those who are careless and slothful in their work. He leaves them to themselves, choosing for his service those who do well every piece of work they handle, those who manage economically, gathering up the fragments, so that nothing will be lost. <RH, June 27, 1907 par. 9>

Those who work for the Lord must remember that they are members of the royal family, and that they are to do all that their hands find to do as in the sight of the heavenly universe. Never must they slight their work, doing it in such a way that he who has redeemed them will be ashamed of it. They are to guard against doing anything that will lead to carelessness or irreverence. They are ever to remember the words. "Ye are God's husbandry, ye are God's building." By following principles of strict integrity, they are to build up a symmetrical character. <RH, June 27, 1907 par. 10>

Christ will increase the talents of every faithful worker. This is the principle he always follows in dealing with his servants in this world. But the full honor in store for the one who in this life works with an eye single to the glory of God, will not be bestowed until the day of judgment. Then Christ will say to him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." <RH, June 27, 1907 par. 11>

July 4, 1907 Not By Might Nor by Power

Mrs. E. G. White

Those who search for worldly distinction and glory make a sad mistake. It is the one who denies self, giving to others the preference, who will sit nearest to Christ on his throne. He who reads the heart sees the true merit possessed by his lowly, self-sacrificing disciples, and because they are worthy he places them in positions of distinction, though they do not realize their worthiness and do not seek for honor. <RH, July 4, 1907 par. 1>

To them Christ's words of encouragement are spoken, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." What a promise is this! Christ's faithful ones are to be sharers with him in the kingdom he has received from his Father. This is a spiritual kingdom, in which those who are most active in serving their brethren are the greatest. Christ's servants, under his direction, are to administer the affairs of his kingdom. They are to eat and drink at his table, that is, be admitted to near communion with him. <RH, July 4, 1907 par. 2>

The Saviour said again, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many

that are first shall be last; and the last shall be first." <RH, July 4, 1907 par. 3>

God places no value on outward display or boasting. Many who in this life are looked upon as superior to others, will one day see that God values men according to their compassion and self-denial. When the scenes of the judgment are enacted before them, they will see the mistake they have made. Those who follow the example of him who went about doing good, who help and bless their fellow men, trying always to lift them up, are in God's sight infinitely higher than the selfish ones who exalt themselves. <RH, July 4, 1907 par. 4>

God does not accept men because of their capabilities, but because they seek his face, desiring his help. God sees not as man sees. He judges not from appearances. He searches the heart, and judges righteously. "To this man will I look," he declares, "even to him that is poor and of a contrite spirit, and trembleth at my word." <RH, July 4, 1907 par. 5>

He accepts and communes with his lowly, unpretentious followers; for in them he sees the most precious material, which will stand the test of storm and tempest, heat and pressure. <RH, July 4, 1907 par. 6>

Our object in working for the Master should be that his name may be glorified in the conversion of sinners. Those who labor to gain applause are not approved of God. <RH, July 4, 1907 par. 7>

The Lord uses many gifts in the work of saving sinners. In the future, common men will be impressed by the Spirit of God to leave their ordinary employment to go forth and proclaim the last message of mercy. They are to be strengthened and encouraged, and as fast as possible prepared for labor, that success may crown their efforts. They cooperate with unseen, heavenly agencies, for they are willing to spend and be spent in the service of the Master. They are laborers together with God, and their brethren should bid them Godspeed, praying for them as they go forth to fulfil the great commission. No one is authorized to hinder such workers. They are to be treated with the greatest respect. No taunting word is to be spoken of them as in the rough places of the earth they sow the gospel seed. <RH, July 4, 1907 par. 8>

How dare any one bar the way of God's servants by unjust, unfeeling speeches? But this has been done, and thereby laborers have been discouraged, and many souls lost who might have been saved. Those who do this work are not prompted by the Spirit of God, but by another spirit. Scornful criticisms and discourteous remarks are wholly of Satan. If ministers, teachers, and people would practise Bible courtesy, they would find hearts open to receive the truth, and God would be glorified. <RH, July 4, 1907 par. 9>

Those who search for something with which to find fault have taken Satan's side of the question. Christ can not say of them, "Well done, good and faithful servant." They are not giving the trumpet a certain sound. <RH, July 4, 1907 par. 10>

All who can should do personal work. As they go from house to house, explaining the Scriptures in a clear, simple way, the Lord will make the truth powerful to save. But in order to do this work successfully, all worldly ambition must be left behind. Every weight, every besetting sin, must be laid aside. The church can not measure herself by the world, nor by the opinions of men, nor yet by what she once was. Her position in the world is to be compared with what it would have been had she continually pressed onward and upward from victory to victory. God's watchmen are to lift up the voice, saying, "Come out from among them, and be ye separate, . . . and touch not the unclean thing." "Be ye clean, that bear the vessels of the Lord." <RH, July 4, 1907 par. 11>

Some look with contempt upon those whom the Lord honors. They regard them with indifference because they have not had the educational advantages they themselves have enjoyed. But though not highly educated, these children of God are consecrated to his service, and they work for him with self-denial. In his sight they are much farther advanced than many who have had greater opportunities and have been entrusted with a greater number of talents. Let us rejoice that the Lord does not measure the workers in his vineyard by their learning or by the educational advantages they have had. The tree is judged by its fruit. The Lord will co-operate with those who co-operate with him, even though, judged by the world's standard, they may not be educated. <RH, July 4, 1907 par. 12>

Life's best things--simplicity, honesty, truthfulness, purity, unsullied integrity--can not be bought or sold; they are as free to the ignorant as to the educated, to the black man as to the white man, to the humble peasant as to the king upon his throne. Humble workers, who do not trust in their great gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. Heavenly angels will respond to their self-sacrificing efforts. By the power of the Holy Spirit, Jesus will move upon the hearts, working miracles in the conversion of sinners. Men and women will be gathered into church fellowship, meeting-houses will be built, and schools established. The hearts of the workers will be filled with joy as they see the salvation of God. <RH, July 4, 1907 par. 13>

These workers are trees of the Lord's planting. In a peculiar sense they bear fruit equal to the fruit borne by the apostles. A rich reward awaits them in the future life. <RH, July 4, 1907 par. 14>

July 11, 1907 *The True Standard of Manhood*

Mrs. E. G. White

God designs that improvement shall be the life-work of his followers, and that this improvement shall be guided and controlled by correct experience. The true man is the one who is willing to sacrifice his own interests for the good of others, who forgets himself in binding up the wounds of the broken-hearted. But many fail of understanding the true object of life. Under the influence of cherished errors, they sacrifice all in life that is really valuable. <RH, July 11, 1907 par. 1>

Nero and Caesar were acknowledged by the world as great men; but did God so regard them?--No! They were not connected with unselfish love with the great Heart of humanity. They were satanic in their cruelty. Wherever they went, bloodshed and destruction marked their path. They were lauded while living; but when they died, the world rejoiced. How wide the contrast between the lives of these men and the life of Martin Luther. He was not born a prince; he wore no royal crown. It was from a cloistered cell that his voice was heard and his influence felt. But he had a noble, generous heart, and a vigorous intellect, and all his powers were exercised for the good of humanity. He stood bravely for the right, and breasted the world's opposition, in order to benefit his fellow men. <RH, July 11, 1907 par. 2>

Intellect is mightier than wealth or physical power. If sanctified and controlled by the Spirit of God, it exerts a strong influence for good. But intellect alone does not give true manhood. Lord Byron had rare intellectual gifts, but he was not a true man, according to God's standard. His passions were fierce and uncontrollable. Throughout his life he sowed seeds that ripened into a harvest of corruption. This man was one of the world's distinguished men, but the Lord regarded him as one who had abused his talents and wasted his life. When great intellect is made to minister to vice, it is a curse to its possessor and to all who come within the sphere of its influence. <RH, July 11, 1907 par. 3>

One's claim to manhood is determined by the use he makes of the powers that God has given him. The members of the human family are entitled to the name of men and women only as they employ their talents for the good of others. It is when ministering to others that man is most closely allied to God. He who is true to his God-given manhood will not only promote the happiness of his fellow beings in this life, but will aid them to secure the reward of the life to come. <RH, July 11, 1907 par. 4>

Before human beings, God has set a high standard. Christ's word to us is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It should be our life-work to press forward continually toward perfection of character, ever striving for conformity to the will of God. <RH, July 11, 1907 par. 5>

Man is required to love God supremely, with his might, mind, and strength; and his neighbor as himself. This he can not possibly do unless he denies himself. To deny self means to rule the spirit when passion is striving for the mastery; to resist the temptation to censure and to speak words of faultfinding; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty even though others may fail; to lift responsibilities wherever and whenever duty requires, not to gain applause, not for policy, but for the sake of the Master, who has given each of his followers a work that is to be done with unwavering fidelity. To deny self means to do good when inclination would lead us to serve and please ourselves. It means to work patiently and cheerfully for the good of others, even though our efforts may not seem to be appreciated. <RH, July 11, 1907 par. 6>

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Christ is our example. He did not become weary in his efforts to save fallen man. And angels are engaged day and night for the uplifting of humanity, in accordance with the plan of salvation. Our work is to be continuous and persevering. Until the Master bids us lay our armor at his feet, we are to fight manfully for him. We are to work and wait, submissive to God's will, ready and willing to spring to duty at every call. <RH, July 11, 1907 par. 7>

