



## SW - The Southern Watchman

October 9, 1901 To Workers in Our Institutions.

\*[A testimony read to the Southern Publishing Association employees, Sunday morning, Sept. 29, 1901.]

By Mrs. E. G. White.

The Lord would have all who are laborers in His institutions, free from selfishness; for the lover of self is a transgressor of the law. Those who are truly united to Christ will reveal the glory of God. Those whom God will accept for His work must be as true as steel to principle. They must be men and women who are emptied of self, who give evidence that they are wearing Christ's yoke and manifesting His meekness and lowliness of heart. <SW, October 9, 1901 par. 1>

The word of God is to be lived as well as preached. It is to be brought into every phase of the Christian's work. Those who fill places of trust and responsibility must die to self, if they would have the Lord rule and guide their lives. The soul-temple must be cleansed, and the heart's door opened to let Jesus in. The obeying of the Word by all connected with God's institutions will lead to a state of things vastly different from that which now exists. There will be a putting away of fleshly lusts and greed for gain. "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." <SW, October 9, 1901 par. 2>

We are to show supreme love to God; the salvation of precious souls must engage our first and highest thought. We are to manifest mercy, benevolence, and the tenderest pity for all. "Thou shalt love thy neighbor as thyself." As workers for God, we must take hold of this work. Our love must be revealed in good works. This will give power to the truth, and there will be no limit to plans for the salvation of souls. <SW, October 9, 1901 par. 3>

Those engaged in any department of our institutions should realize that they are there to work for God. They are co-laborers with Jesus. No selfishness should mar their work. Many who acknowledge that our institutions belong to the Lord and that they are connected with them as His laborers, neglect the claims of God. Yet they do not sense that they are doing wrong. They are shut up to self-serving. Let them not suppose that they can live a life of selfishness, merely serving their own interests, and then at last enter into the joy of their Lord. He who refuses to impart to others that which he has received, will at last find that he has nothing to give. It will be said, "Take the talent from him." We should not mistake the enjoyment of our blessings for the use we should make of them. <SW, October 9, 1901 par. 4>

Many try to excuse themselves from active Christian work, because they are incapable. God did not make them so. They have drifted along, carrying no responsibility, thinking of self and pleasing self. Continual neglect and misuse of their talent has caused it to be given to another. Talent employed increases the gift but when used only to bless self, it diminishes, and finally is withdrawn. How few realize that they are responsible for the work they have failed to do by not using their entrusted talent as they should have done. God would have each worker develop the attributes of His character-compassion, long suffering, tenderness, and love. <SW, October 9, 1901 par. 5>

Angels from heaven stand by the side of all who do service in leading souls to Christ. Those who unite heart and soul in the work of God will be prepared to work in Christ's lines. With humble, devoted reverence they will labor on the right hand and on the left, using their God-given capabilities to save their fellow men. With singing and praise and thanksgiving they rejoice with God and the heavenly host as they see souls uplifted and helped. <SW, October 9, 1901 par. 6>

The Lord would have His institutions cleansed and elevated to a high and holy standard. Those connected with them He would beautify with the spirit of holiness and have them express the image of His dear Son. He would have them real helps and not hindrances. Christ's righteousness is abundantly imputed to all who hunger and thirst for it. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." <SW, October 9, 1901 par. 7>

Every soul that truly accepts Jesus as his personal Saviour will pant for the privilege of serving God. He will covet toil, hardship, and sacrifice, if only he may follow in Christ's footsteps. <SW, October 9, 1901 par. 8>

Workers connected in our institutions are to be united in bonds of sympathy and kindness. They must remember that they are to be faithful stewards, having compassion on those who may err. They are to cultivate patience, brotherly kindness, and forbearance. It is Satan who leads us to be unfeeling, without compassion or tenderness. <SW, October 9, 1901 par. 9>

Those in responsible positions are to be humble. If they have the love of Christ abiding in the heart, they will not

want to hurt and condemn. Instead of destroying, they will seek to restore. They will rid themselves of the unmerciful spirit which so greatly offends God. <SW, October 9, 1901 par. 10>

We are engaged in the work of the Most High. He will accept the work of no man who hurts and discourages Christ's heritage. Let us not weave into the web of our work one thread of selfishness--neglect and careless of others. <SW, October 9, 1901 par. 11>

Oh, that all the Lord's institutions might be bright and shining lights to lead souls to God! This is the purpose for which the institutions are established, and it is for this that men and women should accept a place in them as God's workers. <SW, October 9, 1901 par. 12>

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## October 30, 1901 Regarding the Importance of Cooking.

By Mrs. E.G. White.

Some are called to what are looked upon as humble duties--it may be, to cook. But the science of cooking is not a small matter. The skillful preparation of food is one of the most essential arts, standing above music-teaching or dressmaking. By this I do not mean to discount music-teaching or dressmaking for they are essential. But more important still is the art of preparing food so that it is both healthful and appetizing. This art should be regarded as the most valuable of all the arts, because it is so closely connected with life. It should receive more attention; for in order to make good blood, the system requires good food. The foundation of that which keeps people in health is the medical missionary work of good cooking. <SW, October 30, 1901 par. 1>

Often health reform is made health deform by the unpalatable preparation of food. The lack of knowledge regarding healthful cookery must be remedied before health reform is a success. <SW, October 30, 1901 par. 2>

Good cooks are few. Very many mothers need to take lessons in cooking, that they may set before the family well-prepared, neatly-served food. <SW, October 30, 1901 par. 3>

Before children take lessons on the organ or the piano they should be given lessons in cooking. The work of learning to cook need not exclude music, but to learn music is of less importance than to learn how to prepare food that is wholesome and appetizing. <SW, October 30, 1901 par. 4>

Connected with our sanitariums and schools there should be cooking schools, where instruction is given on the proper preparation of food. In all our schools there should be those who are fitted to educate the students, both men and women, in the art of cooking. Women especially should learn how to cook. <SW, October 30, 1901 par. 5>

It is a sin to place poorly prepared food on the table, because the matter of eating concerns the well-being of the entire system. The Lord desires His people to appreciate the necessity of having food prepared in such a way that it will not make sour stomachs, and in consequence, sour tempers. Let us remember that there is practical religion in a loaf of good bread. <SW, October 30, 1901 par. 6>

Let not the work of cooking be looked upon as a sort of slavery. What would become of those in our world if all who are engaged in cooking should give up their work with the flimsy excuse that it is not sufficiently dignified? Cooking may be regarded as less desirable than other lines of work, but in reality it is a science above all other sciences. Thus God regards the preparation of healthful food. He places a high estimate on those who do faithful service in preparing wholesome, palatable food, and whoever uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in value to ten talents; for its right use has much to do with keeping the human organism in health. Because so inseparably connected with life and health, it is the most valuable of all gifts.

Sept. 20, 1901. <SW, October 30, 1901 par. 7>

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## January 23, 1902 What Our Publications Are Doing.

\*[Remarks of Mrs. E. G. White before a meeting for canvassers November 18, 1901, at 313 W. 59th Street, New York, N. Y.]

I think the Lord has given you the right ideas. These silent messengers that we have accomplish a work which the ministry can not do. <SW, January 23, 1902 par. 1>

I spoke to the people once in Launceston in Tasmania. As soon as I got through, a tall, fine-looking lady came up to me and threw her arms around my shoulders and wept and wept and could not speak for a little time. My son tried to get her to let go and told her that I was weary, but she would not let go, and said, I am going to tell my story, so he had to stand back. She said she had a son who was very sick and was visited by ministers and had read a number of books, but he said: <SW, January 23, 1902 par. 2>

"I can not understand it; they don't speak right to my heart. Haven't you got something in the whole library that I have not read?" <SW, January 23, 1902 par. 3>

"Why," said she, "there is a book that the canvassers brought around here; I have never read it, but I will find it." <SW, January 23, 1902 par. 4>

So she brought the book to him and he read and re-read it. <SW, January 23, 1902 par. 5>

Said he, "Mother, I've got it, I think I have found the way, I'll be on the rock." <SW, January 23, 1902 par. 6>

He read the book through and said, "I've got it, I know my Saviour and I am His child." <SW, January 23, 1902 par. 7>

"After that," said the mother, "he was just as happy as could be every moment that he lived. But before he died, he said: <SW, January 23, 1902 par. 8>

"Now, mother, promise me one thing, if ever Mrs. White shall come into our country and you see her, will you tell her that that book was the means of saving my soul? Will you lend this book to all our neighbors?" <SW, January 23, 1902 par. 9>

Said she, "I have done it and it's about worn out and I will have to replace it. There are several that know now what faith is and what dependence upon God is." <SW, January 23, 1902 par. 10>

That is one testimony. (W. C. White : It was "Great Controversy.") <SW, January 23, 1902 par. 11>

My husband and I were lost once in the section of country near Charlotte, Michigan, in the woods. We had to have an ax to cut our way through the woods. My husband was well acquainted in that region and he could not understand it. He kept saying, "This beats all, this beats all; why, I know the way just as well as anything." <SW, January 23, 1902 par. 12>

We had an appointment that evening, too, but we could not fill it. I was tired and worn out, but they did not dare give me any water for it was a malarious district. We kept on and chopped our way through until we came to a log house. We found that it was twenty-miles from where we wanted to go and it was so near dark we could not go further. So they told us to come in and we did so. They gave us some bread and milk and baked apples. We were hungry enough to eat them. After we had eaten, we talked with them and I had with me "Experience and Views," and read chapters from it. They were very much interested in it. We prayed with them and the next morning we left them. I gave them the book. <SW, January 23, 1902 par. 13>

About twenty years after that, we were in a Charlotte camp meeting, and just as the meeting closed, as I had been speaking, there was a gentleman came up with some twenty people around him and wanted to talk to me. My husband said, "My wife is weary and tired and you can not speak to her now." But the gentleman insisted and asked if we remembered leaving a little book in a log house a good many years before. Said he, "We have read it through and through and have worn it all out loaning it to our neighbors. There are now about forty in a church there, about forty keeping the Sabbath. Twenty of them are here, the rest are at home with their families and taking care of their farms. And I want to tell you that we have the truth and we understand the Bible now." He seemed to be very thankful and they were all bright faced, cheerful people. <SW, January 23, 1902 par. 14>

One instance more. We were in New Castle but were told we need not expect anything in New Castle, but such a meeting as we had. I can not tell you how many thousand were at that meeting. It was the most powerful one I had ever witnessed. Such voices, such singing, there seemed to be nothing like it. The moment I get through, I am in a perspiration and have to go where my home is and take a cold bath to keep from nervous exhaustion. I was leaving after speaking at a meeting when a man said, "I must bear my testimony. My wife was sick quite a long time. She had ministers and doctors to console with her and pity her. But she was not satisfied," said he, "I want to know that my feet are on the rock, she would say." He brought her the book, "Patriarchs and Prophets," and she read it and with joy told him, "I've found it, I have found that I can trust in Jesus Christ, I have found that He will receive me just as I am." She died happy, without a single doubt, and, said he, "It's worth thousands of dollars to me." <SW, January 23, 1902 par. 15>

These things have encouraged me a great deal and from the light God has given me, it is that canvassers' work is a very important work. When you enter the family, if you see any chance where you can help bring in a little wood, or if there is a pail empty, find where the water is and get the water. Do simple little errands and let them see that you want to be helpful. They will say, there is a kind man, he is courteous. You are preaching a sermon in that. <SW, January 23, 1902 par. 16>

Again, there may be somebody sick there. You want to know how to use the common methods, the simple remedies of water. It is a simple power. Although my husband and I were not physicians, yet we were. We could go around when the doctors children were cut down, four and five in the families of physicians. We never lost a case. That is in

diphtheria, and we used only the simple treatments. In doing this, we gained the confidence of the physicians. When persons would go to the physicians for help, they would say, "If anybody can help you, it is up there at Elder White's. He and his wife go around and help people, I don't know how they do it." It may be that God will send you to some such homes where help is needed for the sick. You can melt your way into the hearts of the worst souls and they be converted. <SW, January 23, 1902 par. 17>

It is best not to see the discouraging features. It is best when you can talk light and faith, and the more faith you will talk, the more faith you will have, and the more light you talk, the more light you will have. Let us open the windows heavenward and close them earthward. <SW, January 23, 1902 par. 18>

What is there beyond? Christ, life, happiness, peace, comfort, joy. God has a place for every one of us. He will give every one of us an opportunity to do the very work that he has appointed for us to do. Don't go to looking on the dark side. Every woman in the house can write a few lines to a friend, but I do not believe in a mother having a family of children going out to canvass. She should teach her children, step by step, here a little and there a little. If she brings her children up in the nurture and admonition of the Lord, she has so many to add to the Lord's army, to join His ranks. Let us everyone do our appointed work. <SW, January 23, 1902 par. 19>

Don't criticize some one else; criticize yourself as severely as you please. Don't feel that God has appointed you to bear the sins of the world. There is only one man who was appointed to bear the sins of the world. He is our Sin-bearer, there is only one sin-bearer. If He laid other sins on us, they would crush us; we can not even bear our own sins; but he can bear them, He can take them away. "Behold the Lamb of God which taketh away the sins of the world." You just think of that. Be very anxious that He take away your sins, but don't you begin to judge a brother or sister; you lose your chance of eternal life, you can't afford it. Let us everyone seek the Lord with all the heart that we may find Him. Do the very best you can and wrestle your way through the very best you can and God will give you a blessing in standing the trial. The Saviour says, "I am with you even unto the end of the world." <SW, January 23, 1902 par. 20>

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## **February 27, 1902 A Call to Service.**

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

The believers in the South are in need of a thorough conversion. The Lord calls upon them to show a zeal proportionate to the great truth they have accepted. The message to the Laodicean church is applicable to many of those who claim to believe present truth. They are neither cold nor hot. They have not been doing the work God has given them to do. Christ says to them, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." <SW, February 27, 1902 par. 1>

He who truly believes the truth will show the sincerity of his belief by revealing in his life the principles of the truth. This is the test by which God proves his followers. It is an eternal law of Jehovah that he who accepts the truth is to make it his first work to proclaim to the world the message of mercy and warning. <SW, February 27, 1902 par. 2>

The work that is neglected brings the denunciation of God upon many. If those in the Southern field wait to see a large work accomplished without first giving themselves to the advancement of the cause of God, with much prayer and daily consecration, making self-sacrificing efforts for its advancement, they will be disappointed. God can not use those who do not sincerely co-operate with the ones he has accepted because they gave themselves to his work, and did all they possibly could to make a beginning. He does not look with pleasure on those who find fault when things do not move in accordance with their ideas. <SW, February 27, 1902 par. 3>

The hand of God, working through unseen agencies, has opened the way for the advancement of the work in the Southern field. But some of the men in responsible positions have hindered the progress of this work. Throughout the field there have been men who have put stones before instead of behind the wheels of the car that the workers are trying to push uphill. Unconverted men have brought forward theories and suggestions that have sown seeds of jealousy and evil-surmising. The Lord can do without such men. The message he desires them to proclaim he can give to the stones of the field to proclaim. This message will be given to the world; for prophecy has pointed out this work as one that must be accomplished. Why do some do all in their power to hinder? Such men would better go to some hard part of the field, and begin to *work*. <SW, February 27, 1902 par. 4>

Few are willing to strip for the race, laying aside every weight, and the sin that so easily besets. Few are willing to gird themselves for the battle, putting on the whole armor of God. From henceforth let every believer in the South labor to the utmost of his ability to advance the work. Let not this work continue to be neglected, bringing dishonor to God. I urge this matter upon you, that you may be impressed with its importance. On your submission to Christ, and your

obedience to his command to work out your own salvation with fear and trembling and to labor unselfishly for the salvation of others, depends your present and future happiness. <SW, February 27, 1902 par. 5>

Those who believe in Christ will reveal the same spirit that Christ revealed. Converted to God, made partakers of the spirit and love of the Saviour, they are set apart to do the same work that he did on this earth. They lose their identity in Christ, becoming one with him. By searching the word of God diligently, receiving it as the leaves of the tree of life, they gain a knowledge of the plan of salvation. They learn from Jesus how to work successfully for others. <SW, February 27, 1902 par. 6>

Christ says, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." Then comes the explanation, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." Connecting these words with those found in the fifteenth chapter of John: "Now ye are clean through the word which I have spoken unto you," we can better understand their meaning. Will we understand? <SW, February 27, 1902 par. 7>

In the prayer Christ offered for his disciples just before his crucifixion, he said, "They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they 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." <SW, February 27, 1902 par. 8>

What a wonderful prayer is this! Consider it carefully. Study every word, lest you fail of receiving the impression that God desires to make on your heart,--an impression that is of the greatest importance to you. This prayer holds out before us our possibilities, showing that it is our privilege to live in covenant relation with God. Every one may understand these wonderful, far-reaching expressions, and appropriate to himself the rich promises they contain. Those who do not avail themselves of the blessings so graciously offered them, will be called upon in the day of the Lord to answer for their refusal to accept the great gift placed within their reach. <SW, February 27, 1902 par. 9>

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Can you comprehend this statement? Is it deeper and broader than your faith can reach? Do you ask, Can this be? It can; for God has said it, and he means every word he says. He will not change or alter the thing that has gone out of his lips. <SW, February 27, 1902 par. 10>

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." <SW, February 27, 1902 par. 11>

The voice that utters this prayer is the voice of our Redeemer. Do not the tones thrill through every part of your being? <SW, February 27, 1902 par. 12>

The love of Christ has thrown open to us the gates of Paradise. Who can look into the heart of the great mystery of redemption, and find it to be love, without catching the same spirit that led Christ to die for sinners? As we think of his sacrifice, our life is bound up with his. A desire to serve him takes possession of every fiber of our being. <SW, February 27, 1902 par. 13>

The Lord is working. The Saviour has been promised the salvation of his people. "Thy people shall be willing in the day of thy power." He who is the source of all power gives energy to souls by his Holy Spirit. His power is the light of life, a soul-energizing light. By his Spirit he works in the children of disobedience, raising to newness of life the dead in trespasses and sins, leading the transgressor to put away his sins and live the life of Christ. Henceforth the surrendered soul lives in harmony with God. The Spirit takes of the things of Christ, and shows them to him with so transforming an effect that he becomes a new man in Christ. <SW, February 27, 1902 par. 14>

## **March 6, 1902 The Grace of Silence.**

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

Let God's Spirit work with all who are at Nashville, but let no man try to work the Holy Spirit. And let no words of murmuring be spoken. If you have words of encouragement to say, say them; but if not, keep silent. Silence is often

eloquence. And I have a word from the Lord: Grieve not the Holy Spirit by giving expression to your feelings when you see the need of more means to advance the work, and your soul is grieved by the indifference of those who ought to help. If through lack of means you are brought into trying positions, carry the matter to God. When the treasury is empty, and when letter after letter comes calling for means to meet emergencies, the men at the heart of the work feel perplexed and discouraged. Let your words be carefully chosen words, choice and pure, fraught with love and sympathy. Then you will not bruise and wound the souls of your fellow workers. You will strengthen and encourage them. <SW, March 6, 1902 par. 1>

The Lord desires his servants to show his forbearance in dealing with one another. Let not the workers in Nashville speak a word of recrimination or discouragement. In his providence God has given you facilities for the publication and sale of books. Thank him for this. Let no word of evil-surmising escape your lips. God is dishonored by those who accuse their brethren. Close the door quickly against this temptation, and keep it closed. Open the heart to Christ's forbearance. Refuse to drink the turbid, murky waters of the valley; drink only the water that flows from the refreshing streams of Lebanon. Let not a day pass in which you do not realize your accountability to work for God,--an accountability placed on you by the death of his Son in your behalf. Let not a day pass in which you do not try to heal the wounds that sin has made. Always be found working on the broad plan of God's love. <SW, March 6, 1902 par. 2>

"Ye are not your own; for ye are bought with a price." Every part of the being is the Lord's paid for by the precious blood of Jesus. In dealing with one another, we are to remember this. We are to treat our fellow workers with respect and kindness and love; for they belong to Christ. They may not always please us. What they do may not always meet our ideas. Nevertheless we are to unite with them in Christian fellowship. <SW, March 6, 1902 par. 3>

Think of the importance that Christ places on unity. He prayed that the oneness existing between him and his Father might exist among his followers, that the world might know that God had indeed sent his Son into the world to save sinners. How shall this prayer be answered?--By every believer's putting away all evil thinking and evil speaking. <SW, March 6, 1902 par. 4>

Do not admit a wrong that God has not charged you with. But do not take time to contradict the false reports that are made. Shall we sacrifice our fragrance of spirit because others clothe themselves with bitterness? God forbid. Is it not sufficient for us to know that God does not record these false reports in the books of heaven as true? <SW, March 6, 1902 par. 5>

Do not speak or write a word of censure or recrimination, even though it may seem to you as if the censure were deserved. Refuse to listen to complaints. Close the heart against prejudice. Let envy be quenched in the flow of love from the fountain of God's love. Evil imaginings are not worth the time so often given to thinking of and repeating them. <SW, March 6, 1902 par. 6>

Many trials will come. But keep the door of the lips against hasty words. Such words hurt your soul and are displeasing to the Lord. <SW, March 6, 1902 par. 7>

There must be a reformation in our churches in regard to evil thinking and evil speaking. These sins are stumbling blocks over which sinners stumble to perdition. They cause men and women to be misunderstood and misjudged. They create disturbances that should never exist. God will not justify us in giving expressions to ill feeling against those who we suppose have erred. Have we ourselves never made mistakes? Have we never been in the slough of despond? God help us to remember how hard it is, when tempted by the enemy, to have our own brethren step to his side, and try to hurt and destroy. <SW, March 6, 1902 par. 8>

When tempted to find fault, begin to sing, "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of his hands are verity and judgment, all his commandments are sure. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever." "Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous." <SW, March 6, 1902 par. 9>

## **March 13, 1902 God Measures Our Trials.**

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

I am so glad that the Lord knows the full measure of the trials which he permits to come upon his people. There is help for us in God. The obstructions that seem to us like impossibilities, God can and will remove. He desires us to learn our lessons of humiliation, and in learning these, we shall learn lessons of encouragement. We shall be led to depend on God as we see how unable we are to carry out his purposes in our own strength. <SW, March 13, 1902 par. 1>

Let all the workers in Nashville seek the Lord in prayer. He has placed means in the hands of his stewards for the advancement of his work. Wealthy unbelievers will be impressed to return to the Lord his own. God has led such ones

to help the work in New York. Men not of our faith, but favorable to the truth, have helped in many ways, and we are praying and expecting that they will help still more. <SW, March 13, 1902 par. 2>

While I feel all the interest in the Southern field that I have ever felt, I realize that there is much to be done in other parts of the vineyard. The State of New York has been presented before me, and also the great city of New York, with Brooklyn and Jersey City and their suburbs. <SW, March 13, 1902 par. 3>

When trials come, do not give way to discouragement. Complaining and murmuring weaken the soul and dishonor God. Does it become us to be so ready with complaint? Are not the tokens of God's love sufficient to fill our hearts with thanksgiving and praise? Jesus desires us to trust in him, bearing patiently the delays we can not help. He remembers every word he has spoken to lead his children to trust in him. He is ever mindful of his covenant. His word will never fail. May the Lord increase our faith in our Intercessor. <SW, March 13, 1902 par. 4>

We are under obligation to *will to do* the will of God. By striving to be like the Saviour, we are to prepare ourselves for service. He is working for us. We have an advocate in the heavenly courts, who is ever making intercession for us. The cry of the one ready to perish finds swift entrance to his ear. "He shall deliver the needy when he crieth, the poor also, and him that hath no helper." Shall we not work for Christ on the lines that he has marked out? Shall we not be advocates of those who are in need of help? "Having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering." <SW, March 13, 1902 par. 5>

"It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." <SW, March 13, 1902 par. 6>

Christ suffered, being tempted; therefore he always sympathizes with the tempted ones, whom Satan is seeking to destroy. That he might be a merciful and faithful high priest, he was in all things made like those he came to help. He has compassion on the ignorant and on those who are out of the way; for when he was on this earth he was compassed with infirmities. He is able to help us in our perplexities. As he works for us, let us work for one another, striving to promote unity and harmony. Let us reveal Christ-like love for our fellow workers, acting in such a way that they will have full confidence in us. Think of the rich encouragement the Saviour has given us, which we in turn are to give to others. <SW, March 13, 1902 par. 7>

Many more than we suppose need a helping hand held out to them. There are many to whom words of compassion and sympathy would be as a cup of cold water to a thirsty soul. Are you doing Christ service by ministering to weary, discouraged fellow beings? <SW, March 13, 1902 par. 8>

Let those with whom the Lord has dealt so mercifully say, not one good thing has failed of all that the Lord has spoken. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." God's promises are Yea and Amen. Let us open the door of the lips to speak words of hope and courage to our fellow workers. In love and pity God has helped us. Shall we not impart his grace to others? <SW, March 13, 1902 par. 9>

## **April 24, 1902 The Southern Field.**

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

I Feel an intense interest in the Southern field. That neglected vineyard of the Lord must be cultivated. The fields in the South need faithful, persevering workers, not merely preachers, but those who can minister. <SW, April 24, 1902 par. 1>

It is not depth of reasoning that is to be productive of the most good. The world by human wisdom knew not God, but holy men spake as they were moved by the Holy Spirit. <SW, April 24, 1902 par. 2>

No amount of reasoning or explanation can tell the whys and wherefores of the creation of the world. It is to be understood by faith in the great creative power. By faith we must believe in the mighty creative power of God through Jesus Christ. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" ("are now present to the eye"). This is a matter that can be stated, but mere reasoning will never convince one of the truth of the statement. Reasoning we must have. It is one of the masterly talents intrusted to the human agent, and is of great advantage at every step we advance from earth to heaven. <SW, April 24, 1902 par. 3>

The faculty of reason, trained and cultivated as a precious entrusted gift, will be taken to heaven with all its improvements and sanctified abilities, to be perfected more and more in the heavenly school above. Paul reasoned out of the Scriptures. Jesus reasoned with his hearers out of the Scriptures. "For after that in the wisdom of God the world

by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." This is the faith, that although we do not see, we believe his word, and sit at the feet of Jesus and learn of him. He speaks as one having authority,--"It is written." He himself was the author. The motive power of the gospel is the science of patience, love, faith, prayer, obedience, hope, and the joy of Christ in the human soul. <SW, April 24, 1902 par. 4>

## The Word.

The possession of the Word is a talent, a treasure house of knowledge; and in all who believe, it creates a responsibility to impart. Receive the seed in good soil, and then let it spring up, first the *blade*, then the *ear*, then the full *corn* in the ear, then the *harvest*. You have much work before you, but go no faster than you can move solidly. Teach the word in the very simplest way possible. You will need to illustrate to many of the colored people with cheap pictures. This will be a necessity. If they had been educated to read, then the illustrations would not be necessary. May the Lord help the laborers in the South to *walk* and *work*, trusting in Jesus Christ. But the fact must be understood that the Scriptures do not depend upon a process of reasoning in bringing souls from darkness to light, from sin to repentance, but it is faith that accepts the divine, God-given testimony that the Scripture is the great power of God. Many things testify that Jesus "was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him [by faith as the Son of God], to them gave he power to become the sons of God, even to them that believe on his name." John 1:9. <SW, April 24, 1902 par. 5>

Believers are to be developed. This is the mission of our publishing work. There is much to be done in this line, especially in some parts of the country. The matter--Bible truth--must go forth as a light that burneth. Gather up the rays of light, put the truth in its simplicity, and carry on your own publishing in the Southern field. You have the facilities, and therefore can do this. It needs talent that has been engaged in making books. You understand this. You know what you need to meet high and low. Well, take hold like men that have souls before you to save, and God will help you. Come up to the help of the Lord, to the help of the Lord against the mighty. God will lead you if you fully trust in him. He will never leave or forsake a soul who trusts in him. The Lord give you wisdom and great grace, is my prayer. <SW, April 24, 1902 par. 6>

## May 29, 1902 Stirring Words.

To my brethren who are working in the south: I would say to you, obey the voice of the Lord in all your ways. Do not, because difficulties and hindrances arise, lose heart and courage. Do not be among those who, when all seems prosperous, are willing to work for the Lord, but who, when service means inconvenience and sacrifice, give up in discouragement. The Lord's work in the South is to go forward. The workers are to move steadily, cautiously, promptly. When advancement calls for sacrifices, they are to make sacrifices, and make them gladly and willingly. This the cause of God demands of every one. Let all move forward courageously, trusting in God to supply their needs according to the riches of his goodness. He has at his disposal all the resources of heaven. Before those who trust and obey him, he will open ways of advance. In emergencies, he will give them special help. <SW, May 29, 1902 par. 1>

There is a large work to be done in the South. Be not discouraged by the present feebleness of the work you have begun. Christ would not fail nor be discouraged. Again and again he was compelled to leave his field of labor because of the unbelief of those who should have received him with unquestioning faith. He often wept, cut to the heart by the thought that those for whose salvation he left the heavenly courts would not yield their proud hearts to him. But it filled him with joy to see souls delivered from the thralldom of sin. This was the joy that was set before him, the joy for the sake of which he endured the cross, despising the shame. He rejoiced in the thought that by the agony of the cross he could bring life, eternal life, to all who believe. The conversion of one soul fills all heaven with triumphant exultation. The angels sing for joy when a soul is snatched from Satan's power, a trophy of the Redeemer's sacrifice. "In that day shall it 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." <SW, May 29, 1902 par. 2>

The workers in the South have had to struggle long against the obstacles that have hindered their progress. It is God's help alone that has enabled them to move forward in the face of difficulties which at times have threatened to overcome



them. If all in our ranks knew how difficult it has been to establish the work in places which have since become important centers, they would realize that it takes courage to face an unpromising situation, and to declare, with hands uplifted to heaven, we will not fail nor become discouraged. Those who have not broken the ground in fields that have never before been worked, can not understand the difficulties of pioneer work. If they could understand God's working, they would not only rejoice because of what has been done, but would see cause for rejoicing in the future of the work. <SW, May 29, 1902 par. 3>

My brethren in the South, there is no reason for discouragement. The good seed is being sown. God will watch over it, causing it to spring up and bring forth an abundant harvest. Remember that many of the enterprises for soul-saving which have proved so successful, have, at the beginning, been carried forward amidst great difficulty. <SW, May 29, 1902 par. 4>

I am instructed to say to you, move guardedly, doing always that which the Lord commands. Move forward courageously, assured that the Lord will be with those who love and serve him. He will work in behalf of his afflicted people. He will not suffer them to become a reproach. He will purify all who yield themselves to him, and will make them a praise in the earth. Nothing in this world is so dear to God as his church. He will work with mighty power through humble, faithful men. <SW, May 29, 1902 par. 5>

The message of Christ's soon coming is to be given to all the nations of the earth. Vigilant, untiring effort is required to overcome the forces of the enemy. Our part is not to sit still and weep and wring our hands, but to arise and work for time and for eternity.

Ellen G. White.  
"Elmshaven." *Sanitarium*. May 2, 1902.

<SW, May 29, 1902 par. 6>

## May 29, 1902 Preparation for Selling Christ's Object Lessons.

By Mrs. E. G. White.