Fellow Christians, search carefully and see whether the Word of God is indeed the rule of your life. Do you take Christ with you when you leave the place of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in interest and sympathy for those in need of help? Are you seeking earnestly for a clearer understanding of God's will, that you may let the light shine forth to others? Is your speech seasoned with grace? Does your demeanor show Christian nobility? "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Remember that you need to be braced by constant watchfulness and prayer. So long as you look to Christ, you are safe; but the moment you trust in yourself, you are in great peril. He who is in harmony with God will continually depend upon him for help. <RH, July 11, 1907 par. 8>

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of seemingly greater importance. But should this be? Do not become so engrossed with business cares that you neglect to give your children the instruction they need. Do not look upon your home work as a lesser duty. This work lies at the foundation of the well-being of society. The happiness of families and of churches depends upon home influence. The world is not so much in need of great minds as of good men, men who are a blessing in their homes. <RH, July 11, 1907 par. 9>

July 18, 1907 *A Message to the Churches*

Mrs. E. G. White

I have a message to speak to the churches. If we are to make known the story of the cross in all parts of the world, our missionary efforts must not be allowed to weaken. They must be kept vigorous and strong. The efforts we put forth to dispel the darkness of error will always be proportionate to our faith in God, manifested in our obedience to his commandments. With faith and courage and hope we are to extend the knowledge of present truth. We have not always met as we should the obligations in missionary effort that our knowledge of present truth places upon us. <RH, July 18, 1907 par. 1>

The manifold wisdom of God has been displayed in the organization of his church in the earth for the representation of the truth in the world. In their zeal for the cause of righteousness, his servants are to reveal a faith that works by love and purifies the soul from every slothful habit, a zeal that reveals itself in watchfulness unto prayer, humble heart-searching, a readiness to examine self, that they may detect their own defects of character, and avoid the evils of self-exaltation. This faith and zeal are essential, or our labors for the perishing will weaken, and Christ will be disappointed in his church. <RH, July 18, 1907 par. 2>

The three powers of the Godhead have pledged their might to carry out the purpose that God had in mind when he gave to the world the unspeakable gift of his Son. Every act of self-denial, every earnest surrender to God, is an element in God's design for the increase of the piety and zeal and earnest faith of his people. The Holy Spirit unites with the powers of grace that God has provided to turn souls to Christ. We are to labor as Christ labored for the salvation of dying souls. And as we work, our hearts are to be encouraged by the thought that every soul converted through our efforts will become another instrumentality in the work of recovering the lost. Guided by the same Spirit that led some one to work for him, he will take up the work and labor in the spirit of the Master. <RH, July 18, 1907 par. 3>

God has given me this message to bear to those who are out of line: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." <RH, July 18, 1907 par. 4>

In these last days, there are arising strange fallacies and man-made theories which God declares shall be broken in pieces. The spirit of covetousness has led men to seek worldly advantage, and by extravagance and display they have tried to hide their wicked deeds which they have done in order to reach their object. Men occupying high positions of trust have revealed this unlawful desire for gain; they have practised extortion and robbery, and have gratified the evil passions of their hearts, until our cities are corrupted through their wickedness. God has declared that he will uncover these works of deceit and robbery by their own working. In some cases the judgments of God have already fallen heavily on these cities. <RH, July 18, 1907 par. 5>

"The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not. A confederacy, to all them to whom this people shall say, 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. Bind up the testimony, seal the law among my disciples." <RH, July 18, 1907 par. 6>

In this representation of the prophet, we see that Satan is at work not only with worldlings, who have not the fear and love of God before them, but also with those who profess faith in Christ. Here are plainly represented two distinct parties, formed from a company that was once united. The members of one of these parties are in resistance to the will of God. They have taken themselves from the side of the loyal and true, and are now resisting the warnings of the Spirit of God. To the obedient the Lord will 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." <RH, July 18, 1907 par. 7>

Every professed believer in Christ will be tempted by Satan. "And many among them shall stumble, and fall, and be broken, and be snared [mark that word], and be taken." Notwithstanding all their knowledge of the Word of God, all their light, and their position as expositors of Bible truth, many shall "stumble, and fall, and be broken, and be snared, and be taken." The ruin of this class is certain. Then the charge is given, "Bind up the testimony, seal the law among

my disciples." <RH, July 18, 1907 par. 8>

"And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him, Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. <RH, July 18, 1907 par. 9>

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: shall not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." <RH, July 18, 1907 par. 10>

This warning is given for the days in which we are now living. Read carefully the third chapter of Second Timothy. This chapter refers to the "many" spoken of by Isaiah who have departed from the faith. "Evil men and seducers shall wax worse and worse," the apostle says to Timothy, "deceiving, and being deceived. But continue thou in the things which thou hast heard and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. <RH, July 18, 1907 par. 11>

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 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, July 18, 1907 par. 12>

A wealth of moral influence has been brought to us in the last half century. Through his Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the spirit of prophecy. Repeatedly the word has come, Write the things that I have given you to confirm the faith of my people in the position they have taken. Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken. If we study carefully the second chapter of Hebrews we shall learn how important it is that we hold steadfastly to every principle of truth that has been given. <RH, July 18, 1907 par. 13>

"I am now ready to be offered," the apostle Paul declared as his warfare drew to a close; "the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. <RH, July 18, 1907 par. 14>

"Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia; Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee." <RH, July 18, 1907 par. 15>

"Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen." <RH, July 18, 1907 par. 16>

This letter was written to Timotheus, the first bishop of the church at Ephesus, after Paul had been brought before Nero the second time to witness with his life to the faith he held. In placing on record this account of his trials through men who turned from the faith, Paul speaks words which should encourage our hearts as we pass over the same ground. We are having trials to encounter similar to those that Paul met. There are some who once were with us as teachers, but who are now denying the faith, and are working against the truth they once advocated. In this experience we need not lose our faith and confidence in God. It is the privilege of each to be able to say, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory forever and ever. Amen." <RH, July 18, 1907 par. 17>

July 25, 1907 Notes of Travel - No. 1

Journey to Southern California

Mrs. E. G. White

During the first few months of the year, I received from our brethren connected with important enterprises in southern California urgent invitations to visit the institutions in that part of the State. And indeed I felt desirous of visiting once more that portion of the field, concerning which the Lord has given me much instruction regarding the establishment of medical missionary and educational institutions. <RH, July 25, 1907 par. 1>

About the middle of April, the Drs. Kress and their family arrived from Australia, and stayed with us for a few days before going on to Washington, D. C., to which place they have been called to connect with the Sanitarium at Takoma Park. As we were anxious for them to visit the sanitariums on the Pacific Coast, we thought this a favorable time to take our southern trip in company with them. <RH, July 25, 1907 par. 2>

We left St. Helena on the afternoon of Thursday, April 18. Our party was made up of Dr. Kress, and his wife, who is also a physician; their daughter Ora, and two smaller children; Miss Stevens, who accompanied them from Australia; Dr. H. F. Rand, physician at the St. Helena Sanitarium; my son, W. C. White; Dores Robinson, one of my copyists; Sara McEnterfer, my attendant; and myself. <RH, July 25, 1907 par. 3>

On our arrival at the Ferry Building in San Francisco, we were taken in a carriage to the station at Third and Townsend Streets. During the past year the sins that called forth the judgments of God on San Francisco have been continued. Violence and crime have greatly increased. A startling record of dishonesty and conniving has been brought to light in the investigation of the actions of men in official positions. <RH, July 25, 1907 par. 4>

We passed through San Francisco on the anniversary of the great earthquake of last year. The day had been declared a holiday, and many were celebrating the occasion with revelry and in pleasure seeking. <RH, July 25, 1907 par. 5>

Plans are being laid to rebuild the city on a grand scale. Several earthquake shocks have been felt, but these warnings are being disregarded by many. "We will have," they say, "larger and more magnificent buildings than we have ever had before." Christ says, "When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." <RH, July 25, 1907 par. 6>

At 8 P. M. we left San Francisco by the Coast Line to Los Angeles. At Burbank, a few miles from Los Angeles, W. C. White, Sara McEnterfer, and I left the train, and after waiting for a few minutes took the cars to San Fernando. Here we were met at the station, and taken to the school. <RH, July 25, 1907 par. 7>

The Fernando School

We are thankful that the Lord in his providence opened the way for us to establish an educational work at Fernando. Our brethren purchased this property about five years ago for about one third of the amount originally invested in it. Besides buildings that were in every way adapted to school work, there were about twelve and a half acres of land, suitable for orchard and garden. The large school building is a modern, two-story structure with an attic. On the first floor there are fine recitation rooms, and a chapel that will seat about two hundred. On the second floor there are seven good schoolrooms. The attic has been partitioned off, and provides a number of sleeping-rooms for the boys. Besides this large building there is a two-and-a-half story structure used as a ladies' dormitory. <RH, July 25, 1907 par. 8>

We were glad to learn that success has attended the Fernando school during the year that has just closed. The attendance has been good, and we rejoice to know that many of the students have offered themselves for service during the summer. <RH, July 25, 1907 par. 9>

A spirit of missionary zeal will surely result from a proper study of the Word of God. In May, 1903, I wrote the following words to those in charge of the Fernando school:-- <RH, July 25, 1907 par. 10>

"The light given me is that the educational branch of our work will be of great importance. What is it that will make our schools a power? It is not the size of the buildings. It is not the number of advanced studies taught. It is the faithful work done by teachers and students, as they begin at the lower rounds of the ladder of progress, and climb diligently round by round. <RH, July 25, 1907 par. 11>

"Intermediate schools are highly essential. There are many parents who do not know how to train their children to be workers together with God. They have not in all things outgrown their childishness, and therefore they know not how to care properly for the church in their homes. Fathers and mothers have become indifferent to their obligations to God, and unmindful of their duty to their children. Therefore we must establish schools that will be as the schools of the prophets. <RH, July 25, 1907 par. 12>

"The Word of God is to lie at the foundation of all the work done in these schools. And the students are to be taught the true dignity of labor. They are to be shown that God is a constant worker. Let every teacher take hold heartily with a group of students, working with them, and teaching them how to work. As the teachers do this, they will gain a

valuable experience. Their hearts will be bound up with the hearts of the students, and this will open the way for successful teaching. <RH, July 25, 1907 par. 13>

"Thorough work must be done in these schools; for many students will go forth from them directly into the great harvest-field. They will go forth to use what they have learned, as canvassers, and as helpers in various lines of evangelistic work. Many workers, after studying for a time in the field, will feel the need of further study, and with the experience gained in the field will be prepared to value school privileges, and to make rapid advancement. Some will desire an education in the higher branches of study. For these our colleges have been established. <RH, July 25, 1907 par. 14>

"It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully studied by our responsible men in each union conference. All the different educational interests should be given careful consideration." <RH, July 25, 1907 par. 15>

We have before us a great work, and there is need of many educated laborers who have fitted themselves for positions of trust. In the training for service in the cause of God, the Bible must lie at the foundation. The principles of truth taught in the Word of God will act as a safeguard against the evil influences that are in the world. In the home and in the school the Bible is to be made the great text-book. <RH, July 25, 1907 par. 16>

Efforts to educate children in the fear of the Lord, without making the study of the Word prominent, are sadly misdirected. Unless there is such a training as will lead to a recognition and an abhorrence of sin, moral deformity will result. Our children should be removed from the evil influences of the public schools, and placed where thoroughly converted teachers may educate them in the Holy Scriptures. The students in our schools should take the Word of God as the grand rule of their lives. <RH, July 25, 1907 par. 17>

While at Fernando I spoke twice in the school chapel, and on Sabbath afternoon my son talked to the students. At the Sabbath morning service, the room was well filled, and I was thankful for the privilege of addressing so many who during the past few months had been receiving instruction in the Word of God. I based my remarks upon the first chapter of First Peter. I dwelt at some length upon the subject of the earthly mission of Christ, who "according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." <RH, July 25, 1907 par. 18>

In view of the great sacrifice of Christ in our behalf, we are to purify our souls in obeying the truth "through the Spirit unto unfeigned love of the brethren," and to "love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." <RH, July 25, 1907 par. 19>

August 1, 1907 Notes of Travel - No. 2

Mrs. E. G. White
Loma Linda, Cal.

On Monday morning, April 22, we left Fernando for Loma Linda, where we were to join the rest of our party, who had made short visits to Glendale and Paradise Valley. <RH, August 1, 1907 par. 1>

At Loma Linda we found the work moving forward encouragingly. Since my last visit to this place about one year ago, some improvements have been made in the property. Two cottages have been added, and a three-story addition, forty by eighty feet in size, has been made to the main building. This addition was necessary to provide satisfactory bath-rooms, and offices for the physicians. The new bath-rooms are roomy and convenient, and they add greatly to the popularity of the place. <RH, August 1, 1907 par. 2>

The patronage at the sanitarium during the winter months has been better than at any previous period. Favorable impressions have been made upon the patients who have visited the institution. Some of these have been converted, and others are deeply interested in our message. For this we are thankful. This is the object for which our sanitariums have been established, the conversion of souls. <RH, August 1, 1907 par. 3>

This beautiful sanitarium property, that in the wonderful providence of God has come into our possession, is in the midst of the orange district, and is noted for the excellency of its fruit. It is within easy access of Redlands, Riverside, Colton, San Bernardino, and other cities. As a result of the labors of Elder Simpson, Elder Haskell, and others, strong companies of believers have been raised up in Riverside and Redlands, and there is also a small company at San Bernardino. Elder Hare and Elder Whitehead have just concluded a series of meetings at Redlands, as a result of which five new converts have been added to the church there. <RH, August 1, 1907 par. 4>

The Work of Dr. Starr

In San Bernardino Dr. Lillis Wood-Starr has found many openings for educational work. About three months ago she began to conduct studies in cooking, healthful dress, and general hygiene, with some of the families of our own church. She was assisted in her work by some of the helpers from the sanitarium who were able to give practical demonstrations in healthful cooking and in simple nursing. [<RH, August 1, 1907 par. 5>](#)

Neighbors were invited to attend these demonstrations, and some who were present by invitation requested that similar studies be given in their homes, to which they might invite some of their friends. Thus the work grew rapidly, until Dr. Starr was unable to respond to all the requests she received. Her work was brought to the attention of the superintendent of public schools, and at his invitation she gave health talks before as many as fifteen hundred children in the schools of the city. Her co-operation with the Woman's Christian Temperance Union has enabled her to become acquainted with many excellent ladies. Such efforts as these are powerful factors in removing from the minds of many the prejudice that exists against our people. [<RH, August 1, 1907 par. 6>](#)

Death of Elder Simpson

While we were at Loma Linda, we were made sad to hear of the death of Elder W. W. Simpson. Brother Simpson was a man who thoroughly believed the message for this time, and he preached it with power. His winning way of presenting Bible doctrines, and his ability to devise and to use suitable illustrations, enabled him to hold the close attention of large congregations. He had confidence in the power of the word of God to bring conviction, and the Lord greatly blessed his efforts in the salvation of many souls. We may say of our brother, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [<RH, August 1, 1907 par. 7>](#)

Sabbath Sermon

On Sabbath, April 27, many of our brethren and sisters from neighboring churches gathered in the parlors with the sanitarium family, and I spoke to them there. I read the first chapter of Hebrews as the basis of my discourse. This chapter clearly indicates the individual personalities of the Father and the Son. Speaking of the Son, the apostle says, "God . . . hath appointed [him] 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, August 1, 1907 par. 8>](#)

If men and women could be once inspired by a view of the great and grand work that has been accomplished through God's gift of his Son, their days would no longer be given up to pleasure-seeking and frivolity. Our ears would no longer be pained by the drunkard's song and the story of crime and wickedness. Men would endeavor to place themselves where they could realize the meaning of the great salvation offered through Jesus Christ. It means life, *eternal* life to the receiver. [<RH, August 1, 1907 par. 9>](#)

Christ was the greatest medical missionary that ever trod the earth. Did he come with grandeur, making a wonderful display, as some seem to think is necessary in order to make a favorable impression? Souls are not converted by such impressions. Had it been best for the success of his mission, Christ would have come in great glory, accompanied by myriads of angels. But no; he laid aside his glory and his high authority as commander of the hosts of heaven, and came to our world as a humble child. He was born in poverty. His early years were spent in an obscure village, toiling at the carpenter's bench. Even here, thoroughness characterized his work. Nothing left his hands that was not perfect in workmanship. [<RH, August 1, 1907 par. 10>](#)

"Behold the Lamb of God, which taketh away the sin of the world." To all who believe in him he promises power to become sons of God. But there must be a continuance in that belief. So long as we maintain a living connection with God, his Holy Spirit will enable us to preserve our faith in him and in his word. But unless we *continue* to lay hold of the hope set before us in the gospel, we shall drift,--drift away from the truth on the tide of skepticism and infidelity. [<RH, August 1, 1907 par. 11>](#)

Few have any idea of the battles that are before us. The stronger the conflict, however, the more strength will the Holy Spirit impart to us. We are not left to struggle alone against the mighty opposing forces of evil. Were our eyes opened, we should see heavenly angels about us, to protect us from the influence of the hosts of evil. Jesus watches over every one. He will not suffer us to be tempted above that which, with his help, we are able to bear. He desires us

to have faith and confidence in him, that he may fill us with peace and happiness. <RH, August 1, 1907 par. 12>

As laborers together with God, we are not left in our poverty-stricken condition to do the great work that lies before us. Christ does not send forth his disciples upon their world-wide mission without promising to sustain them. "All power is given unto me in heaven and in earth," he declares. "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, August 1, 1907 par. 13>

How wonderfully the Lord has wrought for us in the securing of the Loma Linda Sanitarium! He knew that we could not unaided have purchased these buildings and their furnishings. But he opened the way before us, that we might secure the property, and make it a blessing to others. And so he will open the way in other places where sanitariums should be established. These institutions should be out of the cities, yet near enough to make it possible for the workers to give the message of warning in the great centers of population. Let all connected with our sanitariums work under the guidance of our Heavenly Father, seeking to improve every opportunity to reach the hearts of those with whom they are associated. As they do this, they will increase in capability, in judgment, and in the fear of the Lord. <RH, August 1, 1907 par. 14>

Let the workers realize that this is God's property. Each one should know for himself that he is faithfully performing the duties that are laid upon him. Let us all be kind and patient, tenderhearted and forgiving. Never let us give expression to a rough or an impatient word. Let us pray that the Lord's name may be glorified in us. <RH, August 1, 1907 par. 15>

God will surely work through us, and cause the power of his truth to reach human hearts, if we will, as workers, give ourselves unreservedly to him, and diligently study his Word. O how inexpressibly precious is his Word! Shall we not study it more faithfully? It has been wonderfully preserved for us through the ages. As we present its principles to others, it will have a holy influence upon mind and character; for there is life in obedience to its commandments: there is strength and encouragement in its promises. <RH, August 1, 1907 par. 16>