Those who engage in this work should *first* give themselves unreservedly to God. They should place themselves where they can learn of Christ and follow his example. He has invited them: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11:28-30. Angels are commissioned to go forth with those who take up this work in true humility. <SW, May 29, 1902 par. 1>

We are to pray without ceasing, and we are to live our prayers. Faith will greatly increase by exercise. Let those who are canvassing for "Object Lessons" learn the lessons taught in the book for which they are working. <SW, May 29, 1902 par. 2>

The Lord imparts a fitness for the work to every man who will co-operate with divine power. If the worker will pray for, believe for, and trust in the Holy Spirit, his power will be poured upon him in strong, heavenly currents. He will drink in the spirit of the book, and will put his whole soul into the work of presenting it to the people. His strength, his courage, his success, will depend on how fully the truth presented in the book is woven into his own experience and developed in his character. Pray, O, pray for a deeper experience. Drink deeply of the water of salvation. Learn of Christ. Have faith in his power to help and save you. <SW, May 29, 1902 par. 3>

Faith is the life blood of the soul. Its presence gives warmth, health, consistency, and sound judgment. Its vitality and vigor exert a powerful though unconscious influence. The life of Christ in the soul is as a well of water springing up unto everlasting life. It leads to a constant cultivation of the heavenly graces and to a kindly submission in all things to the Lord. <SW, May 29, 1902 par. 4>

You may not be able to speak eloquently to those you desire to help; but if you speak modestly, hiding self in Christ, your words will be dictated by the Holy Spirit, and Christ, with whom you are co-operating, will impress the heart. <SW, May 29, 1902 par. 5>

In all the self-denial required of us in this work, amid all the unpleasant things that occur, we are to consider that we are yoked up with Christ, partakers of his spirit of kindness, forbearance, and self-abnegation. This spirit will open the way before us, and give us success, because Christ is our recommendation to the people. <SW, May 29, 1902 par. 6>

## June 12, 1902 Make The Camp-Meeting a School.

Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to

learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others. <SW, June 12, 1902 par. 1>

A good beginning has been made in the sale of "Christ's Object Lessons." What is needed now is an earnest, united effort to complete the work that has been so well begun. Nothing could be more deserving than this enterprise at this time. This work is a means of education. Those who do their best as the Lord's helping hand to circulate "Christ's Object Lessons" will obtain an experience that will enable them to be successful laborers for God. By engaging in work at the camp-meeting, all may be learning how to work successfully in their home churches. <SW, June 12, 1902 par. 2>

A mistake has been made in holding our camp-meetings in out-of-the-way places. At some of our camp-meetings strong companies of workers have been organized to go out into the city and its suburbs to distribute literature and invite people to the meetings. By this means hundreds of persons have been secured as regular attendants. We must take every justifiable means to bring the light before the people. Those who are in training for work in the cause in any line should improve every opportunity to work at the camp-meeting. <SW, June 12, 1902 par. 3>

The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others, and let all be taught how to work. If set to work, the despondent will soon forget their despondency, the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus.

Mrs. E. G. White. <SW, June 12, 1902 par. 4>  
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## June 19, 1902 Nashville as a Center.

\*[This article, together with other matter of great interest concerning the southern work, was received by the editor of this paper directly from sister White herself, bearing her signature. It has never been printed before.]

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

Many have asked the question, Why did J. E. White and his associates select Nashville as a center for work? I answer, Because the Lord in his wisdom directed them to this place. It is His purpose that light shall shine forth from the memorials established for him in and near Nashville. <SW, June 19, 1902 par. 1>

There is no place in the South better suited than Nashville for the carrying forward of the publishing work. It is the best place in which to do the work that has been started there. <SW, June 19, 1902 par. 2>

There is not in Nashville the bitter opposition to the work for the uplifting of the downtrodden colored race that exists in many other cities of the South. Much work is being done there to uplift the colored people; and the sentiment in favor of these efforts will be a security to our people in their work. <SW, June 19, 1902 par. 3>

There are in Nashville large educational institutions for the colored people, in which much excellent work has been done, and is being done for them. The teachers and students in these institutions are to hear the message of present truth. It is for this reason that God has directed that different institutions be established in Nashville. <SW, June 19, 1902 par. 4>

The truth is also to be brought before those who have given of their means and influence for the benefit of the colored race, that their prejudice against the Bible Sabbath may be removed. They have taken a noble stand for the uplifting of this people. They are to see a representation of our work that will be to them an object lesson. We are to do all we possibly can to remove the prejudice that exists in their minds against our work. If the efforts we put forth are in accordance with the will of God, many among them will be convicted and converted. The Lord works in a way that causes light to shine on the pathway of those who are seeking for light. <SW, June 19, 1902 par. 5>

The Lord has a great work to be done in the Southern States of America, -- the most neglected and the most sinful part of his vineyard. It was in accordance with God's purpose that the publishing work was started in Nashville. In his providence he has brought together in this place a company of workers who are to act their respective parts in the Publishing House, standing as representatives of Christianity. This institution is to give character to our work in the South. It will be instrumental in establishing the faith of many in Bible truth. <SW, June 19, 1902 par. 6>

A school for colored people should be established outside the city of Nashville, on land that can be utilized for Industrial purposes. God himself has wrought to bring together in Nashville workers who are especially fitted to reach the colored people and raise them from their degradation. <SW, June 19, 1902 par. 7>

In every place those who accept the truth are to be a light to those around them. The Lord says to us, "Ye are the light of the world." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." <SW, June 19, 1902 par. 8>

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## July 3, 1902 Winning Souls the Chief Aim.

By Mrs. E. G. White.

Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood and know their spiritual condition. <SW, July 3, 1902 par. 1>

If every church member had sought to enlighten others, thousands upon thousands would today be standing with God's commandment-keeping people. <SW, July 3, 1902 par. 2>

We are not to feel that the work of the gospel depends principally upon the minister. To every man God has given a work to do in connection with his kingdom. Every one who names the name of Christ is to be an earnest, disinterested worker. Every soul should take an active part in advancing the cause of God. Whatever our calling, as Christians we have a work to do in making Christ known to the world. We are to be missionaries, having for our chief aim the winning of souls to Christ. <SW, July 3, 1902 par. 3>

To his church God has committed the work of diffusing light and bearing the message of his love. Our work is not to condemn, not to denounce, but to draw with Christ, beseeching men to be reconciled to God. <SW, July 3, 1902 par. 4>

It is evident that all the sermons that have been preached have not developed a large class of self-denying workers. The churches are withering up because they have failed to use their talents in diffusing light. <SW, July 3, 1902 par. 5>

Many are rusting from inaction because they do not know how to set themselves at work in missionary lines. <SW, July 3, 1902 par. 6>

Do not pass by the little things, and look for a large work. Take hold wherever you see there is work to be done. It will be by doing with your might what your hands find to do that you will develop talents and aptitude for a larger work. <SW, July 3, 1902 par. 7>

There are ways in which all may do personal service for God. Angels are saying to every true saint, "There is work for you to do." "Go, stand and speak to the people all the words of this life." Acts 5:20. <SW, July 3, 1902 par. 8>

Let none feel that because they are uneducated, they cannot take part in the Lord's work. God has a work for you to do. <SW, July 3, 1902 par. 9>

Let not the youth be ignored; let them share in the labor and responsibility. Let ministers put to use all their ingenuity in devising plans whereby the young members of the church may be led to co-operate with them in missionary work. Let those who have charge of the flock of Christ awake to their duty, and set many souls to work. Scarcely a thousandth part of the work is being done that ought to be done in missionary fields. <SW, July 3, 1902 par. 10>

We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. *We can not be too much in earnest.* If there ever was a crisis, it is now. <SW, July 3, 1902 par. 11>

## August 14, 1902 Work for Beginners

In a recent communication from sister White, under date of July 11, 1902, to one of our leading ministers, the following statements are made:-- <SW, August 14, 1902 par. 1>

"We are nearing the close of this earth's history. There are men who will be taken from the plough, from the vineyard, from various other branches of work, and sent forth by the Lord to give the message to the world. Men will be called to work for the Master in all parts of the earth. <SW, August 14, 1902 par. 2>

"The world is out of joint. As we look at the picture, the prospect seems discouraging. But Christ greets with hopeful assurance the very men and women who cause us discouragement. He sees qualifications in them not altogether unsuited to enable them to take a place in his vineyard. If they will continually be learners, through his providence he will make them men and women fitted to do a work that is not beyond their capabilities; for he will give them tongue and utterance through the impartation of his Holy Spirit. <SW, August 14, 1902 par. 3>

"Many of the barren, unworked fields must be entered by beginners. The brightness of the Saviour's view of the world will inspire confidence in many souls, who, if they begin in humility and put their hearts into the work, will be found to be right men for the time and the place. Christ sees all the misery and despair of the world, the sight of which would bow down some of our ministers of large capabilities with a weight of discouragement so great that they would not know how to begin the work of leading men and women to the first round of the ladder. Their precise methods are of little value. They would stand above the lower rounds of the ladder, saying, 'Come up where we are.' But the poor

souls do not know where to put their feet. <SW, August 14, 1902 par. 4>

"Christ's heart is cheered by the sight of those who are poor in every sense of the term; cheered by his view of the ill-used ones who are meek, and of those bowed down with the sorrows of bereavement; cheered by the seemingly unsatisfied hungering after righteousness; by the inability of many to begin. He welcomes, as it were, the very condition of things that would discourage many ministers. He sees an opportunity to help those who are so much in need of help, by meeting them where they are. <SW, August 14, 1902 par. 5>

"The Lord Jesus corrects our erring piety, giving the burden of this work for the poor and needy in the rough places to men and women of adaptability who have hearts that can feel for the ignorant and for those who are out of the way. The Lord teaches them how to meet these cases. These workers will be encouraged as they see doors opening for them to enter places where they can do medical missionary work. Having little self-confidence, they give God all the glory, taking none of it to themselves. The Saviour is present to help to make a beginning through those whose hands are rough and unskilled, but whose hearts are susceptible to pity and awakened to do something to relieve the woes so abundant. He works through those who can discern mercy in misery, gain in the loss of all things. When the Light of the world passeth by, privileges appear in all hardships, right order in confusion, the success and wisdom of God in that which has seemed to be failure in human experience. <SW, August 14, 1902 par. 6>

"Christ pronounces his blessing upon those who hunger and thirst after righteousness. In Luke we read, 'Blessed be ye poor.' The poor have not a hundredth part of the delusive temptations of the rich. In Matthew we read, 'Blessed are the poor in spirit; for theirs is the kingdom of heaven.' Poverty of spirit signifies wealth to be supplied by the riches of the grace of God. <SW, August 14, 1902 par. 7>

"We must have workers. We must arouse the people. The common people are to take their place as workers. Sharing the sorrows of their fellow-men as the Saviour shared the sorrows of humanity, they will by faith see him working with them." <SW, August 14, 1902 par. 8>

## August 28, 1902 Special Testimony.

There come, in the providence of God, particular periods when we must rise in response to the call of God, and make use of our means, our time, our intellect, our whole being, body, soul, and spirit, in fulfilling his requirements to the utmost of our ability. *The present is such a time as this.* The cause of God is at stake. His institutions are in peril, and because of the terrible burden of debt under which they are struggling, the work is hindered on every side. <SW, August 28, 1902 par. 1>

Just now, in our great necessity, God has made a way through the difficulty, and invites us to co-operate with him in accomplishing this purpose. It is his plan that the book, "Christ's Object Lessons," be given for the relief of our schools, and he calls upon all who love the truth, to do their part in placing this book before the world. A decided work is to be done just now to accomplish God's plan. God desires his people to be vitalized for work as they have never been before, both for their own good and for the upbuilding of his cause. <SW, August 28, 1902 par. 2>

The work he calls them to do he will make a blessing to them. Their hearts will be more tender, their thoughts more spiritual, their service more Christlike; for ministering angels will be round about them. Those who do not feel the necessity of doing this work promptly, thoroughly, and earnestly, but who express unbelief and criticism, will lose the peace and joy that come from obedience. <SW, August 28, 1902 par. 3>

Let all think soberly; for it is a solemn thing to live. Our lives are not our own; we are kept by the power of God, and Jesus desires to live his life in us, perfecting our characters. The present is an opportunity which God's people can not afford to lose. God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after his own order. Let the very most be made of this the Lord's opportunity. Let the *ministers of our churches* and the *presidents of our conferences* awaken. Let every church arouse, and do to the very utmost of its power. Let every family and every individual consecrate himself to God, and let the children also act a part. Let all work together. Let not this opportunity be lost. Let us do our best at this time to render to God our offering, to carry out his specified will, and thus make this an occasion for witnessing for him and his truth in a world of darkness. Let all make this an opportunity to place themselves where they will be sure to receive the answer to their prayers; for Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." <SW, August 28, 1902 par. 4>

Much painstaking effort will be required of those who have the burden of this work; instruction must be given, that a sense of the importance of the work may be kept before the workers, and that all may cherish the spirit of self-sacrifice at every step. Christ made sacrifices that none of his followers can ever make because they have never occupied the position that he occupied. <SW, August 28, 1902 par. 5>

In all the self-denial and self-sacrifice required of us in this important work, amid all the unpleasant things that occur,

we are ever to consider that we are yoked up with Christ, partakers with him of his spirit of kindness, forbearance, self-denial, and self-sacrifice. <SW, August 28, 1902 par. 6>

This spirit will open the way before us, and give us success in the work, because Christ is our recommendation to the people. If we meet with hardships in our work, let us look to Him who is the author and finisher of our faith. Then we shall not fail nor be discouraged; we shall endure hardness as good soldiers of Jesus Christ.

Ellen G. White. <SW, August 28, 1902 par. 7>  
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## September 4, 1902 Counsel To Workers.

By Mrs. E. G. White.

To My Brethren Bearing Responsibilities in the Southern Union Conference: I have not slept since two o'clock. I have an intense interest in all that concerns the welfare of the Southern work. When a difficult field is presented before me as a field that must be worked, I understand that I must make this field my special burden until, before the earnest, continuous efforts put forth, the difficulties disappear, and the work is established. <SW, September 4, 1902 par. 1>

The Southern field, with its encouraging and discouraging features, has been kept before me for many years. The other day, as I was sitting in my office room, I seemed to lose all sense of where I was. A company was before me. It seemed to be a business meeting, and differences of opinion were expressed regarding the subjects under consideration.

. . . <SW, September 4, 1902 par. 2>

Instruction was then given by One who has authority. All that is now said regarding the Southern field is to be said with a full comprehension of the existing difficulties. No hasty movements are to be made in taking men out of positions and putting other men in their places. <SW, September 4, 1902 par. 3>

The principle that is to regulate the proceedings of the last great assize is contained in the words, "Justified by faith; judged by works." This is our day of trust, a time of solemn privilege. Soon is to come our day of reckoning. <SW, September 4, 1902 par. 4>

God is the absolute owner and director of all people, and in a special manner of his church. To every human being are entrusted gifts. There is no child of God, high or low, rich or poor, who is not the possessor of some sacred trust. We are stewards of the manifold grace given to every man to profit withal. All that we have we receive from Christ. Of ourselves we can do nothing. <SW, September 4, 1902 par. 5>

Some are filled with self-complacency. They think that were they entrusted with greater talents and larger responsibilities, they could do a work that would be of much advantage. Often such ones are self-deceived. Let every one beware. Some are filled with restless desire for a higher place. With ourselves it is well to be discontented, if this strengthens our efforts to do something better, to reach a nobler good. But let none mourn that they can not glorify God in the use of talents that he has not entrusted to their keeping. He holds us responsible only for the work that he has placed in our hands. <SW, September 4, 1902 par. 6>

One thing all can do. They can avoid making the work of others unnecessarily hard by criticizing their efforts, putting stones in front of the wheels of the car they are trying to push uphill. If they are unwilling to help, to put their shoulder to the wheel, let them at least refrain from hindering those who are working. God calls for workers who will refuse to discourage their fellow-workers. <SW, September 4, 1902 par. 7>

There is room for all to use their God-given talents. What are we doing with our gifts? Men are needed who can plan for the successful performance of the many duties waiting to be done. Who will fit himself for the position of sacred trust that God wishes him to occupy? Do the work for which you are adapted. Do not exhaust your mental and physical strength by complaining of what others are doing. No one has any excuse for murmuring about the work of his neighbor. Take hold somewhere, and prove yourself a successful worker. Each office has a burden proportionate to its importance. <SW, September 4, 1902 par. 8>

The Southern work has been the subject of prejudice and evil surmising. The spirit of wicked opposition has been manifested by some who were more in need of correction than were those criticised. This field, in its unsightly barrenness, has stood before heaven as a witness against the unfaithfulness of those who have had great light. When I think of this long-neglected field, and of the way in which it has been treated, there comes over me an intensity of feeling that words can not express. I can only pray that the Lord will raise up workers to enter this field. <SW, September 4, 1902 par. 9>

As yet, there are only a few places in the South that have been worked. There are many, many cities in which nothing has been done. Why did not those who felt so free to criticise, go to work in this needy field, and do something as wise and just and righteous as that which they required from those whom they criticized? If men know so well what ought to

be done, why do they not take hold of the work that for years has been urged upon them? . . . <SW, September 4, 1902 par. 10>

Those who have not borne the burden of opening up the work among the colored people, can know comparatively little of the trials, the prayers, and the wrestling of those who have been pioneers in this work. And those who have never borne the burdens connected with the successful building up of publishing enterprises can comprehend comparatively little of the perplexities and necessities of this work. Men are few who have the adaptability for this work that would make their efforts successful. The work needs men who are willing to begin small, yet who are broad and liberal in their plans, men who are willing to reach to the lowest sinner, and lead him upward to the light. <SW, September 4, 1902 par. 11>

In their determination to meet the people where they were, the pioneers of successful work among the colored people were obliged to teach old and young how to read. This was a laborious task. They had to provide food and clothing for the needy. They had to speak comforting words to the downcast. Those who, after a day's work, walked miles to attend night school, needed sympathy. The teachers had to adapt their instruction to many varied minds. <SW, September 4, 1902 par. 12>

Angels of God looked on with approval. The workers had God's commendation. Many times the plans laid to drive them out of the field were frustrated by His providence. <SW, September 4, 1902 par. 13>

Some mistakes were made; for it was a difficult matter to know how to advance the various interests. The workers passed through an experience of disappointment and trial. But Christian love and patience won for them the victory. Reverses taught them caution. They learned much by what they suffered, and gained a valuable experience. <SW, September 4, 1902 par. 14>

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## December 4, 1902 A Word of Cheer.