My soul is drawn out in intense earnestness for the salvation of souls. At times the burden rests upon me so heavily that I can not sleep, and I arise in the early morning hours, and write, urging our brethren to labor earnestly for the salvation of their fellow men. I am now nearly eighty years of age, and although my enthusiasm is still strong, I desire to see many who are younger than I stepping into the ranks. We do not want the judgments of God to fall upon our world, while so little has been done to warn its inhabitants. We must put forth intense efforts to cause the light of truth to shine forth in every city and town. Much more would be accomplished if all were laboring for souls with the intensity that Christ put into his ministry. Night after night he spent in the open air, with strong crying and with agonizing prayer to his Father. <RH, August 1, 1907 par. 17>

Let us resist the enemy, that he may flee from us. Let us lay hold upon eternal life. God has prepared for us a city, whose glories it is impossible to describe. In this beautiful city, in the earth made new, we may spend eternity. There we shall be free from the sufferings and the heartaches of this earth. Christ is calling us to hide our lives in him by living faith. He opens before us the privilege of being "partakers of the divine nature, having escaped the corruption that is in the world through lust." <RH, August 1, 1907 par. 18>

August 8, 1907 Notes of Travel - No. 3

Visit to Paradise Valley **Mrs. E. G. White**

Wednesday, May 1, we left Loma Linda for National City, to visit the Paradise Valley Sanitarium. Brother and Sister P. T. Magan accompanied us as far as Santa Ana, where they stopped to visit relatives. At Orange we met Elders H. W. Cottrell and G. W. Reaser, and Prof. E. S. Ballenger, who were on their way from Los Angeles to attend a meeting of the Paradise Valley Sanitarium Board. Brother L. O. Johnson, another member of the Board, joined us at Oceanside. <RH, August 8, 1907 par. 1>

At the sanitarium we received a hearty welcome from Brother J. J. Wessels, who has recently accepted the management, and from the other members of the sanitarium family. <RH, August 8, 1907 par. 2>

Sanitarium Board Meeting

Wednesday afternoon and Thursday were spent by the members of the Board in laying plans for the future work of the institution. At their request I met with them on Thursday afternoon, and made a few remarks relative to the mission

of our sanitariums. I said in part:-- <RH, August 8, 1907 par. 3>

In the building of our sanitariums, we must guard carefully against any unnecessary extravagance in our outlay of means. It is our duty to study simplicity. Yet there are a few places of special importance and influence where better accommodations and more room are needed than for sanitarium work in other places. The impression that we desire to be left upon the minds of the patients is that of the truths we teach rather than of the grandeur of the buildings. <RH, August 8, 1907 par. 4>

We have none too many sanitariums. There is in our world a great field for true medical missionary work. Our sanitariums are to be as lights shining amid the moral darkness. In them the sick and suffering are to behold the miracle-working power of Christ as revealed in the lives of the workers. "Let your light so shine before men," says Christ, "that they may see your good works, and glorify your Father which is in heaven." Let the lamp of light from the Word of God shine forth unmistakably. <RH, August 8, 1907 par. 5>

Let everything connected with the sanitarium and its surroundings be kept orderly and neat, that the work may stand high in the esteem of the people, and may exert constantly an uplifting influence. The Paradise Valley Sanitarium may exert a decided influence for good in National City, in San Diego, and in Coronado. The truth must be proclaimed in these places; for there are some who have not yet heard the last message of warning. <RH, August 8, 1907 par. 6>

An educational work should be carried on in connection with all our sanitariums. There is a close relation between the work of our schools and our sanitariums, and wherever it is practicable, there are decided advantages in having a school in close connection with a sanitarium. There would be in such an arrangement decided advantages to both lines of work. <RH, August 8, 1907 par. 7>

Let us not discourage one another. Let us take hold unitedly to make every line of the Lord's work a success. If some one comes to you and talks discouragingly about the work in one or another of our institutions, telling you that they are extravagant beyond measure, say to them, "I am sorry if that is so, but let us help them out, if they are in difficulty." If you will speak thus, you may avoid much of the evil that might result were you to withdraw your sympathy, and should refuse to help those who, possibly, may have been misrepresented. Let us never discourage even those who have done wrong, by treating them as if they had committed against us an unpardonable sin. Let us rather encourage them in every way possible, and if we see that they are lifting hard in a worthy enterprise, let us lift with them. <RH, August 8, 1907 par. 8>

I feel of good courage regarding the future of the Paradise Valley Sanitarium. If all who are connected with the institution will place themselves upon the platform of eternal truth, and will work unitedly and sympathetically, they may exert an influence that will increase in its uplifting power. <RH, August 8, 1907 par. 9>

Talks to Patients and Helpers

During the week which we spent at the Paradise Valley Sanitarium, I spoke twice in the parlor to the patients and helpers. I recounted before them the mercies of God in securing the property for sanitarium purposes, and his providences by which we had been led step by step in the opening up of the institution. I also spoke to them of the great privileges that are ours through Christ, and of the blessings that will follow harmonious action. <RH, August 8, 1907 par. 10>

We need to be instant in prayer. It is our great privilege to hang our helpless souls upon Jesus Christ, and to rest for our salvation upon his merits. Let us speak words that will elevate and ennoble, and that will make pleasant impressions on the minds of those with whom we converse. The Lord wants us to be sanctified, and to walk in humility of mind before him. If we are obedient to his commandments, not a reproach can fall on us justly. Others may talk about us, they may spread evil reports concerning us, but these reports need not be true. <RH, August 8, 1907 par. 11>

In our institutions, where many persons of varied temperaments are brought together, it is necessary that each should cultivate a spirit of unselfishness. Let no one feel that it is his place to mold others to his individual mind or opinions. While each will manifest an individuality, yet it should be an individuality that is under the control of the Holy Spirit. If we are kind and Christlike, there will be a blending of hearts and of interests that will be beneficial to all alike. <RH, August 8, 1907 par. 12>

Our sanitariums are to be agencies for imparting to the sick a health that is maintained in happiness and peace of soul. Every worker is to co-operate with the physician; for by the manifestation of kindness and tenderness, he may bring to the suffering ones a healing balm. <RH, August 8, 1907 par. 13>

Every one is responsible to God for the use he makes of his abilities. He is responsible for making a daily growth in grace. Let no one feel, even though he may theoretically be established in the present truth, that he makes no mistakes. But if mistakes are made, let there be a readiness to correct them. And let us avoid everything that is likely to create dissension and strife; for there is a heaven before us, and among its inhabitants there will be no strife. <RH, August 8, 1907 par. 14>

We are to live, not to elevate ourselves, but that we may, as God's little children, do to the very best of our ability the

work that he has committed to us. It is our business to give a right impression to others. We are preparing for eternity, for the sanitarium above, where the Great Physician shall wipe away the tears from every eye, and where the leaves of the tree of life are for the healing of the nation. <RH, August 8, 1907 par. 15>

Let us all take hold of Christ Jesus by a living faith, and walk in humility of mind. Then the grace of God will be revealed in us, and we shall see of his salvation. We shall greet the holy family of the redeemed, and hear the words of Christ, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We shall touch our golden harps, and heaven will ring with rich music. We shall cast our glittering crowns at his feet, and give glory to him who has overcome in our behalf. <RH, August 8, 1907 par. 16>

There may be some things here that we do not understand. Some things in the Bible may appear to us mysterious, because they are beyond our finite comprehension. But as our Saviour leads us by the living waters, he will make clear to our minds that which was not before clearly understood. <RH, August 8, 1907 par. 17>

As I think of the future glory of heaven, I feel an intense desire that every living soul may know about it. I often wish that I might have the vigor and strength of younger years, and that I might go from place to place, speaking the truth as it is in Jesus. I long to hold him up as the mighty Healer, and to present his eternal life insurance policy. <RH, August 8, 1907 par. 18>

It means much to us whether we are in pursuit of the heavenly things, or of the earthly. The earthly will soon pass away. In these days, there is great destruction of earthly treasures. There are "earthquakes in divers places," and trouble and difficulties are seen on every hand. But it is our privilege to be preparing to become members of the heavenly family, children of the heavenly King. <RH, August 8, 1907 par. 19>

Let us strive to overcome. "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." Let us overcome the hasty words which mar the happiness and peace of mind of those about us. Let us overcome our impetuous tempers. Let us be kind and patient, accommodating, pleasant, thinking evil of no one. If we resist the devil, he will flee from us. Around every tempted soul there are angels of God, ready to lift up the standard of righteousness, if the tempted one will only show a spirit of resistance to evil. <RH, August 8, 1907 par. 20>

Each may be an overcomer. Christ has, in our behalf, withstood the fiercest temptations of the enemy. He "was in all points tempted like as we are, yet without sin." He is our Pattern. Through his virtues and his grace, we may be sure of an entrance into "the everlasting kingdom of our Lord and Saviour Jesus Christ." <RH, August 8, 1907 par. 21>

August 15, 1907 Notes of Travel - No. 4

Labors in San Diego **Mrs. E. G. White**

During our visit at the Paradise Valley Sanitarium, the Lord strengthened me to speak twice to the members of the church in San Diego. During the past year, as a result of efforts put forth by Elder W. W. Simpson and other laborers, there had been a good increase in the membership of this church. I felt a heavy burden for the work in this important center for tourist resort. There should be an earnest, united effort on the part of our brethren and sisters in San Diego, and the workers connected with the sanitarium, to make known the truth for this time. <RH, August 15, 1907 par. 1>

Sabbath Sermon at San Diego

On Sabbath, May 4, the Lord gave me a message to our brethren and sisters in San Diego. I based my remarks on the first chapter of Hebrews:-- <RH, August 15, 1907 par. 2>

"God, who at sundry times and in divers manners spake in time 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, August 15, 1907 par. 3>

Here the position of Jesus Christ in reference to his Father is brought to view. While they are one in purpose, and one in mind, yet in personality they are two. May we not learn from this that there is to be unity between believers? There is no reason why one should feel that it is necessary for him to bring others to the exact line of his own individuality. So long as we are subject to the temptations of Satan, we shall each have all we can possibly attend to, in order to maintain

a right relation to God, that Christ may do for us his atoning work. And though we may differ in the form of words, and in the expression of our individuality, yet our words may be sanctified, and our characters purified through the sacrifice of Christ. <RH, August 15, 1907 par. 4>

We should now make diligent inquiry of ourselves, Can I, with my present attainments, stand before the face of the holy God? If in the great day of judgment, we come short, we shall have no excuse; for we have access to the Word of God. Take the Bible for your lesson book; for it is by obedience to its truths that we shall be sanctified. To ensure the work of our salvation, God gave to our world the gift of his only begotten Son. Shall we accept the blessing that Christ has bought for us at such infinite sacrifice? He has made it possible for us to be partakers of the divine nature, having escaped the corruption that is in the world through lust. <RH, August 15, 1907 par. 5>

Let us not give the impression that our religion consists principally in coming to the church on Sabbath, and numbering one among a number who listen to a sermon, and then go back to their homes to continue in sinful practises. Christ said to his disciples, "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." Christ has given us the pattern to which we are to work, but unless we make diligent effort with the help of God, we shall miss the mark. We must be sanctified to God, soul, body, and spirit. <RH, August 15, 1907 par. 6>

Do we learn from Christ every day? If we do not, we shall certainly come short of the knowledge that is essential. We can not afford to be weaklings in our Christian experience: for we can not tell when our account may be settled for eternity. We must constantly increase in faith, and in likeness to Jesus Christ. If we will humble ourselves, the Lord will lift us up. We may try to lift ourselves up, but this will not be reckoned in our favor, in the day when Christ estimates character. <RH, August 15, 1907 par. 7>

O, we are, many of us, so filled with self! We are fastened so firmly to our peculiar temperaments and dispositions. Shall we now follow the Word closely, that this great "I" may die, and that Christ may dwell in our hearts by faith? <RH, August 15, 1907 par. 8>

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" <RH, August 15, 1907 par. 9>

The Essential Knowledge

O, that we all might more fully realize our accountability to God for the wonderful privileges he has bestowed upon us! In the Word of God are grand truths that are worthy of intense study. Shall we neglect these great fundamental truths, in order that we may enter into speculation over what has not been clearly revealed? I am frequently asked, regarding some theoretical doctrine, questions that I feel no liberty to answer. I sometimes reply to those who ask me such questions, "You have the Word. If the Lord desired you to know in regard to this matter, you would find your knowledge in the Word of God, and would not need to ask me. If we reach heaven, we may then understand the matters that are not clear to us now." Let us study the great truths of the Scriptures: they are sufficient to tax our minds to their utmost capacity. <RH, August 15, 1907 par. 10>

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." O, do we know God as we should? What comfort, what joy, we should have if we were to learn daily the lessons he desires us to learn! We must know him by an experimental knowledge. It will be profitable for us to spend more time in secret prayer, in becoming personally acquainted with our Heavenly Father. In our weakness, we may come to him, and ask him to impart to us an understanding of what he will do for us, in separating from us everything that is unlike his own character. <RH, August 15, 1907 par. 11>

Labor for Others

When our own hearts are right with God, we shall feel an intense desire to do all we can in bringing the light of truth before those who have not heard it. In the great work of warning the world, God has committed to his people a sacred trust. "We are laborers together with God." "As thou hast sent me into the world," said Christ, speaking of his disciples, "*even so* have I also sent them into the world." In the formation of character, we are to represent the One who gave his life for the world, and if we are alert, we shall see, on the right hand and on the left, opportunities to speak words for the Master. <RH, August 15, 1907 par. 12>

If we neglect these opportunities, the time will come when there will be spoken to us by those we have not warned, words of reproach and bitterness: "You knew of these terrible judgments that were coming. We were associated together, but you did not tell us. Why did you not warn us, that we might have escaped?" May God help us that we may not have upon our garments, because of our neglect, the blood of souls! <RH, August 15, 1907 par. 13>

We have a work to do in our world, a work similar to that which Christ performed. This spiritual work must precede every other interest of our lives. That which is temporal must ever be made secondary to the requirements of God. It will not profit us to put ourselves forward in this world, at the expense of our Christianity. <RH, August 15, 1907 par. 14>

United Action

In the carrying forward of God's work, we shall not be as separate, independent agents. The unity of God's people is to be to the world a convincing argument that God sent his Son to save the world. Christ prayed for his disciples, "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." <RH, August 15, 1907 par. 15>

Such is the unity for which we are to seek,--such unity as exists between the Father and the Son. If we find ourselves inclined to separate from our brethren if they do not do exactly as we think best, this is an evidence that we are not genuine Bible Christians. We need to study the relation of Christ to his Father, and we need to understand his love for the world. <RH, August 15, 1907 par. 16>

Opposition

The great enemy of our souls is vigilant and alert. He is especially active when he sees us putting forth efforts to do the work of the Lord. Do you think that the work of God will go forward smoothly, without any opposition from the enemy of the faith? Do you think there will be no opposition against those who seek to perfect their characters in harmony with the Word of God? This we can not expect. We must arm for conflict. But God will be with us. He has provided a complete gospel armor, and if we will put on *every piece* of this armor, we may be safe from defeat. <RH, August 15, 1907 par. 17>

Those who think that everything must meet their own mind, and that they need make no sacrifice, will not be numbered with the overcomers, nor will they receive the overcomer's reward. We must brace ourselves against the opposing elements. "Resist the devil, and he will flee from you." "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, August 15, 1907 par. 18>

God is in earnest with every one of us. Our greatest consideration now is to form characters for eternity. May he who has given for our salvation his only begotten Son strengthen and bless his people. <RH, August 15, 1907 par. 19>

August 15, 1907 The Work in Washington, D. C.

Sanitarium, Cal., May 30, 1907.

I have a message to bear to our people throughout the field. There is a decided and thorough work to be done in Washington, D.C. The time is long past that should have seen this field faithfully worked. The last message of warning must be carried to those who need the truth. Men of God who have this message in their hearts should be chosen to carry it to the people of Washington and neighboring towns. One of authority was represented to me as standing before our people, and pleading that workers be sent to Washington; and I was instructed to urge this subject upon the minds of our laborers. <RH, August 15, 1907 par. 1>

Brethren and sisters, God has given to every man his work. He calls upon church-members in every place to dedicate themselves to the Lord and to his service. Let us go forth, and present the truth from house to house, to souls who are starving for the bread of life. We must come into line. <RH, August 15, 1907 par. 2>

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." These words teach us how the field is to be supplied with workers who will labor for the salvation of souls. When church-members bring the precepts of Christ into the life practise; when they confess their sins to one another, and offer up prayers to God, he will

graciously manifest his power through them. <RH, August 15, 1907 par. 3>

In every possible way, humble efforts should be made to win souls to the truth. The third angel's message is to be proclaimed all through the suburbs of Washington. The people living in these suburbs are precious to God. Those who believe the truth for this time must now arouse, and earnestly take hold of the work that needs to be done. We must be wide awake to the needs of the situation, and perform the work with wisdom. <RH, August 15, 1907 par. 4>

There should be no cramping of the sanitarium work at Takoma Park. I have been shown that the national capital should have every advantage. The workers there are to bring the truth before the ruling powers, and means must flow into that field in order that the work there shall make a presentation that will commend it to those who are accustomed to refinement and plenty. No mean impression must be given to these statesmen, whose only knowledge, perhaps, of this people and the third angel's message, may be received through the sanitarium work. It will be very essential that the means expended for the work in Washington shall be economically handled. <RH, August 15, 1907 par. 5>

We need to realize that we are living in critical times. There is no time to be lost if we would make the right impression regarding the work. Satan is making every effort possible to undermine the confidence of men in the law of God, causing them to regard it as of little importance. But men should remember that the God of heaven proclaimed his law from Mount Sinai with his own voice, that men might realize its importance. The Lord does not want the people who stand for his law in the earth, and who are to accomplish his closing work in the world, to represent that law and that work in a cheap manner. God's purposes in guiding us to Washington, the capital of our nation, was that we might represent his work there in a sensible way. In connection with his work he would not have anything of a cheap and faulty character. <RH, August 15, 1907 par. 6>

It would also be a great mistake to close up the work of the branch sanitarium we have operated in Washington. Some have thought that when our institution at Takoma Park should be in running order, we might do this. But instruction regarding this matter has been given me by higher authority than that of man; and I have been shown that to close up the work of the first institution would be a grievous mistake. There are men holding positions of responsibility in the world who are patronizing our treatment rooms there, and we must not cut off from them this opportunity of gaining a knowledge of the truth for this time. <RH, August 15, 1907 par. 7>

A branch sanitarium in the city will lead to an acquaintance with the larger institution at Takoma Park. Through these institutions the light of truth is to shine forth to counselors and statesmen. <RH, August 15, 1907 par. 8>