### Be of Good Courage.

My fellow-laborers, never let your courage fail. Never complain. Never talk unbelief because appearances are against you. As you work for the Master, you will feel pressure for want of means, but the Lord will hear and answer your petitions. Let your language be, "The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I *know* that I shall not be ashamed." <SW, December 4, 1902 par. 1> Look on the Bright Side.

Difficulties will arise that will try your faith and patience. Face them bravely. Remember that Christ has said, "Be of good cheer; I have overcome the world." You are not asked to fight alone. Christ and the heavenly angels are fighting with you. Look on the bright side. If the work that you are doing is hindered, be sure that it is not your fault, and then go forward, rejoicing in the Lord. Heaven is full of joy. It resounds with the praises of him who made so wonderful a sacrifice for the redemption of the human race. Should not the church on earth be full of praise? Should not Christians publish throughout the world the joy of serving Christ? Those who in heaven join with the angelic choir in their anthem of praise must learn on earth the song of heaven, the keynote of which is praise and thanksgiving. <SW, December 4, 1902 par. 2> Turn Defeat into Victory.

If you make a mistake, turn your defeat into victory. The lessons that God sends will always, if well learned, bring help in due time. Put your trust in God. Pray much, and believe that in his work the Lord will guide you step by step. Trusting, hoping, believing, holding fast the hand of infinite power, you will be more than conquerors. <SW, December 4, 1902 par. 3> The Water of Life Free.

Come to the water of life, and drink. Do not stay away, and complain of thirst. The water of life is free for all. Spend much time on your knees in prayer. Believe that God hears your prayers, and you will see of his salvation. <SW, December 4, 1902 par. 4> Study the Word.

Depend on this: If you study the Word of God with a sincere desire to get help, the Lord will fill your soul with light. Your work will be approved by God, and your influence will be a savor of life. <SW, December 4, 1902 par. 5> Work in Faith.

Have faith in God. Unbelief can only deny and destroy. Faith lifts the head in confidence and trust. True workers walk and work by faith. Sometimes they grow weary with watching the slow advance of the work, when the battle wages strong between the powers of good and evil. But if they refuse to fail or be discouraged, they will see the clouds breaking away, and the promise of deliverance fulfilling. Through the mist with which Satan has surrounded them, they will see the shining of the bright beams of the Sun of Righteousness. <SW, December 4, 1902 par. 6>

Work in faith, and leave the results with God. Pray in faith, and the mystery of God's providence will bring its answer. At times it may seem that you can not succeed; but work and believe, putting into your efforts faith and life and hope and courage. After you have done what you can, wait for the Lord, declaring his faithfulness, and he will bring his word to pass. Wait, not in fretful anxiety, but in undaunted faith and unshaken trust. <SW, December 4, 1902 par. 7>

"For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." <SW, December 4, 1902 par. 8> Victory through Christ.

"If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? . . . Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 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."

Mrs. E. G. White. <SW, December 4, 1902 par. 9>  
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## December 18, 1902 Our Work as True Believers.

As a people, we profess to believe sacred truths. Because of our belief in these truths, are we happier and holier, more earnest, self-denying, and fervent, than the people of other denominations? What evidence do we give to the world that our faith is above that of the ordinary religionist? By the fruit that we bear in word and work, we reveal the influence that advanced truth and increased light have on us. "By their fruits," Christ declares, "ye shall know them." Do our works correspond to the sacredness of our faith? <SW, December 18, 1902 par. 1>

The true Christian "cometh to the light, that his deeds may be made manifest, that they are wrought in God." His godly life is a daily testimony against sin. He is a representative of the truth he professes. Of these true-hearted followers, Jesus declares that he is not ashamed to call them brethren. <SW, December 18, 1902 par. 2>

Weighty responsibilities rest upon all who have received the message of truth for this time. Entrusted with great light, we should remember that "unto whomsoever much is given, of him shall much be required." As stewards of the manifold grace of God, we are to be a blessing to those around us, exerting an influence that will draw them to the light of God's Word. "Even Christ pleased not himself." He lived for the good of others, and we are to work as he worked. We are to love our neighbor as ourselves. We are our brother's keeper. <SW, December 18, 1902 par. 3>

Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," And that faith which fills us with godly zeal is the only genuine faith. Christ abides in the hearts of those who abide in him. Only those who are one with him can bear rich clusters of fruit. <SW, December 18, 1902 par. 4>

All that we are and all that we have should be consecrated to the Lord's service. Our voice, our influence, and our means should be used in proclaiming to the world God's message of invitation. "The Spirit and the bride say, Come. . . . And whosoever will, let him take the water of life freely." <SW, December 18, 1902 par. 5>

Christ declares that for the fulfilment of his purpose of mercy, the co-operation of divine and human agencies is required. Angels of mercy are sent to our world to minister to those who shall be heirs of salvation. <SW, December 18, 1902 par. 6>

Unitedly God's children, with voice, with pen, and with their entrusted earthly treasures, are to give Christ's invitation, "Come." The heavenly agencies are holding themselves in readiness to co-operate with human agencies in laboring for the salvation of sinners. <SW, December 18, 1902 par. 7>

We call upon you, brethren and sisters, to unite with the heavenly agencies in advancing God's great work. Use your influence and your means in his service, doing what you can in the closing years of earth's history to diffuse the light of the gospel message. <SW, December 18, 1902 par. 8>

If we are true believers in Jesus, we shall shed light on the darkened pathway of those around us, revealing the gracious character of our Redeemer. And by our influence many will be drawn to "behold the Lamb of God, that taketh away the sin of the world." <SW, December 18, 1902 par. 9>

They will yield themselves to his service; for Jesus will be in them "a well of water, springing up unto everlasting life." Those who have honored his name, who have been co-laborers with him in seeking the salvation of souls, shall enter into his joy, and sit down with him on his throne, to share in his eternal glory.

Mrs. E. G. White. <SW, December 18, 1902 par. 10>

## December 25, 1902 What God Desires Us to Be.

God calls for intelligent Christians, for men and women who are filled with the knowledge of his will. He calls for men and women who by their good works show that the truth has brought about a change in their lives. The religion that consists in professions merely is but a pretence. Those whose union with Christ ends with the writing of their names on the church roll are not channels of light. <SW, December 25, 1902 par. 1>

God's servants should daily gain more knowledge of him. Daily they should grow in grace and in spiritual understanding, strengthened with might according to his glorious power. They are to increase in spiritual efficiency, that they may give strength to those for whom they labor. <SW, December 25, 1902 par. 2>

God does not ask men and women to enter his service with their natural traits of character, to make a failure before the heavenly universe and before the world. He does not ask a man who is unconverted to attempt to serve him. Christ invites all to come to him; but when they come, they are to lay aside their sins. All their vices and follies, all their pride and worldliness, are to be laid at the foot of his cross. This he requires because he loves them and desires to save them, not in their sins, but from their sins. <SW, December 25, 1902 par. 3>

The recovery of souls from sin is to be a revenue of goodness to men and of glory to God. The Lord is to receive all the praise for the wonderful change wrought. But how many offer praise and thanksgiving to God? How many, by thanking the Giver, show that they appreciate their blessings? How many give thanks to the Father, "Which hath made us meet to be partakers of the inheritance of the saints in light?" We have redemption through his blood. He has delivered us from the power of darkness, and has translated us into the kingdom of his Son. The heavenly angels are constantly engaged in serving us, bringing to us most wonderful opportunities and blessings. Why, then, should we be so slow to express our thanksgiving? Whoso offereth praise glorifieth God. A fragrant atmosphere surrounds the believing, thankful soul who offers praise to his Heavenly Father. Let all appreciate the blessing of the Lord. We reflect bright beams of light when in the home and the church we express our appreciation of the Lord's goodness. <SW, December 25, 1902 par. 4>

Through his human instrumentalities, God desires to reveal the power of his grace,--to make known the riches of redemption. <SW, December 25, 1902 par. 5>

In all wisdom people are to be warned and taught. Those who are seeking to win souls to Christ must be guarded in every action, lest they leave a wrong impression on those for whom they are working. The Lord will give success to those who in spiritual and temporal lines deal faithfully with minds. Let those who work for Christ put on Christ; then there will be a continual advancement in knowledge and understanding, an advancement that will make a strong impression on the world. Those who are daily learning of Christ will become so meek and lowly that Christ can work through them. He will go before them as their righteousness. As they follow in his footsteps, fulfilling his requirements, many will take knowledge of them that they have been with Christ. Their lives are conformed to the truth; and as they reveal the Saviour's character in their lives, they are doing the work that he did. As they behold Christ, they are changed from glory to glory, from character to character. Such believers will move the world.

Mrs. E. G. White. <SW, December 25, 1902 par. 6>  
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## **January 1, 1903 As We Forgive Those that Trespass Against Us.**

Church-Members are to help one another. Christ has given directions for their guidance, declaring that they are to show an unselfish interest in one another. When one commits a sin, they are not to talk of it among themselves. They are to go to the one who has offended, and talk with him in the spirit of Christ. "Tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." <SW, January 1, 1903 par. 1>

Do church-members obey this word? If in every institution established among us, in publishing houses, sanitariums, and schools, God's people had followed this plan, as outlined in the Old and New Testaments, would we not stand today on vantage-ground? <SW, January 1, 1903 par. 2>

The members of the church are to be faithful one to another. It is a sin to cherish anger against any one. Christ looks upon anger as murder. He declares, "I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." God has a controversy with that man. A man may think he has occasion for feeling angry, but his passionate words are a savor of death unto death. He who utters them is under the control of Satan. In heaven his wicked railing is placed in the same list as swearing. <SW, January 1, 1903 par. 3>



There are many things that are not now seen in a true light, which in the day of the Lord will be made plain. But the question of forgiveness needs no interpretation. There is never a time or place where it is right for you or for me to say, "I will not forgive my brother; I will not walk in fellowship with him." He who does this places himself in opposition to the teachings of Christ. If your brother does you an injustice ignorantly, and then holds out the hand of fellowship, saying, "If I have erred, and have done you an injury, forgive me," and you draw away from him, refusing to forgive, you walk away from the great Counselor, and need yourself to repent and be forgiven. <SW, January 1, 1903 par. 4>

If he does you an injury knowingly, and afterward repents, saying, "Forgive me," it is not for you to turn away, refusing to forgive him because you think that he does not feel humble enough and does not mean what he says. You have no right to judge him, because you can not read the heart. <SW, January 1, 1903 par. 5>

If a brother errs, forgive him if he asks you. If he is not humble enough to ask, forgive him in your heart, and express your forgiveness in word and act. Then his sin will not in any degree rest on you. "Consider thyself, lest thou also be tempted." "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." And we are not only to forgive seven times, but seventy times seven. Just as often as God forgives us, we are to forgive one another. <SW, January 1, 1903 par. 6>

Christ sees that little heed is paid to his instruction. His people come to him in prayer, asking favors of him, while at the same time they are cherishing hatred against their brethren, not only thinking, but speaking evil of them. God can not bless them; for they refuse to put out of the way that which causes discord and variance. They would not appreciate the blessing of God, should he give it to them as they desire. <SW, January 1, 1903 par. 7>

My brethren and sisters, prepare the way, that you may come to God and be forgiven. Act your part in the work of confession. It is not your brother's sin that you are to confess, but your own. In doing this, you are making straight paths for your feet and for his -- paths that will lead him to Christ.

Mrs. E. G. White. <SW, January 1, 1903 par. 8>  
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## January 8, 1903 The Claim of Redemption.

The giving of tithes and offerings is an acknowledgment of God's claim on us by creation, and also of his claim on us by redemption. Because all our power is derived from Christ, these offerings are to flow from us to God. They are to keep ever before us the claim of redemption, the greatest of all claims, and the one that involves every other. The realization of the sacrifice made in our behalf is ever to be fresh in our minds, and is ever to exert an influence on our thoughts and plans. Christ is to be indeed as one crucified among us. <SW, January 8, 1903 par. 1>

"Know ye not . . . that ye are not your own? for ye are bought with a price." And what a price has been paid for us. Behold the cross, the victim uplifted upon it. Look at those hands, pierced with the cruel nails. Look at his feet fastened with spikes to the tree. Christ bore our sins in his own body. That suffering, that agony, is the price of your redemption. The word of command was given, "Deliver them from going down to perish eternally. I have found a ransom." <SW, January 8, 1903 par. 2>

The wonderful love of God, manifest in Christ, is the science and the song of the heavenly universe. Should it not call forth from us gratitude and praise? Know you not that he loved us, and gave himself for us, that we in return should give ourselves to him? O, that the impenitent might see and understand that the Spirit of God is leading them with inexpressible solicitude and gracious importunity to the feet of Jesus; and that he who was delivered for your offenses was raised for your justification, and is waiting to receive your homage. <SW, January 8, 1903 par. 3>

Why should not love to Christ be expressed to the world by all who receive him in faith, as verily as his love has been expressed to those for whom he died? <SW, January 8, 1903 par. 4>

Christ is represented as hunting, searching for the sheep that was lost. It is his love that encircles us, bringing us back to the fold, giving us the privilege of sitting together with him in heavenly places. When the blessed light of the Sun of Righteousness shines into our hearts, and we rest in peace and joy in the Lord, then let us praise the Lord; praise him who is the health of our countenance, and our God. Let us praise him not in words only, but by the consecration to him of all that we are and all that we have. <SW, January 8, 1903 par. 5>

"How much owest thou unto my Lord?" Compute this you can not. Is there part of your being that he has not redeemed? Is there anything in your possession that is not already his? When he calls for it, will you selfishly grasp it as your own? Will you keep it back, and apply it to some other purpose than the salvation of souls? It is in this way that thousands of souls are lost. How can we better show that we appreciate God's sacrifice, his great gift to our world, than by bringing him gifts and offerings with praise and thanksgiving on our lips because of the great love wherewith he has

loved us and drawn us to himself. <SW, January 8, 1903 par. 6>

Looking up to heaven in supplication, present yourselves to God as his servants, acknowledging that all you have is his, saying, "Lord, of thine own we freely give thee." Standing in view of the cross of Calvary, seeing the Son of God crucified for you, let your earnest inquiry be, "Lord, what wilt thou have me to do?" <SW, January 8, 1903 par. 7>

Of the apostles it is written, "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Still the heavenly universe is waiting for channels through which God's love may flow to the world. The same power that the apostles had is for those now in God's service.

Mrs. E. G. White. <SW, January 8, 1903 par. 8>  
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## January 15, 1903 A Call to Labor.