From the light the Lord has given me, I know there is a great work to be accomplished in Washington, and every laggard power must be aroused to act its part. A special work should also be done in this city in the establishing of schools, that the people may be educated along Christian lines. In our schools established in this city, the Word of God is to be exalted as the study book, and the law of God is to be honored and obeyed. The discipline of our schools is to be of the highest type. <RH, August 15, 1907 par. 9>

God calls for us to advance step by step in the building up of his work. We are now doing what should have been done twenty years ago. Some have thought that we as a people were unable to stem the current of inquiry and criticism. But I have been shown that if we had advanced in the way of reform as the light came to us, we would have a very different showing than now appears. In following the instruction of our Great Leader, difficulties would have been overcome; the consciousness of the approval of God would have made our ministers and physicians and the teachers in our schools valiant men of God. In the fullest sense of the word, they would have been laborers together with God. <RH, August 15, 1907 par. 10>

We must individually learn the lesson that the treasures of knowledge are with the Most High. The discourses of the men who profess to honor and reverence the law of God must be earnest, sincere, and solemn, as befits the time in which they live. Their appeals for temperance must speak powerfully to the senses of men. The love of God is to be expressed in word and action. <RH, August 15, 1907 par. 11>

Those who are engaged in the work for these last days must identify themselves with Christ. They must become partakers of the divine nature, and thus escape the corruption that is in the world through lust. <RH, August 15, 1907 par. 12>

I appeal to my brethren and sisters throughout the American field. See that the work in Washington is not delayed for want of means. It is very important that the Sanitarium be fully equipped for its work. Let the cause of truth in Washington triumph gloriously. <RH, August 15, 1907 par. 13>

These words were spoken regarding the work in Washington: "The work at the heart of the nation is not to be handicapped. The Sanitarium must do its part in convincing the influential men of America of the importance of the third angel's message. And our books must be handled in a way that will secure their largest circulation." <RH, August 15, 1907 par. 14>

In the completion of the Washington Sanitarium, let simplicity and good taste prevail. This institution is to do an important work for the people of Washington. Through its influence inquiries will be made concerning our faith, and information will be given that will find a lodgment in some minds. One is standing back of the cause of present truth in

Washington who will be a present help in every emergency. Hold firmly to the principles of truth. Guard the soul vigilantly, that you may not be found warring against the Spirit of God. Gird on the armor of Christ's righteousness. Be strong; yea, be strong.

Ellen G. White. <RH, August 15, 1907 par. 15>

August 22, 1907 *The Word of God*

Mrs. E. G. White

Clad in the vestments of humanity, the Son of God came down to the level of those he wished to save. In him was no guile or sinfulness; he was ever pure and undefiled; yet he took upon him our sinful nature. Clothing his divinity with humanity, that he might associate with fallen humanity, he sought to redeem for man that which by disobedience Adam had lost, for himself and for the world. In his own character Jesus manifested to the world the character of God; he pleased not himself, but went about doing good. His whole history, for more than thirty years, was of pure, disinterested benevolence. <RH, August 22, 1907 par. 1>

Can we wonder that men were astonished at his teaching? "He taught them as one having authority, and not as the scribes." The teaching of the scribes and the Pharisees was a continuous repetition of fables and childish traditions. Their opinions and ceremonies rested on the authority of ancient maxims and rabbinical sayings, which were frivolous and worthless. Christ did not dwell on weak, insipid sayings and theories of men. As one possessing higher authority, he addressed his hearers, presenting before them momentous subjects; and his appeals carried conviction to their hearts. The opinion of all, expressed by many who were not able to keep silent, was, "Never spake man like this man." <RH, August 22, 1907 par. 2>

The Bible teaches the whole will of God concerning us. "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." The teaching of this Word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practise; for it is the voice of God speaking to the soul, giving the members of his family directions for keeping the heart with all diligence. If this Word is studied, not merely read, but studied, it furnishes us with a storehouse of knowledge which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements. <RH, August 22, 1907 par. 3>

All who will come to the Word of God for guidance, with humble, inquiring minds, determined to know the terms of salvation, will understand what saith the Scripture. But those who bring to the investigation of the Word a spirit which it does not approve, will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not his instruction on one who is willingly irreverent or polluted. But the tempter educates every mind that yields itself to his suggestions and is willing to make of none effect God's holy law. <RH, August 22, 1907 par. 4>

We need to humble our hearts, and with sincerity and reverence search the Word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-confidence and self-sufficiency must stand rebuked in the presence of the Word of God. The Lord speaks to the heart that humbles itself before him. <RH, August 22, 1907 par. 5>

Stirring times are before us, and it is fatal to be careless and indifferent. "Yet a little while, and he that shall come will come, and will not tarry." We can not afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the judgment shall sit, and every case shall be judged, according to the things written in the books of heaven, will soon burst upon them. Then the voice of mercy will not longer plead in behalf of sinners. <RH, August 22, 1907 par. 6>

If the invitations given now are refused, if we persist in disobedience, we shall have no second probation. "Choose you this day whom ye will serve,"--God or mammon. Now, while it is called today, if ye will hear his voice, harden not your heart, lest it be the last invitation of mercy. <RH, August 22, 1907 par. 7>

August 29, 1907 *Notes of Travel - No. 5*

Visit to San Pasqual and Escondido

Mrs. E. G. White

Thursday afternoon, May 9, we left San Diego for Escondido. Here we were met by Dr. Sophie Judson and Brother L. O. Johnson, who took us in their carriages to San Pasqual, ten miles further. <RH, August 29, 1907 par. 1>

San Pasqual is a beautiful valley, where are located several families of our people. At this place was raised up one of the earliest churches in southern California. They have for their worship a neat little church, capable of seating over one hundred. Our brethren in the neighborhood also maintain a church-school, and on Friday afternoon I spoke to the children in this school. <RH, August 29, 1907 par. 2>

The Sabbath Sermon

Sabbath morning quite a number of our brethren and sisters from Escondido drove over to San Pasqual, and when I entered the church, I found the room crowded. In my discourse, I dwelt largely upon the importance of a close union of the members of Christ's church one with another, and with him, as illustrated in the parable of the vine, in the fifteenth chapter of John. <RH, August 29, 1907 par. 3>

"I am the true vine," says Christ, "and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." <RH, August 29, 1907 par. 4>

Sometimes this pruning process consists in permitting some trial to come upon us that will drive us to an earnest seeking of the Lord. Shall we then think it strange, or shall we feel rebellious, when these trials come to us? Let us rather rejoice in the knowledge that "every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." <RH, August 29, 1907 par. 5>

To maintain a *constant union* with Christ is essential to Christian growth, and is the great hope of those who are seeking a preparation for his coming. "Abide in me," he continues, "and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." <RH, August 29, 1907 par. 6>

From the study of the vine we may learn also of the close union that is to exist among believers, all of whom must draw their strength and their life from the same stock. There are differences in the characteristics of the various branches and leaves of the vine, and so there will be in our various experiences. In our thoughts, our words, and our actions, we shall not be exact duplicates one of another. Yet as in the life of the vine every branch and every leaf acts its part, so the members of the church--the body of Christ--are to be as one harmonious whole. <RH, August 29, 1907 par. 7>

God is hungry for fruit. The form may be perfect, the appearance beautiful, but unless there is a manifestation of fruit, the great Vine-dresser will take away the unprofitable branches. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. 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." <RH, August 29, 1907 par. 8>

The Responsibilities of Parents

I also dwelt at some length on the solemn obligations that rest upon parents. Children are a heritage from the Lord. They are to be brought up in the nurture and admonition of the Lord. In the work of their training, the father and the mother are to work in harmony. The position of the father, as priest of the household, and of the mother, as queen in the home, are most solemn. The mother is not to occupy the position of a slave or of a drudge. Upon her rests largely the burden of educating the little ones in the fear of the Lord. <RH, August 29, 1907 par. 9>

Into this important work of child training, we must bring all the sweetness of a subdued, tender disposition. We can not afford to wound the tender hearts of the little ones by undue harshness. They have a keen sense of justice, and their feelings naturally rise in rebellion if they are unnecessarily scolded or blamed. Draw them to Christ by the tender cords of love. It will be necessary to correct wrongs, and at times even to administer punishment, but this may be done in such a manner as will attract them, and not repel them. <RH, August 29, 1907 par. 10>

In their position as parents, fathers and mothers should study the dealings of God with his "little children." His government is founded on love. Yet "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." So in the correction of children, punishment is sometimes necessary, but this punishment should not be such as is prompted by feelings of anger or revenge. <RH, August 29, 1907 par. 11>

It is of great importance that the work of training to obedience should be begun during the infancy of the child. From

their very babyhood, children should be taught to overcome passion, but this can not be done by a manifestation of passion on the part of the parent. There must be an exercise of patient gentleness. <RH, August 29, 1907 par. 12>

When we consider that the future destiny of the child is largely dependent upon the faithfulness with which he is educated and trained by the parents, we can but urge with all our power that there be more earnest diligence on the part of fathers and mothers. Let not the father so burden himself with business cares that he must neglect his duties as the priest of the household. O that there may be such faithfulness in this matter that when parents come up to the gates of the city of God, they may say, Here am I, and the children whom thou hast given me! <RH, August 29, 1907 par. 13>

Visit to Escondido

Sunday forenoon we were taken in a carriage to Escondido, and entertained at the home of Brother H. E. Olmstead. The brethren and sisters in this place had urged us to hold services with them before we left, so an appointment was given out that I would speak in the afternoon in our church. This building is a substantial brick structure that was purchased at a very low cost from the Baptist denomination. Besides the main chapel, there is a room in which a church-school is conducted. <RH, August 29, 1907 par. 14>