"And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." <SW, January 15, 1903 par. 1>

The Lord calls upon young men to enter the harvest field, and work diligently as harvest hands. Let them go forth to trade on their talents. He who has called them to labor in the gospel will give them evidence that they are chosen vessels, and will give them words to speak for him. <SW, January 15, 1903 par. 2>

One of the very best ways in which young men can obtain a fitness for the ministry is by entering the canvassing field. Let them go into towns and cities as canvassers for the books that contain the truth for this time. In this work they will find opportunity to speak words of life. The seed of truth they sow will spring up to bear fruit. <SW, January 15, 1903 par. 3>

When young men take up the canvassing work filled with an intense longing to save their fellow-men, they will see souls converted. From their work a harvest for the Lord will be reaped. Then let them go forth as missionaries to circulate present truth, praying constantly for increased light and knowledge, that they may know how to speak words in season to those that are weary. They should improve every opportunity for doing a deed of kindness, remembering that thus they are doing errands for the Lord. <SW, January 15, 1903 par. 4>

They will be invited to take meals with the families they visit. Flesh-meat will be passed to them. As they refuse it, giving their reasons for so doing, they will perhaps have opportunity to present the principles of health reform. In their work they should always take some health books with them; for health reform is the right hand of the message. <SW, January 15, 1903 par. 5>

The canvasser should speak modestly, and he should never engage in controversy. He should feel that he is on trial before the heavenly universe. "Behold, I send you forth as sheep in the midst of wolves," Christ said; "be ye therefore wise as serpents and harmless as doves." You will meet many precious souls ripe for the harvest. Learn therefore to speak modestly and discreetly. Show that you have been with Jesus and have learned of him. <SW, January 15, 1903 par. 6>

This is the rule we are to follow,--to be like him who went about doing good. Christ said, "If any man serve me, let him follow me." By studying the life of the Saviour, find out how he lived and worked. Strive each day to live his life. Wear his yoke, and learn his meekness and lowliness, walking in the path that leads heavenward. <SW, January 15, 1903 par. 7>

Follow on to know the Lord, and you will know that his going forth is prepared as the morning. Seek constantly to improve. Strive earnestly for identity with the Redeemer. Live for the saving of the souls for whom he gave his life. Try in every way to help those with whom you come in contact. Let your love for Christ lead you to say, "Thy Word have I hid in mine heart, that I might not sin against thee." Let your life fulfil the words, "Thou through thy commandments hast made me wiser than mine enemies." Talk with your Elder Brother; he will complete your education, line upon line, precept upon precept. A close connection with him who offered himself as a sacrifice to save a perishing world will make you an acceptable worker. When you can lay your hand on truth, and appropriate it, when you can say, "My Lord and my God," grace and peace and joy in rich measure will be yours.

Mrs. E. G. White. <SW, January 15, 1903 par. 8>  
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## January 15, 1903 A Letter.

"Elmshaven," St. Helena, Cal., Dec. 6, 1902. Dear Brethren and Sisters,-- <SW, January 15, 1903 par. 1>

The new year is just before us, and plans should be laid for earnest, persevering effort in the Master's service. There is

much to be done to advance the work of God. I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. It is the Lord's work, and a blessing will attend those who engage in it with earnestness and diligence. <SW, January 15, 1903 par. 2>

The larger books, "Patriarchs and Prophets," "Great Controversy," and "Desire of Ages," should be sold everywhere. These books contain truth for this time,--truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale. <SW, January 15, 1903 par. 3>

Many more of our larger books might have been sold if church-members had been awake to the importance of the truths these books contain, and had realized their responsibility to circulate them. My brethren and sisters, will you not now make an effort to circulate these books? Work earnestly. Put your hearts into this work, and the blessing of God will be with you. Go forth in faith, as you go praying that God will prepare hearts to receive the light. Be pleasant and courteous. Show by a consistent course that you are true Christians. Walk and work in the light of heaven, and your path will be as the path of the just, shining more and more until the perfect day. <SW, January 15, 1903 par. 4>

I ask you, dear Christian workers, to do what you can to circulate the books that the Lord has said should be sown broadcast throughout the world. Do your best to place them in the homes of as many as possible. Think how great a work can be done if a large number of believers will unite in an effort to place before the people, by the circulation of these books, the light that the Lord has said should be given them. Under divine guidance, go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you. Angels of heaven will accompany you, preparing the way. <SW, January 15, 1903 par. 5>

The Lord calls for many more to engage in the canvassing work in the year 1903. For Christ's sake, my brethren and sisters, make the most of the hours of the new year to place the precious light of present truth before the people. <SW, January 15, 1903 par. 6>

Jesus is calling for many missionaries, for men and women who will consecrate themselves to God, willing to spend and to be spent in his service. O, can we not remember that there is a world to labor for? Shall we not move forward step by step, letting God use us as his helping hand? Shall we not place ourselves on the altar of service? Then the love of Christ will touch and transform us, making us willing for his sake to do and dare.

Ellen G. White. <SW, January 15, 1903 par. 7>

## January 22, 1903 Sowing and Reaping.

"One soweth and another reapeth." The Saviour spoke these words in anticipation of the ordination and sending forth of his disciples. The earthly work of the great Teacher was soon to close. The apostles were to follow after to perfect this work, to gather the fruit of the seed that he had sown. In the streets of the cities and in the synagogues Christ had been sowing the seeds of truth. The plan of salvation had been clearly and distinctly outlined; for the truth never languished on the Saviour's lips. As a result of his work, an interest had been aroused. The disciples were to follow up the efforts of the divine Sower, reaping where he had sown, that both the Sower and the reapers might rejoice together. <SW, January 22, 1903 par. 1>

Today, in his great harvest-field, God has need of both sowers and reapers. Let those who go forth into the work, some to sow and some to reap, remember that they are never to take to themselves the glory of the success of their work. God's appointed agencies have been before them, preparing the way for the sowing of the seed and the reaping of the harvest. "I sent you to reap that whereon ye bestowed no labor," Christ said; "other men labored, and ye are entered into their labors." <SW, January 22, 1903 par. 2>

Those who sow the seed, presenting before large and small gatherings the testing truths for this time, at the cost of much labor, may not always gather the harvest. After they have done their part, and they rest from their labors, other servants of God, going over the ground, reap the fruit of their seed-sowing. <SW, January 22, 1903 par. 3>

"He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." Read these words carefully. Study their meaning; for they outline God's plan. Often the Lord's workers are bitterly opposed in their field of labor, and thus their work is hindered. They do their best. With earnest, painstaking effort they sow the good seed. But the element of opposition becomes fiercer and fiercer. Some may be convinced of the truth, but they are intimidated by the opposition. They have not the courage to acknowledge their conviction. The lives of the workers may be endangered by those who are controlled by Satan. It is then their privilege to follow the example of their Master, and go to another place. "Ye shall not have gone over the cities of Israel," Christ said, "till the Son of man be come." <SW, January 22, 1903 par. 4>

Let the messengers of truth pass on to another field. Here there may be a more favorable opportunity for work, and they may successfully sow the seed of truth, and reap the harvest. The report of their success will find its way to the

place where the work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received. The seed sown in trial and discouragement will be seen to have life and vitality. Adversity, sorrow, loss of property,--the changes of God's providence, recall with vivid distinctness the words spoken years before by the faithful servant of God. The seed sown springs up and bears fruit. First appears "the blade, then the ear, after that the full corn in the ear." [<SW, January 22, 1903 par. 5>](#)

God has need of wise men and women, who will labor earnestly to accomplish the work committed to them. He will use them as his instruments in the conversion of souls. Some will sow, and some will reap the harvest of the seed sown. Let every one do his best to improve his talents, that God may use him either as a sower or a reaper.

Mrs. E. G. White

[<SW, January 22, 1903 par. 6>](#)

## January 29, 1903 Words of Counsel.

### The Renunciation of Self.

In John's Gospel, from the thirteenth to the seventeenth chapters, God's will respecting the ministers of Christ is plainly outlined. It is their privilege to believe that God means just what he says. God desires them to believe every verse in these chapters, and to live them out before their brother ministers. [<SW, January 29, 1903 par. 1>](#)

To every one God has given his work. All have not the same work, but all are to be workers together with God, laboring in perfect unity one with another, bearing fruit to the glory of God. God's servants are branches of the True Vine, and they should produce the best quality of fruit. They are distinct branches, but they draw their sustenance from one source,--the parent stock, Christ Jesus. [<SW, January 29, 1903 par. 2>](#)

Those who work for God are daily to empty the heart of self, that they may be cleansed of their hereditary and cultivated tendencies to wrong. They are to depend wholly upon Him who taught as never man taught. Unless the soul-temple is daily emptied of self, and prepared for the reception of the Holy Spirit, self will rule the entire being. The words and acts will be tarnished with selfishness. Christ will not appear in the life; but there will be seen a self-confidence that is wholly different from his character. [<SW, January 29, 1903 par. 3>](#)

In order to be a co-laborer with Christ, man must put away his supposed wisdom. Then he will be humble enough to wear Christ's yoke and to receive his Spirit, the gift that brings to the soul rest and peace. Christ's invitation is, "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." In learning the lessons I teach, in cherishing the grace of patience and forbearance, in striving to control the thoughts and words, in revealing Christlike love one for another, you will learn to be meek and lowly, and you will find the peace and rest that is more precious than gold. [<SW, January 29, 1903 par. 4>](#)

### How to Deal with Temptation.

As God's chosen ministers assemble for counsel, those who have been living tried and tempted lives will be tempted to give expression to their feelings. They have been severely tried; difficulties have arisen before them as they try to advance. But if they keep Christ enthroned in the heart, ever looking to him, they will not give expression to sentiments that would leave upon the minds of their brethren a disagreeable impression. They will follow Christ's way of managing difficulties, remembering that he is the Finisher as well as the Author of their faith. They will remember that if they are to wear Christ's yoke, they must do as he did. They will leave in God's hands the things to be done and the things to be suffered, remembering that they are not under the control of self, but that they have given themselves up to be laborers together with Christ, and that they are to learn from him the way to overcome evil with good in all that they are called upon to suffer. [<SW, January 29, 1903 par. 5>](#)

Let those who are tried and tempted consider these questions, How do you deal with your difficulties? Do you harness yourself for an encounter with trial and temptation? And then do you lay hold on these temptations, as you suppose you must, while your spirit is hot within you, and wrestle with them, quite sure that this is what you ought to do? As you battle with your covetousness and uncharitableness on their own ground, do you come out victor? -- No; you come out discouraged, bruised, and wounded, bound, and enfeebled spiritually. [<SW, January 29, 1903 par. 6>](#)

What should you do? -- Simply put your whole trust in the One who understands your temptations and trials, the One who alone can master temptation. If you had not been premature in your efforts, you need not have fought so terrible a battle; for the Captain of your salvation was at work for you, ready to do for you that which you can not do for yourself,

and to leave you free to do that which he has told you to do,--learn of him his meekness and lowliness. He has been tempted in all points "like as we are," and he knows how to succor those who are tempted. Had you first talked with God in prayer, by faith grasping his promises, you would have received strength for the conflict. <SW, January 29, 1903 par. 7>

When we believe the promise, "Lo, I am with you alway, even unto the end of the world," we shall be strong to endure. We need a constant sense of the abiding presence of Christ. He is our righteousness.

Mrs. E. G. White. <SW, January 29, 1903 par. 8>  
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## April 2, 1903 In the Master's Service.

In times past God has used humble men in his service, and because of their faith and devotion these men have often accomplished more than many laborers of better education and higher pretensions. They realized their weakness and their dependence upon God, and by personal efforts, by a well-ordered life and a godly conversation, they turned men from error to truth, from the path of transgression to obedience to God. The mighty power of grace worked with them, and success attended their efforts. "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." <SW, April 2, 1903 par. 1>

Two men start out to labor in the cause of God. One has had every advantage of education. His mind is cultivated, his powers are developed, and he is prepared to become an efficient worker. But we look in vain to see the good results of the advantages he has enjoyed. Instead of increasing his usefulness, his education fosters a feeling of self-importance; he esteems himself above his less fortunate brethren. He does not continue to store his mind with useful knowledge to fit himself to bear greater responsibilities. While he boasts of learning, he does not labor to the utmost of his ability, with an eye single to the glory of God. <SW, April 2, 1903 par. 2>

The other has good natural abilities, but a limited education. He is a constant learner in the school of Christ. The love of Jesus is in his heart, and he walks humbly with God. He is unselfish in thought and purpose, and he tries to do all the good that he can. As he uses the ability that he has, his mind expands. <SW, April 2, 1903 par. 3>

The educated man may exalt himself over his unlearned brother, but he is like the man who hid his talent in the earth. He has shunned the trouble and exertion necessary to trade with his entrusted talents, that he may return them, with the increase, to his Lord. Unless he repents, he will be condemned as a slothful servant, and will be dismissed from the presence of his Lord. But the one who is faithful in the use of his talents, returning at last both principal and interest, will hear the words, "Well done, good and faithful servant." <SW, April 2, 1903 par. 4>

The man who blesses society, and makes a success of life, is the one who, whether educated or uneducated, uses all his powers in the service of God and his fellow-men. <SW, April 2, 1903 par. 5>

In all our churches there are persons who might be educated to become workers for Christ. There is certainly a fault somewhere, or there would be more workers developed to unite with us in our efforts for the salvation of souls. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Have special meetings for the education of workers. Souls for whom Christ died are perishing all around us, and what excuse can we give that they have never been warned? <SW, April 2, 1903 par. 6>

Think of the mighty truths that God has entrusted to our keeping, and let earnest work follow your thoughts. Make mighty strokes for God. No compromise is to be made with sin, or with timidity and cowardice. The Christian laborer knows no drudgery in his heaven-appointed work. He enters into the joy of his Lord in seeing souls emancipated from the slavery of sin; and this joy repays him for every self-denial. <SW, April 2, 1903 par. 7>

Our faith is weak, our sense of God's requirements feeble. We must awake to duty. We must be endowed with power from on high. Instead of resting satisfied with our present attainments, let us cherish a longing desire that our lips may be purified and touched with a live coal from off the divine altar. The word of God to us must come to the people, not in a feeble, hesitating way, but with earnestness and power. We must pray more earnestly, more fervently, that God may work in us and through us. Angels are commissioned to be our helpers. They are passing between earth and heaven, bearing upward the record of the doings of the children of men. <SW, April 2, 1903 par. 8>

We can never be saved in inactivity. The life of Jesus rebukes every idler. In his strength we may do the work that he did. The promises of God are rich and full and free. We may have with us the power of his salvation. It is because threads of unbelief are woven into all the web of life, that our experience is so lacking in power. Shall we not begin to weave in, instead, the precious golden threads of faith? Remember, "This is the victory that overcometh the world, even

our faith." If clouds hide the sun from sight, we do not mourn as if it would never again appear. God's dear face of brightness is not always seen, but we are not to despond. It is our duty to trust him in the darkness, knowing that his love is changeless. <SW, April 2, 1903 par. 9>

It was the joy of Christ to save souls. Let this be your work and your joy. Perform all duties and make all sacrifices for Christ's sake, and he will be your constant helper. Go straight forward where the voice of duty calls; let no seeming difficulties hinder you. Take up your God-given responsibilities, and as you bear your sometimes heavy burdens, do not ask, "Why idle stands my brother, no yoke upon him laid?" Do the duty nearest you, and do it thoroughly and well, not coveting praise, but working for the Master because you belong to him.

Mrs. E. G. White. <SW, April 2, 1903 par. 10>  
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## April 9, 1903 Work for the Master.

With every age God's plan deepens and broadens. His people are to adjust their movements to his progressive plan. They are to move forward with the force of Omnipotence, because they move in harmony with the divine purpose. They are to seize every opportunity to bless the world lying in darkness. <SW, April 9, 1903 par. 1>

Our church-members should show greater devotion. They should labor with greater zeal for the promulgation of the last message of mercy. Now is the time for all to work. Now is the time to separate from every species of self-indulgence. Those who are engaged in the Lord's service are to labor unselfishly, pressing together in Christian unity. They are to love as brethren; they are to be kind and courteous; their influence is to be a savor of life unto life. <SW, April 9, 1903 par. 2>

Many young men and women now engaged in secular labor will feel impressed to give themselves to the service of God. Some will feel a desire to enter the canvassing field, and will become able evangelists. Let these be given opportunity to obtain an education for the work of God. <SW, April 9, 1903 par. 3>

Those who are impressed to enter the work, whether in the home field or in the regions beyond, are to go forward in the name of the Lord. If they depend on God for grace and strength, they will succeed. At the beginning their work may be small, but if they follow the Lord's plans, it will enlarge. God lives. He will work for the unselfish, self-sacrificing laborer, whoever and wherever he may be. <SW, April 9, 1903 par. 4>

God does not ask his servants to show their devotion to him by burying themselves in monasteries or by going on long pilgrimages. It is not necessary to do this in order to show a willingness to deny self. It is by working for those for whom Christ died that we show true love for him. By humiliation, suffering, and death Christ purchased the salvation of human beings. Those who love him will think how he laid aside his glory, and came to this earth to live the life of the poorest, suffering often from hunger. "Foxes have holes, and the birds of the air have nests," he said; "but the Son of man hath not where to lay his head." <SW, April 9, 1903 par. 5>

To each human being God has assigned a work. Abraham was called to go forth from his home, a light-bearer to the heathen. And without questioning, he obeyed. "He went out, not knowing whither he went." So today Christ's servants are to go where he calls, trusting him to guide them and give them success. <SW, April 9, 1903 par. 6>

God's people are to feel a noble, generous sympathy for every line of work carried on in the great harvest-field. By their baptismal vows they are pledged to make earnest, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless and the oppressed. <SW, April 9, 1903 par. 7>

To those who profess to believe in him, God says, "Go forth to all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awake to our duty. Let us do all that we can to help forward the Lord's work. Let superficial excuses be blown to the winds of heaven. No longer grieve the Spirit of God by delaying. Forget not the words, "We are laborers together with God." Co-operate with the angels sent down from the heavenly courts to minister to those who shall be heirs of salvation. <SW, April 9, 1903 par. 8>

Time is passing; the end is near. While you are unconsecrated, golden opportunities for helping souls to see Jesus as he is -- full of grace and truth -- are passing by, never to return. That which you have not done as a devoted Christian in the year now passed into eternity, you can not now do. But through the grace of Christ you may redeem the time by redoubling your efforts. Let your interest in the souls for whom Christ has died deepen and broaden. Inquire not, "What shall this man do?" for then Christ would say to you, as he said to Peter, "What is that to thee?" Keep your own soul in the love of the truth, and work with untiring endeavor to win souls to the Saviour. <SW, April 9, 1903 par. 9>

Earnest, self-sacrificing workers are needed, workers who will go to God, and with strong crying and tears plead for

the precious souls who are going to ruin. There can be no harvest without seed-sowing, no result without effort. <SW, April 9, 1903 par. 10>

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Let us awake from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service. God is an overflowing fountain of strength. The gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy.

Mrs. E. G. White. <SW, April 9, 1903 par. 11>  
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## **April 30, 1903 Salt that has Lost its Savor.**

Christ has presented in figures the plans which we are to study, and upon which we are to act. The fifth chapter of Matthew is full of precious instruction. Read this chapter, and write it upon the tablets of the soul. The Saviour declares: "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." "Ye are the salt of the earth; but 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." If the character is not under the moulding influence of the Holy Spirit, if we have not that faith which works by love and purifies the life from all hereditary and cultivated tendencies to wrong, what does our profession avail? If the truth that is professed is not allowed to sanctify the temper, the disposition, the words and acts; if there is a constant denial of faith, God is greatly dishonored. Where there should be seen the sweetness of humility, combined with firmness and integrity, there is seen a hard spirit, that is not a savor of life unto life, but of death unto death. <SW, April 30, 1903 par. 1>

God requires us to exercise toward our brethren the compassion that we desire them to exercise toward us. God expects those who claim to believe in him, to bring the Christlikeness into all their service. The mind and heart are to be cleansed from all sin, all unlikeness to Christ. God has duties for every church-member to perform. His people are to exalt the power of his law above human judgment. By bringing themselves, body, soul, and spirit, into harmony with the law, they are to magnify it, and make it honorable. <SW, April 30, 1903 par. 2>

God will open the way for his subjects to perform unselfish deeds in all their associations, in all their business transactions. By acts of kindness and love they are to show that they are representing the kingdom of heaven. By self-denial, by sacrificing the gain they might obtain, they will present the truth in its beauty. <SW, April 30, 1903 par. 3>

But if their words and acts are unchristlike; if the spirit they cherish is not helpful; if they retain the old, unsavory traits of character; if they study how they may get the best of a bargain, to the disadvantage of some one else; if they care little whether they hurt and destroy a brother's feelings, they are as salt that has lost its savor. They are a hindrance to God's work. <SW, April 30, 1903 par. 4>

How can we be as salt that retains its savor? How can we exert a saving influence? By obeying, in every transaction of life, the plain commands of God; by being kind, benevolent, generous; by seeing the necessities of the cause of God, and trying to relieve them; by doing the work that Christ did. <SW, April 30, 1903 par. 5>

Read the fifty-first psalm. Let its lessons be practised. Not a tithe of what we should be are we in word, in spirit, in purity, in Christlikeness. This is why we have not more power with God. We profess to believe the most sacred truth, which God declares will refine and sanctify those who believe, leading them to live lives in marked contrast to the lives of worldlings. But if our profession is merely nominal, we may be sure that our influence is not exerted on Christ's side. We are as salt without savor, fit only to be cast out as worthless. <SW, April 30, 1903 par. 6>

Without the help that comes from God, even those who are looked upon as the most eminent believers are in danger of falling into the sins which Satan has prepared to dishonor God. Let all who claim to be believers remember that it is only when they have the joy of Christ's salvation in the heart that they are qualified to guide sinners to repentance and reformation. It is the genuine believer, the one who not only assents to the truth, but believes and practises the truth, and is not satisfied unless he has with him the presence of God, that is a power for good in the world.

Mrs. E. G. White. <SW, April 30, 1903 par. 7>  
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## **June 4, 1903 God's Promises Our Plea.**

In the formation of character, we should build for time, and then we shall build for eternity. There is time enough for this--time enough for all that the Lord has appointed us to do, if we will only work, not in our own way, but in his. We have the promise of God's help, and like the importunate widow we are to plead for his blessing, for the power to live as his children. <SW, June 4, 1903 par. 1>

As with earnestness and assurance you come to God, tell him all about your necessities. Claim his promises. He has given us the privilege of coming to him, and we need have no fears of wearying him. Do not doubt his word of promise. Study the word, and with your Bible in your hand say, "Here, Lord, I come to receive the gift thou hast promised me." But you should be able to say, "I have done as thou hast said." Do not bring God's word before him, asking him to do things which he has promised, when you are not entitled to the promise. <SW, June 4, 1903 par. 2>

The promise is, "Whatsoever ye shall ask the Father in my name, he will give it you." "If ye shall ask anything in my name, I will do it." What are the conditions? "If ye love me, keep my commandments." If you are disobedient, and yet plead the promises of God, you bring to him a note to be cashed when you have not fulfilled your part of the contract. You complain that your check is not honored, when it is a forgery. Thus it is with those who bring the name of Christ as their authority for the fulfilment of the promise, when they have not done those things by which they show their love for Christ and their faith in him. Let it not be forgotten that those who bring their petitions to God, claiming his promises, while they do not comply with the conditions, insult Jehovah. <SW, June 4, 1903 par. 3>

There is need of close examination of the deed of trust wherewith we approach God. Many have no assurance of acceptance with him. They have forfeited, and are continuing to forfeit, the conditions upon which acceptance is based. When weighed in the balances of the sanctuary, they are found wanting; for they love self; Christian principle is away down in the scale, and their profession of knowing Christ is a deception. They approach God with his promises, and ask him to fulfil them, when by so doing he would dishonor his name. In his mercy and love the Lord has given this testimony for them, and the words here traced should be carefully studied. <SW, June 4, 1903 par. 4>

Christ gave his life to make it possible for the human family to have another trial, to form such characters as will entitle them to be called sons and daughters of God, members of the royal family, children of the heavenly King. The Lord will surely comply with the conditions he has made, if they will show themselves true and faithful. "Abide in me," he says, "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 ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." <SW, June 4, 1903 par. 5>

"As the Father hath loved me," Christ said, "so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." This is the substance of the covenant which God has made with his people. <SW, June 4, 1903 par. 6>

John declares: "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." Then, lest the matter shall not be plainly understood, the apostle adds, "I write no new commandment unto you, but an old commandment which ye had from the beginning." <SW, June 4, 1903 par. 7>

"Whoso keepeth his word," John declares, "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." "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. And this is the promise that he hath promised us, even eternal life." <SW, June 4, 1903 par. 8>

I am commissioned to say that the piety and spiritual discernment and righteousness of those who profess to believe the present truth must be pure and holy. Their characters must be entirely transformed by divine grace, else they will never see the kingdom of God. They will perish with the wicked. I know not how to make the people understand this, and yet it is a case of life and death with them. Will they confess their sins? Will they humble their hearts before God, before it shall be too late? <SW, June 4, 1903 par. 9>

God has declared: "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."

Mrs. E. G. White. <SW, June 4, 1903 par. 10>



## June 11, 1903 "Learn of Me."

The perplexities and anxieties that trouble us will be lightened when we heed the invitation of Christ, "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." <SW, June 11, 1903 par. 1>

These words are of the highest value to those who desire to walk in the narrow path that leads to everlasting life. The word of God puts faith at the entrance gate, and lines the whole way with the light and peace and joy of willing obedience. The things that appear to be crosses are found by experience to be crowns. The prize is ever in sight. The travelers keep before them the mark of their high calling in Christ. His commands are righteousness and peace and joy in the Holy Spirit. <SW, June 11, 1903 par. 2>

Professing Christians need a decided re-conversion. When they practice the teachings of Christ, they will find that his gentleness has made them great. "Learn of me," is the Saviour's command. Yea, learn how to present truth under the divine influence of the Holy Spirit. There is power for those who receive Christ; for we read, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." His promise is that if we accept his invitation, we shall be anointed with the oil of gladness, which is emptied from the two anointed ones into the hearts prepared to receive it. Shall we claim the promise? Shall we not receive the anointing of the holy oil? <SW, June 11, 1903 par. 3>

### Unreserved Surrender.

God will accept nothing less than unreserved surrender. Half-hearted, sinful, professing Christians would spoil heaven, were they permitted to enter. They would stir up a second rebellion there. Those who know the truth, yet do not exalt the Author of truth, will never enter the city of God. Heaven would be purgatory to them, because they know nothing of the high, holy principles that govern the members of the royal family above. The directions that Christ has given are so distinct and so definite that no one need take a false step. Let us not please and glorify Satan by showing that he has power over our churches, our ministers, our medical missionaries. Let us have confidence in one another. Let us not think that because we have made crooked paths for our feet, every other professing Christian has done the same thing. Let the one who in the past has been a fault-finder begin to climb the ladder heavenward, keeping his eyes fixed on the light above. <SW, June 11, 1903 par. 4>

### Fellowship with Christ.

The true Christian keeps the windows of the soul opened heavenward. He lives in fellowship with Christ. His will is conformed to the will of God. The Lord calls for workers who have been transformed by the renewing of the mind, workers who have gained an individual experience in proving "what is that good, and acceptable, and perfect will of God." Shall we not, in the few days of probation that remain to us, act like men and women seeking for life in the kingdom of God, even an eternity of bliss? <SW, June 11, 1903 par. 5>

### The True Source of Happiness.

We are to strive earnestly to reach the standard set before 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 in this life are striving to overcome. <SW, June 11, 1903 par. 6>

Holiness is constant agreement with God. Shall we not 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, and while here we shall meet with trials and difficulties. But we are safe while we cleave to Christ. The whole world was gathered in his embrace. He died on the cross to give the death-stroke to Satan, 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. <SW, June 11, 1903 par. 7>

In the 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. We

can not afford to miss the privilege of seeing his face and of hearing the gospel from his lips. Shall we not put our whole souls into the work of preparing for admission into the higher school, where we shall see Christ face to face? Shall we not be determined to obey the word of God? Or shall we choose our own wisdom, and trifle away the day of gracious opportunity, wasting the years and months so rapidly passing into eternity?

Mrs. E. G. White. <SW, June 11, 1903 par. 8>

## June 18, 1903 A Cause of Spiritual Weakness.

The servants of Jesus Christ are to carry forward his work solidly and unitedly. Never are they to cherish a criticizing, fault-finding spirit. When such a spirit is cherished, a door is opened for the powers of darkness, and there comes into the work a blight that kills Christian activity. The Holy Spirit is grieved because of the disregard of the prayer that Christ offered just before his trial and crucifixion, that his disciples might be one. God has not made men judges one of another, but fellow-helpers. Do not spend in judging and condemning time that might be spent in encouraging one another, in suggesting ways and means for advancing the work of God in hard and difficult places. <SW, June 18, 1903 par. 1>

Why are we not more spiritually minded? Why do we so readily yield to the temptation to bite and devour one another? It is because Satan is allowed to enter the heart with his temptations. His suggestions are received and acted upon, and hearts are grieved and wounded. The time and energy that should be wholly on the Lord's side, are used for the enemy. God's working forces are robbed of strength and courage, and their burdens are increased. Precious time is worse than wasted, and minds are filled with sadness and distrust. All this when every jot of strength, every power of mind and body, should be employed in a concerted action against the enemy of God and man. <SW, June 18, 1903 par. 2>

The only safe course for God's servants to pursue is to work with an eye single to his glory, that the whole body may be full of light. To do this means to keep Christ's lessons ever in mind, and to do all in a way that he can approve, revealing the spirit that he revealed for those he calls his little children. <SW, June 18, 1903 par. 3>

"A new commandment I give unto you," Christ said, "that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." <SW, June 18, 1903 par. 4>

If it is by the manifestation of this love that we are to convince the world that we are Christ's disciples, is it not time that we changed our course of action? Is it not time that we gave the world proof that we are Bible Christians, that we are keeping God's commandments? Shall we not cease to judge and despise and condemn one another? <SW, June 18, 1903 par. 5>

We have our Bibles. Why, then, do we not practise the teachings of Christ? He says, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." <SW, June 18, 1903 par. 6>

Again we read: "Jesus cried and said, He that believeth on me, believeth not on me, but on Him that sent me. And he that seeth me seeth Him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." <SW, June 18, 1903 par. 7>

I entreat those who claim to believe that Christ is their personal Saviour to practise his teachings. Shall we not, from this time, believe in Christ, and show our faith by obeying his words? Will not those who proclaim the gospel to sinners believe the gospel, and by their obedience to every word that proceedeth out of the mouth of God, testify to its power? Will not those who preach Christ live the Christ life? God calls upon those who have the light to walk in the light. Then their souls will be all light in the Lord. <SW, June 18, 1903 par. 8>

True Christians find their happiness in obeying the words of the Saviour. They place no dependence upon worldly maxims. Their whole dependence is placed on the Source of all power. By beholding Christ, they become changed. Of what character, then, will be their speech? The following scripture shows. "And this I pray," Paul writes to the Philippians, "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." <SW, June 18, 1903 par. 9>

Shall we not unite with the prayer of Christ and the prayer of Paul, and, in such holy companionship, make our experience rich in precious words of love and true courtesy and Christian politeness, "being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God"? <SW, June 18, 1903 par. 10>

Bear in mind, my brethren, that here in this world we are being tested and tried. God calls upon the presidents of our conferences, upon our ministers, and upon those in positions of trust in our institutions, clearly to reveal to the world the miracle-working power to God, to show that they are true followers of Christ, "filled with the fruits of righteousness." <SW, June 18, 1903 par. 11>

## June 25, 1903 A Present Help.

"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 believe that Thou hast sent Me, and hast loved them as Thou hast loved Me." These words seem almost beyond the grasp of our faith, yet we are to believe them, and act in accordance with them. But we must remember that Christ does not promise to hide with himself in God the humanity of the one who clings to his sinful ways or his self-righteousness. We must take time to pray, and then we must live lives that are in harmony with our prayers, believing that the Lord will answer us. The answer may not come in just the way that we expect, but we may rest assured that the Master knows our every necessity. We are to meet every trial with the words, "Not my will, but God's be done." <SW, June 25, 1903 par. 1>

"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." In Luke this text is introduced by this illustration:-- <SW, June 25, 1903 par. 2>

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not. The door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." <SW, June 25, 1903 par. 3>

Then follows the promise, so full of assurance and hope: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." <SW, June 25, 1903 par. 4>

There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communication 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. <SW, June 25, 1903 par. 5>

We should pray in the family circle; and above all we must not neglect secret prayer, for this is the life of the soul. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to hear the burden of such petitions. The soul, free from surrounding influences, free from excitement, calmly reaches out after God; and sweet and abiding will be the influence emanating from Him who sees in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith the soul holds communion with God, and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength. <SW, June 25, 1903 par. 6>

Pray in your closet; and as you go about your daily labor, let your heart be often uplifted in prayer. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan can not overcome him whose heart is thus stayed upon God. <SW, June 25, 1903 par. 7>

Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure air of heaven. We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer. Those whose hearts are open to receive the support and blessing of God will walk in a holier atmosphere than that of earth, and will have constant communion with heaven. <SW, June 25, 1903 par. 8>

To place ourselves in close connection with Christ, by fervent, believing prayer,--this is our duty. For our part of the contract we are responsible. For the rest we are to trust the One who knows and understands what will best help us in our endeavors to do his will. <SW, June 25, 1903 par. 9>

Let us place ourselves in the line of cooperation with God, making it possible for him to answer our prayers. He has issued his promissory notes, declaring, "A new heart will I give you." He says that he will be found of those who seek him with the whole heart. When you lose your hold on Christ, the bank of heaven has not failed, but you have broken your covenant with God. He can not cover your sin while you continue in sin, refusing to let him take away your

transgression, because you suppose that in disobeying the commands of God, you have placed yourself beyond help. The Lord says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." Then stop worrying over the troubles that you so often bring upon yourselves, and come like a penitent child to Jesus, confessing your sins. "Thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." And to all such the Saviour says, "Ye shall ask what ye will, and it shall be done unto you."