Afternoon Meeting

The service for the afternoon had been advertised in the local paper, and through the courtesy of the ministers of other churches had been announced in their morning services. As a result there was a good attendance from the public of Escondido, besides several of our brethren from San Pasqual. <RH, August 29, 1907 par. 15>

I felt richly blessed of God as I stood before this congregation and presented the Christian duties as set forth in the first chapter of Second Peter. The working of God on our behalf according to the plan of multiplication, and our duty to work on the plan of addition, are here set forth. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. . . . 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." <RH, August 29, 1907 par. 16>

In the attainment of these virtues, there must be a reasoning from cause to effect. Following the knowledge,--"the knowledge of God, and of Jesus our Lord,"--we are to add the grace of temperance. <RH, August 29, 1907 par. 17>

The Temperance Reform

There needs to be a great reformation on the subject of temperance. The world is filled with self-indulgence of every kind. Because of the benumbing influence of stimulants and narcotics the minds of many are unable to discern between the sacred and the common. Their mental powers are weakened, and they can not discern the deep spiritual things of the Word of God. <RH, August 29, 1907 par. 18>

The Christian will be temperate in all things,--in eating, in drinking, in dress, and in every phase of life. "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." We have no right to indulge in anything that will result in a condition of mind that hinders the Spirit of God from impressing us with the sense of our duty. It is a masterpiece of satanic skill to place men where they can with difficulty be reached with the gospel. <RH, August 29, 1907 par. 19>

Shall there not be among us as a people a revival of the temperance work? Why are we not putting forth much more decided efforts to oppose the liquor traffic, which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has entrusted to us, we should be in the forefront of every true reform. The use of drugged liquors is making men mad, and leading them to commit the most horrible crimes. Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth today. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil? <RH, August 29, 1907 par. 20>

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. <RH, August 29, 1907 par. 21>

"But he that lacketh these things" -- whoever is not putting forth diligent efforts to work out this sum in addition--"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, August 29, 1907 par. 22>

Upon the condition of our "giving all diligence" in adding grace to grace, is based our great eternal life insurance policy, as expressed in the following words:-- <RH, August 29, 1907 par. 23>

"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, August 29, 1907 par. 24>

September 5, 1907 Notes of Travel - No. 6

Loma Linda and Los Angeles **Mrs. E. G. White**

Monday morning, May 13, we left Escondido, and in the afternoon were once more at Loma Linda. I found myself somewhat wearied with the efforts put forth in traveling and speaking, and was glad to be able to rest here for a few days. However, I was able to speak twice during the week to the students of the Loma Linda College of Evangelists.

<RH, September 5, 1907 par. 1>

The students of this school are accommodated in the cottages that were erected on the property when it was purchased by our people. A building that was formerly used for recreation, now serves for the class work of both the college and the church-school. The work of the sanitarium and the school are closely united. Those who are training for medical missionary work are able to receive in the sanitarium practical experience in the giving of simple treatments, and in the college they may be educated in the Bible and the sciences. Thus in the union of the school with the sanitarium, there are facilities for the training of true medical missionaries. <RH, September 5, 1907 par. 2>

Sabbath Services at Loma Linda

On Sabbath, May 18, the members of the neighboring churches gathered at Loma Linda, and we held meetings under the pepper-trees on the lawn at the back of the sanitarium. In the forenoon I spoke for one hour, and the Lord blessed me in speaking from the fifty-eighth chapter of Isaiah. Before closing my remarks, I made a strong appeal to those who had means to help in the Lord's work, and I presented the needs of the Loma Linda Sanitarium. I urged them not to spend all their efforts merely in commercial lines, but to lay up treasure beside the throne of God. <RH, September 5, 1907 par. 3>

Among those present was a man who had been brought to the sanitarium in such a diseased condition that his case was thought to be hopeless. But he was carefully treated, and the crisis was safely passed. In response to my appeal for means he showed his appreciation of what has been done for him, by lending one thousand dollars for a year without interest. No collection was taken up, but some money was placed in Brother Burden's hands after the meeting. <RH, September 5, 1907 par. 4>

After the morning service, a lunch was provided by the sanitarium for the visitors, and was served on the lawn. In the afternoon, Elder Luther Warren gave an excellent discourse. Brother Warren is an able worker, and we hope that he may labor for a time in this needy field. He was then resting somewhat, on account of his own and his wife's health. <RH, September 5, 1907 par. 5>

After this service, the visitors left for their homes, and all were agreed that they had spent a pleasant day, and had been blessed by the discourses. <RH, September 5, 1907 par. 6>

Meeting at Los Angeles

I had promised to speak at Los Angeles on Sunday afternoon, so it was necessary for us to hasten away by the early train from Loma Linda. We had about sixty miles to travel. On our arrival at Los Angeles we went to our restaurant and treatment rooms on Hill Street, and while waiting there before the service, I prayed to the Lord for strength for the work before me. <RH, September 5, 1907 par. 7>

At the Carr Street church, we found a large number had gathered. Every foot of room inside the building was occupied, even the aisles being filled, and I was told that some were unable to find entrance to the building. Among those present were a number not of our faith. <RH, September 5, 1907 par. 8>

I presented the importance of obedience to the commandments of God, dwelling upon the instruction given in Exodus and Deuteronomy in connection with the proclamation of the law from Mount Sinai. Never before had these scriptures appealed to me so forcibly. I spoke for a full hour, and the interest was marked throughout. At the last I became

somewhat hoarse, but I felt very thankful that the Lord had permitted me to speak so long and so distinctly. <RH, September 5, 1907 par. 9>

To us as verily as to ancient Israel the words of Jehovah are spoken. In awful grandeur the Lord manifested himself in the giving of his law. The impressions of that scene were never forgotten by those who beheld it. In his rehearsal of the experiences of Israel, Moses said concerning this law:-- <RH, September 5, 1907 par. 10>

"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. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day. <RH, September 5, 1907 par. 11>

"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 statutes and judgments so righteous as all this law, which I set before you this day?" <RH, September 5, 1907 par. 12>

Then follows the solemn warning: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; *especially* the day that thou stoodest before the Lord thy God in Horeb, . . . and he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." <RH, September 5, 1907 par. 13>

We can not afford to allow the spirit of commercialism to take such possession of us that we shall neglect the study of the requirements of God's Word. O, if we as a people would study the Scriptures as we should, there would be seen among us such a reformation as we have never yet seen! Our children would be taught the ways of the Lord, and the enemy of souls would be unable to gain control of them. And we should be filled with energy and zeal to make known to others the great truths that God has revealed to us. <RH, September 5, 1907 par. 14>

Obedience to God's law is the condition of salvation. Many declare that in giving his life to redeem the race, Christ abolished the law of God. It was because the law of God could not be abolished, that Christ died as the victim of the world's transgressions. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The death of Christ on the cross of Calvary is the strongest evidence that could be given to the world that the law of God is an immutable law. <RH, September 5, 1907 par. 15>

Satan has tried through the working of his deceptive powers, to cause the great humiliation of Christ to exalt sin, and to invite rebellion in the world. He would have the cross of Calvary testify to a falsehood. The enemy has not gained his purpose. The truth stands fast forever. The law which God spoke in awful grandeur from the mount will endure throughout eternity, despite the efforts of Satan to counterwork the work of God by instituting the observance of the first day in the place of the Sabbath of the Lord. <RH, September 5, 1907 par. 16>

The law is God's standard, from which there must be no swerving. The will and way of God must be made paramount. That no detail may be forgotten, we must constantly peruse the Word of God. It makes a great difference to men whether they receive or reject the precepts of Jehovah. It is because many are not real students of the prophecies and the requirements found in the Bible, that they are so easily diverted to the consideration of matters of but little importance. <RH, September 5, 1907 par. 17>

God has set us in the world to be light bearers. Our lives should be an acknowledgment of his holy precepts. We should bear to the world a living testimony of the possibility of spiritual growth. It is the *good and faithful servant* who is promised eternal life and an entrance into the joy of his Lord. The good and faithful servant is he who performs unselfish acts to those with whom he comes in contact, in his life representing the beautiful character of Christ. <RH, September 5, 1907 par. 18>

The Lord is coming soon. Let us repeat it over and over. What are we doing as those who profess to believe that the Lord is at the door, and that his judgments are already in the world? There are many who are so overwhelmed with temporal business cares that they can give but little heed to the solemn truths that are all-important. We must work for eternity; for we know not how long we shall have the opportunity to preach the gospel freely. We can not tell when in Los Angeles and in other cities, the heavy judgments of God may fall as they have in San Francisco. Wickedness, idolatry, drunkenness, self-indulgence, and corruption abound more and more, and God's Spirit will not always strive with men. <RH, September 5, 1907 par. 19>

We must cultivate the spirit of self-sacrifice. It would seem sometimes as if we forgot that there are souls to be saved, and that God is calling for men and for means. Do you have money lying idle in the banks? It is God's money, every

dollar of it. You have only been made the steward of his means, and you are being tested. Shall we not follow the example of our Lord, and make large sacrifices for the salvation of souls? <RH, September 5, 1907 par. 20>

It is not commercialism that will ripen a people for the kingdom of God. The interests of the Christian will not be absorbed in the temporal things of earth. He will lay up for himself "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." <RH, September 5, 1907 par. 21>

From every land come calls for the gospel. Doors are opening that have long been closed. We must as a people move rapidly to keep pace with the opening providences of God. May God help his people to arouse, and to buckle on the armor for the mighty struggle that is before them. <RH, September 5, 1907 par. 22>