Mrs. E. G. White. <SW, June 25, 1903 par. 10>  
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## **July 9, 1903 The Christian's Calling.**

### **As Given in Paul's Letter to the Ephesians.**

Study the first chapter of Ephesians, and unite with the prayer of the great apostle, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." <SW, July 9, 1903 par. 1>

Let none be zealous to exalt self, and find fault with others. This has been done, and it has brought in coldness, indifference, hard-heartedness, and dissension. Let us pray for reconversion. Let us show sincere repentance, and the Lord will pardon our transgressions and forgive our sins. Power will come to us through connection with Christ. The conscience will find rest in Christ. He is "the Lamb of God, which taketh away the sin of the world." As we believe him, we are changed into his likeness. His image is engraved on the heart. His love is reflected to the world in our words and deeds. Thus is revealed to the world the power that truth has to sanctify the receiver. Under the bright, glorious beams of Christ's righteousness, the human soul is made pure and holy. True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor a partaker of the purity and influences of heaven; it brings angels near, and separates more and more from the spirit and influence of the world. <SW, July 9, 1903 par. 2>

I point you to the words of the apostle Paul in the fourth chapter of Ephesians. This whole chapter is a lesson that God desires us to learn and practise. The apostle beseeches us to walk worthy of the vocation wherewith we are called, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." <SW, July 9, 1903 par. 3>

Study the closing words of the chapter: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." <SW, July 9, 1903 par. 4>

"Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us as an offering and a sacrifice to God for a sweet-smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. . . . Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." <SW, July 9, 1903 par. 5>

"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." Too often those claiming to be Christians allow the enemy to gain access to their minds. They readily receive his suggestions, and this causes a dearth of spiritual

power, and a great and a lamentable confusion. Mistakes are made, and precious golden moments are taken to remove the results of Satan's working. Shall we not confess the sins that have dishonored God, imperiled souls, and wasted the hours that ought to have been devoted to proclaiming present truth? <SW, July 9, 1903 par. 6>

God has called us to service as well as to right living. He requires all to do with faithfulness, the duties of today; but these duties are much neglected by the majority of professed Christians. They shun the lowly and humble poor, and self-denying, self-sacrificing work for Christ. Their supreme selfishness leads them to choose easier and more agreeable work. <SW, July 9, 1903 par. 7>

It was not so with the Majesty of heaven. When he whom angels worshiped, he who was rich in honor and glory, came to earth, and found himself in fashion as a man, he did not hold himself aloof from the unfortunate, nor excuse himself from the hard, self-denying path he had entered upon as a teacher of righteousness. "I came," the divine Teacher said, "to save that which was lost." It may not always be agreeable to unite with the Master, and become co-workers with him in helping those who stand most in need of help; but this is the work that Christ did. He has given us an example, and he calls upon us to copy it. He would have us make known to others "the exceeding riches of his grace." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." <SW, July 9, 1903 par. 8>

Is the servant greater than his Lord? Should we shrink from our part in carrying out the "eternal purpose" of God for the salvation of sinners, "which he purposed in Christ Jesus our Lord"? Awake to duty, my brethren and sisters; watch for souls as they that must give an account, and God will grant you, "according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Mrs. E. G. White. <SW, July 9, 1903 par. 9>  
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## **August 25, 1903 God's Plan for Proclaiming the Gospel Message.**

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take of the water of life freely." These words outline God's plan for the promulgation of the gospel. His instrumentalities, human and divine, are to unite in an effort to save the lost. Thus souls are to be rescued from the bondage of sin. God calls upon those who have taken his name to obey his orders. All are called to some part of his work. <SW, August 25, 1903 par. 1>

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. I have united humanity and divinity, and my office invests me with all power in heaven and in earth. I have ordained that angels and men shall be employed in my work. Divine and human instrumentalities are to unite. I have given the churches instruction regarding what they ought to do. My work is to be carried forward until I shall arise and proclaim with a loud voice, 'It is finished.' I have opened a fountain of living water for a thirsty world. Agencies from the heavenly courts unite in urging the members of the church on earth to give the invitation to come to the water of life freely. Each one, feeble though he may deem himself, is to voice my words and to perform some part of my work. I call upon those who have received the truth to take up the work entrusted to them. Do your best. Proclaim the gospel invitation. Unite with those who are already at work. I testify that if any one shall alter the words of the prophecy of this book, engendering unbelief, causing my words to lose the practical application which I thus fully and authoritatively give them, I will visit him with signal marks of my displeasure." <SW, August 25, 1903 par. 2>

## **The Power of the Truth to Convict and Convert Souls.**

It is through the transforming influence of divine grace on human hearts that the power of the word of truth is revealed. The truth, proclaimed in regions where it has not yet been heard, makes an impression on hearts. It seems to have greater power to transform character than when presented to those who are familiar with its office work. Truth has little power on the hearts of those who walk contrary to it when by so doing they can gain advantage for themselves,-- those who, while claiming to receive it, follow a course opposed to its principles. Such ones admit that they believe the truth, but they give no evidence that they are sanctified by the truth. The places in which it has never been proclaimed are the best places in which to work. The truth is to take possession of the will of those who have never before heard it.

They will see the sinfulness of sin, and their repentance will be thorough and sincere. The Lord will work upon hearts that in the past have not often been appealed to, hearts that heretofore have not seen the enormity of sin. <SW, August 25, 1903 par. 3>

Christ is the only successful antagonist that sin has ever encountered. Let the full light of his life stream into the souls of those who are in darkness. Under the direct power of the gospel, thousands have been converted in a day. When the sinner becomes sensible of the fact that only through Christ can he gain eternal life, when he realizes that obedience to God's word is the condition of entrance into the kingdom of God, when he sees Christ as the propitiation for sin, he comes to the Saviour in humility and contrition, confessing his sin and asking for forgiveness. His soul is impressed with a sense of the majesty and glory of God. The power of an eternal life of peace and joy and purity is felt so deeply that an entire surrender is made. <SW, August 25, 1903 par. 4>

I am instructed to say that some who outwardly appear the most fully given to sin will, when light flashes into the soul, make most successful workers in places where there are those who are just such sinners as they themselves once were. <SW, August 25, 1903 par. 5>

I write this because those engaged in the canvassing work and in house-to-house labor often meet men and women who are coarse and forbidding in outward appearance, but who, if won to the truth, will be among its most loyal and staunch adherents. The spirit of truth is indeed of value in any church. Those whom the Lord uses may not always have outward polish, but if they have integrity of character, the Lord values them just as highly.

Mrs. E. G. White <SW, August 25, 1903 par. 6>  
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## **September 1, 1903 The Work Before Us.**

Christ's commission to us is, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." <SW, September 1, 1903 par. 1>

We have before us a great work. False teachers will preach false theories. They do not desire the truth. They are afraid to have the truth presented to the people. They do not want the facts to appear as they are given in the word of God. Let all who believe the third angel's message take up the work that God has committed to them. Let them seek to realize its greatness and importance. Let believers do all in their power to arouse an interest in present truth in the neighborhood in which they live. Let all act an earnest, disinterested part. Some will labor in one way, and some in another, but all should do something. The books containing the reasons of our faith must be translated into all languages. This work must make more rapid progress than it has made. <SW, September 1, 1903 par. 2>

When we act our part with faithfulness, Christ will work with power upon minds. We are to be God's helping hand. We have no time to devote to self-pleasing. With freshness and power the truth is to be presented to the people of the world. Christian workers are greatly needed.

E. G. W. <SW, September 1, 1903 par. 3>  
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## **September 8, 1903 Power from Above.**

As the end draws near, the work of God is to increase in strength and purity and holiness. The workers are to be filled with love for God and for one another. They are to cherish principles of strictest integrity. When the true keynote is struck, God will reveal himself as the God of mercy and love. Angels of heaven will ascend and descend the ladder of shining brightness, to co-operate with human workers. <SW, September 8, 1903 par. 1>

The members of the church triumphant,--the church in heaven--will be permitted to draw near to the members of the church militant, to aid them in their necessity. Let us ever remember that we are laborers together with God. In this heavenly union we shall carry forward his work with completeness, with singing and rejoicing. In every soul will be kindled the fire of holy zeal. Company after company will leave the dark standard of the foe, to come up to the help of the Lord, to the help of the Lord against the mighty. <SW, September 8, 1903 par. 2>

God's workers must gain a far deeper experience. If they will surrender all to him, he will work mightily for them. They will plant the standard of truth upon fortresses till then held by Satan, and with shouts of victory take possession of them. They bear the scars of battle, but there comes to them a comforting message that the Lord is teaching them

terrible things in righteousness. He will lead them on, conquering and to conquer. <SW, September 8, 1903 par. 3>

When God's servants with consecrated zeal co-operate with divine instrumentalities, the state of things that exists in the world will be changed, and soon the earth with joy will receive her King. Then "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Mrs. E. G. White. <SW, September 8, 1903 par. 4>  
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## December 15, 1903 A Fruitful Missionary Field.

"They that turn many to righteousness shall shine as the stars forever and ever." <SW, December 15, 1903 par. 1>

I have an intense interest in all that concerns the welfare of the Southern work. When a difficult field is presented before me as a field that must be worked, I understand that I must make this field my special burden, until, before the earnest, continuous efforts put forth, the difficulties disappear, and the work is established. <SW, December 15, 1903 par. 2>

The Southern field, with its encouraging and discouraging features, has been kept before me for many years. <SW, December 15, 1903 par. 3>

The workers in the South have had to struggle long against obstacles that have hindered their progress. It is God's help alone that has enabled them to move forward in the face of difficulties which at times have threatened to overcome them. If all in our ranks knew how difficult it has been to establish the work in places which have since become important centers, they would realize that it takes courage to face an unpromising situation, and to declare, with hands uplifted to heaven, We will not fail nor become discouraged. Those who have not broken the ground in fields that have never before been worked, can not understand the difficulties of pioneer work. If they could understand God's working, they would not only rejoice because of what has been done, but would see cause for rejoicing in the future of the work. <SW, December 15, 1903 par. 4>

My brethren in the South, there is no reason for discouragement. The good seed is being sown. God will watch over it, causing it to spring up and bring forth an abundant harvest. Remember that many of the enterprises for soul-saving which have proved so successful, have, at the beginning, been carried forward amidst great difficulty. <SW, December 15, 1903 par. 5>

I am instructed to say to you, Move guardedly, doing always that which the Lord commands. Move forward courageously, assured that the Lord will be with those who love and serve him. He will work in behalf of his afflicted people. He will not suffer them to become a reproach. He will purify all who yield themselves to him, and will make them a praise in the earth. Nothing in this world is so dear to God as his church. He will work with mighty power through humble, faithful men. <SW, December 15, 1903 par. 6>

The message of Christ's soon coming is to be given to all the nations of the earth. Vigilant, untiring effort is required to overcome the forces of the enemy. Our part is not to sit and weep and wring our hands, but to arise and work for time and for eternity. <SW, December 15, 1903 par. 7>

It was in accordance with God's purpose that the publishing work was started at Nashville. In the Southern field there is need of a printing office for the publication of the truth for this time, and especially for printing reading-matter suitable for the different classes of people in this field. And there is no city in the South better suited than Nashville for the carrying forward of the publishing work. The establishing of such an institution is an advance movement. If rightly managed, this institution will give character to the work in the South, and to many souls will be the means of imparting a knowledge of the truth. The Nashville publishing house will still need to be assisted for a time by gifts and offerings. <SW, December 15, 1903 par. 8>

Those who have never borne the burdens connected with the successful building up of publishing enterprises can comprehend comparatively little of the perplexities and necessities of this work. Men are few who have the adaptability for this work that would make their efforts successful. The work needs men who are willing to begin small, yet who are broad and liberal in their plans. <SW, December 15, 1903 par. 9>

The work in Nashville is important. If the workers labor earnestly and judiciously, there will be conversions to the truth in the schools of learning that have been established in Nashville for the colored people. Let every worker be sure that he has on the gospel shoes, that his feet are shod with the preparation of the gospel of peace. <SW, December 15, 1903 par. 10>

Light will shine upon the workers in Nashville. From this center light will shine forth in the ministry of the word, in the publication of books large and small. We have as yet merely touched the Southern field with the tips of our fingers. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The same Voice that at the beginning said, "Let there be light," in these last days declares that a knowledge of God's word shall not be confined merely to a few places. <SW, December 15, 1903 par. 11>

The laborers who have the missionary spirit will go forth as heralds of the morning. Christ, heaven's Conqueror, is in the midst of you. From the experiences you are now passing through in the South, all may learn lessons. Truth and righteousness live, and will continue to shine amidst the darkness of this degenerate age. <SW, December 15, 1903 par. 12>

Let a class of canvassers be fitted up, by thorough instruction and training, to handle the publications that shall come forth from the press. Those who take up the work of canvassing as a preparation for the ministry will indeed realize the truth of the Saviour's words, "He shall testify of Me; for he shall receive of Mine, and shall show it unto you." <SW, December 15, 1903 par. 13>

It is not the Lord's will that the work in the South shall be confined to the set, "regular lines." It has been found impossible to confine the work to these lines and gain success. Workers daily filled with zeal and wisdom from on high must work as they are guided by the Lord, waiting not to receive their commission from men. <SW, December 15, 1903 par. 14>

The Lord has laid upon me a heavy burden in behalf of the work in the Southern States of America. In the past I have received much instruction regarding this work, and for years I have followed the movements of the workers with intense interest. As it now is, this field is no credit to those who claim to be fulfilling the commission that Christ gave His disciples just before his ascension. <SW, December 15, 1903 par. 15>

Oh, that the presidents of our conferences would encourage the church-members to take an active interest in the work in the South, and to do all in their power to advance the work of Seventh-day Adventists in this field! <SW, December 15, 1903 par. 16>

We know that some have done all in their power to help the Southern work. Every cent entrusted to us by the Lord is to be wisely and economically used. May God help those to whom He has given this world's goods, to awaken to His design and to their individual responsibility. God says to them, "I have put you in possession of My goods that you may trade upon them to carry forward the Christian missions that are to be established far and near. I have given you the benefits of accumulated knowledge. The advantages of the past and present are yours. Upon you rests the weighty burden of accumulated light." <SW, December 15, 1903 par. 17>

With every age God's plan deepens and widens to embrace the world. God's instrumentalities, His light-bearers, are to adjust their movements to His progressive plans. They are to embrace new territory. The churches are to be wide-awake, moving with the force of Omnipotence, because they move in harmony with God's purpose. They are to seize every opportunity for blessing a world in darkness. A spirit of greater devotion must be shown by the churches. They must labor with greater zeal for the promulgation of the last message to be given to the world. <SW, December 15, 1903 par. 18>

Everywhere there are those who will take their stand for present truth. Beside all waters we are to sow the seeds of truth. Let us never allow ourselves to be controlled by feelings of hopelessness. God's work will be done. The Lord knows those that are His. In His providence, He will direct them as He directed Cornelius. <SW, December 15, 1903 par. 19>

Have we not a work to do for the Lord, and should we not labor more intelligently, more earnestly, than we have labored in the past for those who need help? Let us remember that we are God's helping hand. With the Bible as our guide and counselor let us go forth to work for the Lord, serving Him in the way He has appointed, proclaiming the message of present truth in a way that makes it impressive and acceptable. We are weak, but God will give us His enduring strength if we will but believe. <SW, December 15, 1903 par. 20>

God will use His believing ones as His instrumentalities, through them ministering to souls fainting for the bread of life. Words of hope and cheer falling from lips that have been touched with a live coal from God's altar, will revive and comfort those who are weary and distressed. <SW, December 15, 1903 par. 21>

God's people would put on joy and gladness as a garment if they would only receive that which God is waiting to give them--that which would make them strong to help those in need of help. Our people need the breath of life breathed into them, that they may revive to spiritual action. Many have lost their vital energy, and are sluggish, dead, as it were. Let those who have been receiving the grace of Christ help these souls to rouse to action. Let us keep in the current of life that comes from Christ, that we may kindle life in some other soul. Healthy, happy action is what is needed in the church today. <SW, December 15, 1903 par. 22>

The Lord's work in the South is to go forward. The workers are to move steadily, cautiously, promptly. When advancement calls for sacrifices, they are to make sacrifices, and make them gladly and willingly. This the cause of God demands of every one. Let all move forward courageously, trusting in God to supply their needs according to the riches of His goodness. He has at His disposal all the resources of heaven. Before those who trust and obey Him, He will open ways of advance. *In emergencies, he will give them special help.* <SW, December 15, 1903 par. 23>

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 our work in the South in its present condition. The ones 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.