September 12, 1907 Notes of Travel - No. 7

The Merced Camp-Meeting **Mrs. E. G. White**

After the service in the Los Angeles church, we went out to Glendale Sanitarium, six miles from Los Angeles. There I rested until Wednesday night, May 22, when we took the cars for Merced, where the camp-meeting for the California-Nevada Conference was to be held. Our train left Los Angeles at 11:30 P. M. I was very weary, but unable to sleep much during the night. <RH, September 12, 1907 par. 1>

We arrived at Merced a little after noon the following day, and found our brethren very busy preparing the camp for the meetings, which were to begin that evening. This camp-meeting was the first effort put forth by our people in that city. Before the camp-meeting there were only two families in Merced who were keeping the Sabbath, and one of these lived some miles out of the city. <RH, September 12, 1907 par. 2>

Camp-Meetings as Missionary Efforts

The church of Christ is organized for missionary purposes. Our camp-meetings are among the most important agencies in our work for fulfilling these purposes. Through them we may reach many with the gospel message. Our camp-meetings ought to be planned with a view to warning the world, and converting souls to the truth. <RH, September 12, 1907 par. 3>

The holding of camp-meetings in such places as Merced is in harmony with the following instruction in "Testimonies for the Church," Vol. VI, page 33:-- <RH, September 12, 1907 par. 4>

"If our camp-meetings are conducted as they should be, they will indeed be a light in the world. They should be held in the large cities and towns where the message of truth has not been proclaimed. And they should continue for two or three weeks. <RH, September 12, 1907 par. 5>

"It may sometimes be advisable to hold a camp-meeting for several successive seasons in the same place; but as a rule the place of meeting should be changed from year to year. Instead of having mammoth camp-meetings in a few localities, more good would be done by having smaller meetings in many places. Thus the work will be constantly extending into new fields. <RH, September 12, 1907 par. 6>

"Just as soon as the standard of truth is lifted in one locality, and it is safe to leave the new converts, we must plan to enter other new fields. Our camp-meetings are a power, and when held in a place where the community can be stirred, they will have far greater power than when, for the convenience of our own people they are located where, because of previous meetings and the rejection of truth, the public interest is deadened." <RH, September 12, 1907 par. 7>

The importance of our camp-meetings as a strong missionary effort is by many not fully realized. Some who profess to believe the truth look upon it as a loss of time and money to assemble once a year to worship God. They place their worldly interests before God's requirements. Many remain away from camp-meeting because to attend would require a small sacrifice of time and means. So small an offering they begrudge to Him who has blessed them in basket and store! <RH, September 12, 1907 par. 8>

We should make more of our camp-meetings. For these gatherings we should secure all the ministerial talent that can be spared from other lines of labor. Let the laborers do personal work with the people. Let them meet the brethren and sisters in little companies for seasons of prayer. Even if the outward circumstances seemingly make it difficult to hold the attention of the people, their interest must not be allowed to flag. To maintain an interest we may find it necessary to work very hard; but we should remember that God has entrusted us with a message that we must bear to the people. <RH, September 12, 1907 par. 9>

An Impressive Dream

Shortly before attending the Merced camp-meeting, in the night season I seemed to be in a meeting where the truth was being presented in clear lines. Many souls were convinced, and they were pleading for the grace of Christ to be revealed in them. Those who had accepted the message were praying for sanctification through the truth, that they might be enabled to reveal it in all its beauty to others. <RH, September 12, 1907 par. 10>

There were others present who were persuaded that the message being presented was the truth of God, but they were not prepared to yield to its claims. I saw that the Holy Spirit was moving upon their hearts. Then a voice was heard, "Verily my Sabbaths ye shall keep." I heard voices saying, "I want the endowment of the grace of God. Christ has given his life for me, and I will give my life for him. I want to have his efficiency, that I may reveal his grace to others." <RH, September 12, 1907 par. 11>

Other scenes passed before me. I saw converts being baptized, and as they went forward in this solemn ordinance, their faces shone with the assurance of the love and approval of God. <RH, September 12, 1907 par. 12>

I have hoped that this representation given me might be fulfilled as the result of the meetings at Merced, and that many souls would take their position as loyal subjects of God, obeying his commandments, and grasping the promise of complete forgiveness. I felt a heavy burden that the laborers at the meeting might do all in their power to clear the King's highway, and to become purified channels of God's grace. <RH, September 12, 1907 par. 13>

Sabbath Services

I spoke in the large tent Sabbath forenoon, and my soul was drawn out with an intense longing for the power of God to be bestowed upon the congregation. I spoke of the self-denial and self-sacrifice of our Saviour, that we might have an opportunity to win a life that measures with the life of God. I felt impressed to call for a humbling of soul and an earnest effort to remove everything from the life that would hinder the free working of the Spirit of God, that our brethren and sisters might go back to their homes with an experience far in advance of what they had had heretofore. <RH, September 12, 1907 par. 14>

We need to search well our own hearts, that we may not be found among the commandment-breakers. We need more prayer, more of earnest seeking of the Lord. The camp-ground is a favorable place to carry forward this work. We may come to God, knowing that he hears and answers the sincere petitions of his people. If we will come to God with the simplicity of children, asking him for what we need, and at the same time manifest a willingness to make any sacrifice for him, he will answer the prayer of humble faith. <RH, September 12, 1907 par. 15>

Many of us need yet to learn what it really means to sacrifice for the truth. Self has grown to such proportions that we are unable to realize our duty, in view of the world that must be warned of God's impending judgments. God will not accept the web until every thread of selfishness is withdrawn. <RH, September 12, 1907 par. 16>

It is because of the manifestation of selfishness that the labor of some results in few if any conversions, and the salvation of our God is not revealed as it should be. We are all, ministers and people, in danger of coming short. Many are far from where they should be. Self is striving for the mastery, and the heart naturally craves self-indulgence. We must lay aside our natural temperaments, and our perverted ideas. We are to stand before the world as representatives of Christ in his self-denial. <RH, September 12, 1907 par. 17>

Let the church become united in Christ Jesus in working for purity and perfection of character. There needs to be a practical daily sanctification of the spirit. Before one is prepared for Christ's coming there must be seen in the life the fruits of the Spirit. There must be a self-discipline, a wrestling with God for victory till the victory is gained. Then will ascend a shout of praise to God. <RH, September 12, 1907 par. 18>

Unless those who are supposed to have in their possession large gifts maintain unwearied diligence, they will, because of self-confidence and self-righteousness, become careless and move unguardedly. Forgetting their need of continuing instant in prayer, they will lightly regard their moral responsibilities. Those who do not continually sanctify their souls through the grace that Christ is ever ready to supply, will be on losing ground. <RH, September 12, 1907 par. 19>

The time has come when we must seek for the power of the Holy Spirit, a power that shall give force to the warnings that are to be given to the world. Souls are thirsting for the living waters of life, and to us the Lord has entrusted the sacred work of opening to them the Scriptures in clear, distinct, positive testimony. The words we speak are to be an evidence that the Holy Spirit is speaking through us as his messengers. God will speak to our souls as we labor for him. Angels of God will ever surround his humble, consecrated workman. <RH, September 12, 1907 par. 20>

When the laborers for God consecrate their services unreservedly to their Master, and by drawing very near to him, learn how to draw near to the people, he will manifest his grace through them, and hearts will be softened and subdued

under its influence. It is the privilege of the laborers so to represent the truth in their words and deportment, that their lives will be a power to convince unbelievers of the truths they are teaching. When the workers come into the place where God can work through them, they will understand the words of Christ, "I sanctify myself, that they also might be sanctified through the truth." <RH, September 12, 1907 par. 21>

Christ has given ample evidence of his love for the human race. He gave his precious life that men and women might be redeemed from the power of Satan. I beseech my brethren, as the ambassadors of Christ, to labor earnestly for the salvation of souls. Leave no means untried that will bring the truth before the people, that they may become cleansed in heart and refined in character. Teach the repenting ones to come in faith to the One who has given his life for all mankind. Labor for them until they come to the place where they will say, "I will no longer dishonor God by transgression of his law. I will be obedient to all his commandments. I give my life to him who gave his life for me. By obedience to the will of God I will reveal that I am transformed by his grace." <RH, September 12, 1907 par. 22>

At the close of my discourse on Sabbath in the tent at Merced, I asked those who desired to seek the Lord with full determination of purpose to come forward. To this appeal there was an earnest response on the part of many. Some gave themselves to the Lord for the first time, and some who had backslidden renewed their consecration to God. Prayer was offered for these, and another meeting appointed especially for them, that they might unite in seeking the Lord. <RH, September 12, 1907 par. 23>

Return to St. Helena

Sunday afternoon I spoke again in the large tent. There was a good attendance from the outside public. The next day at noon, we took the cars for St. Helena, and reached our home in the evening. <RH, September 12, 1907 par. 24>

After the strain of my six weeks' traveling and speaking, I was glad for an opportunity to rest for a time before I should attend the camp-meeting in St. Helena. I do not regret having made this journey; for the Lord has given strength to bear testimony to his people in every place I visited. I am grateful to God for his blessing which attended me. I have sometimes been weak, and have suffered physically, but I was not compelled to leave any appointment unfilled, and whenever I stood before the people, I felt the power of the Spirit imparted to me. I praise the Lord that even in my old age, I am still able to do something in the work of the Lord.

Sanitarium, Cal. <RH, September 12, 1907 par. 25>