Mrs. E. G. White. <SW, December 15, 1903 par. 24>

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## January 5, 1904 The Distribution of Literature.

(From advance sheet of Testimonies, Vol. VIII.)

Let every Seventh-day Adventist ask himself, "What can I do to proclaim the third angel's message?" Christ came to this world to give this message to his servant to give to the churches. It is to be proclaimed to every nation, kindred, tongue, and people. How are we to give it? <SW, January 5, 1904 par. 1>

The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time. Colporteurs are needed who will go forth to circulate our publications everywhere. <SW, January 5, 1904 par. 2>

In the miracle of feeding the multitude with a few loaves and fishes, the food was increased as it passed from Christ to those who received it. Thus it will be in the distribution of our literature. God's truth, as it is passed out, will multiply greatly. And as the disciples, by Christ's direction, gathered up the fragments, that nothing might be lost, so we should treasure every fragment of literature containing the truth for this time. None can estimate the influence that even a torn page containing the truths of the third angel's message may have upon the heart of some seeker after truth. <SW, January 5, 1904 par. 3>

There are many places in which the voice of the minister can not be heard, places which can be reached only by publications,--the books, papers, and tracts, that are filled with the Bible truth that the people need. Our literature is to be distributed everywhere. The truth is to be sown beside all waters; for we know not which shall prosper, this or that. In our erring judgment we may think it unwise to give literature to the very ones who would accept the truth most readily. We know not what may be the good results of giving away a leaflet containing present truth. <SW, January 5, 1904 par. 4>

Many are sad and discouraged, weak in faith and trust. Let them do something to help some one more needy than themselves, and they will grow strong in the strength of God. Let them engage in the good work of selling our books. Thus they will help others, and the experience gained will give them the assurance that they are God's helping hand. As they plead with the Lord to help them, he will guide them to those who are seeking for the light. Christ will be close beside them, teaching them what to say and do. By comforting others, they themselves will be comforted. <SW, January 5, 1904 par. 5>

## Importance of the Canvassing Work.

I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. Let us be thankful to our heavenly Father for the interest that our brethren and sisters have taken in the sale of "Christ's Object Lessons." By the sale of this book great good has been accomplished; and this work should be continued. The effort to circulate "Object Lessons" has demonstrated what can be done in the canvassing field. This effort is a never-to-be-forgotten lesson of how to canvass in the prayerful, trustful way that brings success. <SW, January 5, 1904 par. 6>

Our larger books could be sold if our canvassers would take up this work earnestly, filled with the realization that these books contain precious instruction that God has entrusted to us that we may give it to the world. <SW, January 5, 1904 par. 7>

My brethren and sisters, will you not make an effort to circulate these books, and will you not bring into this effort the enthusiasm that you brought into the effort to sell "Object Lessons"? In selling "Object Lessons," many have learned how to handle the larger books. They have gained an experience that has prepared them to enter the canvassing field.

Mrs. E. G. White. <SW, January 5, 1904 par. 8>

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## January 19, 1904 Religion in the Home.

My Dear Brethren and Sisters Gathered in Council at Nashville:--

I have an intense interest in the work in the Southern field. My prayer is that this work shall no longer be delayed and hindered. A great hindrance to the advancement of the work has been brought in by church-members who, though knowing the truth, have not been sanctified by the truth. It is through sanctification of the truth that we are enabled to appreciate the teachings of Christ, given to guide men and women in all the conduct of life. <SW, January 19, 1904 par. 1> The Place to Begin.

The work of sanctification must begin in the home. It is God's purpose that the families of his people shall be symbols of the family above. Those who are Christians in the home will be Christians in the church and in the world. Many do not grow in grace and in knowledge of the truth because they fail to cultivate home religion. <SW, January 19, 1904 par. 2>

In the family the spirit of criticism and fault-finding should have no place. The peace of the home is too sacred to be marred by this spirit. But how often, when seated at the meal-table, the members of the family pass round a dish of criticism, fault-finding, and scandal. Should Christ come today, would he not find many of the families who profess to be Christians cherishing the spirit of criticism and unkindness? The members of such families are unready to unite with the family above. I am instructed to say to them, "Prepare to meet thy God." Discord in families leads to discord in the church. The unruly tongue creates mischief of all kinds. <SW, January 19, 1904 par. 3> Guarding the Tongue.

God expects his children to use the talent of speech in a way that will honor the Saviour. Let the heart be cleansed from all evil-thinking and evil-speaking. Let this be put away as evil leaven that will produce contention, alienation, and strife. Let the unruly tongue be brought under the control of God. <SW, January 19, 1904 par. 4>

The brotherhood that is the outworking of Bible religion is to be more manifestly revealed in the lives of God's people today. In the family an education is to be given that will create a pure, elevating atmosphere. A high standard is ever to be kept uplifted. No harsh, passionate word is ever spoken without grieving the Lord Jesus, and hurting the heart of speaker and hearer. From the Christian home all angry or trifling speeches will be excluded; for nothing of this kind finds entrance into the home above. <SW, January 19, 1904 par. 5>

Parents, be sure to spend some time each day in private prayer, asking the Lord for wisdom, lest self-importance take possession of your hearts, and you give the talent of speech into the control of Satanic agencies. The members of the church are to be ever on their guard against unadvised words. Sound words, seasoned with the grace of Christ, will produce correct practices. In the home circle, generous, gracious, Christlike words are of more value than any earthly treasure. <SW, January 19, 1904 par. 6> The Power of Example.

Remember that your children will follow closely the example that in word and deed you set them. Live lives that will help them to prepare for translation into the courts above, when the last trump shall sound, and Christ shall come to gather his faithful ones to himself. Do not neglect your children. They are your first care. The home is to be their first school. And in this school you yourselves are to learn lessons that will prepare you better to work for their salvation and for the salvation of others. These lessons will be of the highest value to you in your religious experience. As you labor successfully for your children, you are working out your own salvation, and God is working in you, to will and to do of his good pleasure. <SW, January 19, 1904 par. 7> The Importance of Self-Control.

Kindly, but firmly, correct every inclination to wrong that may appear in the lives of your children. But when you are obliged to correct a child, do not raise the voice to a sharp key, bringing into it that which will arouse the worst passions of the child's heart. Do not lose your self-control. The parent who, when correcting a child, gives way to anger, is far more guilty than the child. <SW, January 19, 1904 par. 8>

Restrain every hasty speech that struggles for utterance. Before you speak that fretful, impatient word, stop and think of the influence that, if spoken, it will exert upon others. Remember that the ears of children are quick to hear every word and to mark every intonation of the voice. Remember, too, that angels hear the words you speak. You are a spectacle to the world, to angels, and to men. Follow a course that will be an honor to Jesus, a course that will bring holy angels to your side. Let your home life be such that Christ can enter your dwelling as an abiding guest. Let it be such that people will take knowledge of you that you have been with Jesus, and have learned of him. <SW, January 19, 1904 par. 9> Working in Harmony.

Husband and wife are to be closely united in their work in the home school. They are to be very tender and very guarded in their speech, lest they open a door of temptation through which Satan will enter to obtain victory after victory. They are to be kind and courteous to each other, acting in such a way that they can respect one another. Each is to help the other to bring into the home a pleasant, wholesome atmosphere. They should not differ in the presence of their children. Christian dignity is ever to be preserved. <SW, January 19, 1904 par. 10> The Duty of the Husband and Father.

To the man who is a husband and a father, I would say, Be sure that a pure, holy atmosphere surrounds your soul. As

priest and house-band of your family, you are to learn daily of Christ. Never, never are you to show a tyrannical spirit in the home. The man who does this is working in partnership with Satanic agencies. Bring your will into submission to the will of God. Do all in your power to make the life of your wife pleasant and happy. Take the word of God as the man of your counsel. In the home live out the teachings of the word. Then you will live them out in the church, and will take them with you to your place of business. The principles of heaven will ennoble all your transactions. Angels of God will co-operate with you, helping you to reveal Christ to the world. <SW, January 19, 1904 par. 11> The Mother's Influence.

Necessarily a large share of the training of the children falls to the mother. She is to teach her children from their babyhood the lesson of obedience. The reins of control are not to be placed in their hands. The children are to be taught to regard their mother, not as a slave, whose work it is to wait on them, but as a queen, who is to guide and direct them, teaching them line upon line, precept upon precept. <SW, January 19, 1904 par. 12>

Mothers, however provoking your children may be in their ignorance, do not give way to impatience. Teach them patiently and lovingly. Be firm with them. Do not let Satan control them. Discipline them only when you are under the discipline of God. Christ will be victor in the lives of your children if you will learn of him who is meek and lowly, pure and undefiled. <SW, January 19, 1904 par. 13> Co-operating with God.

Parents, live the Christ-life. Place yourselves where you can co-operate with God. There are many whose minds and hearts need to be ennobled and refined by the grace of heaven. Christianity is to preside in the heart and in the home. The counsel of God is to control in the home. Let us remember this, and become familiar with the directions that he has given in his word. <SW, January 19, 1904 par. 14>

The word of God is to be our lesson book. We are not merely to read it, and say that we believe the truth for this time. This profession must be accompanied by an earnest, faithful practice of the teachings of the word of God. Under its hallowed power, the tenderest and most sanctified dispositions are to be developed in the home circle. <SW, January 19, 1904 par. 15> "Prove Your Own Selves."

Let every one attend most critically to himself. "Examine yourselves, whether ye be in the faith; prove your own selves." Body and mind must be carefully and strictly dealt with, that unchristlike traits of character and tendencies to wrong may not bear sway. Unless a strict watch is kept over the heart, wrong principles will prevail in the life, and great unhappiness will be wrought. Every departure from righteousness becomes a force that works against the Lord Jesus. When right words and deeds are left out of the home life, there come in unchristlike words and deeds. Parents and children work at cross purposes with God. The family is placed where Christ will pronounce against it the woe pronounced against Chorazin and Bethsaida. <SW, January 19, 1904 par. 16>

I appeal to parents to prepare themselves and their children to unite with the family above. Get ready, for Christ's sake, get ready to meet your Lord in peace. Begin to work in your family on right lines. Get down to the root of the matter. Bring the truth into your homes, to sanctify and purify them. Do not keep it in the outer court. How blind many professing Christians are to their own interests! How utterly they fail to see what Christ would do for them were he admitted into their homes. Let Christians work as earnestly to win the crown of life as worldlings work to win earthly advantages, and the church of God will certainly move forward with power. <SW, January 19, 1904 par. 17> The Christian Home a Power for Good.

A deeper and more successful work will be done in the church when the families composing it stand in right relation to God. The church will then reap the advantage of the Christlike influence exerted in the homes of the members. <SW, January 19, 1904 par. 18>

The Holy Spirit produces actions that are in harmony with the law of God. The regenerating work of the Spirit will be seen in families where painstaking efforts are put forth to manifest kindness, patience, and love. Almighty power is at work, preparing minds and hearts to submit to the moulding influence of the Holy Spirit, leading parents to sanctify themselves, that their children also may be sanctified. <SW, January 19, 1904 par. 19>

The home in which the members are polite, courteous Christians exerts a far-reaching influence for good. Other families will mark the results attained by such a home, and will follow the example set, in their turn guarding the home against Satanic influences. <SW, January 19, 1904 par. 20>

The angels of God will often visit the home in which the will of God bears sway. Under the power of divine grace such a home becomes a place of refreshing to worn, weary pilgrims. By watchfully guarding, self is kept from asserting itself. Correct habits are formed. There is a careful recognition of the rights of others. The faith that works by love and purifies the soul stands at the helm, presiding over the whole household. Under the hallowed influence of such a home, the principle of brotherhood laid down in the word of God is more widely recognized and obeyed.

Mrs. E. G. White.

*Sanitarium, Cal., Dec. 20, 1903.* <SW, January 19, 1904 par. 21>

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## January 26, 1904 Encouraging Words to the Workers.

To the Dear Brethren and Sisters Assembled in Council at Nashville: --

The divine command to deliver Israel found Moses self-distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God. But he accepted the work, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, and well fitted for the greatest work ever given to man. This is an example of what God does to strengthen the character of those who trust him implicitly, and give themselves unreservedly to his commands. <SW, January 26, 1904 par. 1>

### Divine Help Promised.

The humble, efficient worker, who obediently responds to the call of God, may be sure of receiving divine assistance. To feel so great and holy a responsibility is of itself elevating to the character. It calls into action the highest mental qualities, and their continued exercise strengthens and purifies mind and heart. The influence upon one's own life, as well as upon the lives of others, is incalculable. <SW, January 26, 1904 par. 2>

### Co-laborers with the Saviour.

It is wonderful how strong a weak man may become through faith in the power of God, how decided his efforts, how prolific of great results. The hesitating and irresolute, through exercising his abilities in the cause of God, becomes firm and decided. Taking in the great fact that he is called by the Redeemer of the world to work with him for the salvation of men, he dedicates his life to the work. His nature becomes exalted; the mission of Christ opens before him with new importance and glory, and with deep humility he recognizes in himself a co-laborer with the Saviour. No higher office is given to man. No joy can equal the assurance of being an instrument in the hand of God for saving souls. It is a grand thing to look back upon a course of labor marked with glorious results; to see precious souls progressing in the light through your efforts; to feel that God has worked with and through you in the harvest-field of the world. <SW, January 26, 1904 par. 3>

### Our Rich Reward.

Careless spectators may not appreciate your work or see its importance. They may think it a losing business, a life of thankless labor and self-sacrifice. But the servant of Jesus sees it in the light shining from the cross. His sacrifices appear small in comparison with those of the blessed Master, and he is glad to follow in his steps. The success of his labor affords him the purest joy, and is the richest recompense for a life of patient toil. <SW, January 26, 1904 par. 4>

In reviewing the past, the trials and difficulties that have beset him are not magnified in his mind. The consciousness of duty performed amply compensates for all his sufferings, and the glory of his coming reward clothes the future with the light of heaven. Glancing over the well-fought field of battle, he says with Paul, "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." <SW, January 26, 1904 par. 5>

### The Christian's First Great Object.

He who is called of God to so sacred a work should put all his energies to its accomplishment. Every other consideration should become secondary to this great object. He should feel the solemn obligations resting upon him, one whom God has honored by choosing to unite him with the angels in the work of ministering to souls and enlightening them with divine truth. The history of our Saviour's conflict in the wilderness of temptation, his life of self-sacrificing love, his soul-agony in Gethsemane, the cruelty of the scenes in the judgment-hall, and the agony upon the cross, all combine to teach a lesson of self-sacrifice, of patience under affliction, of solemn consecration to God, and of fitting preparation for his holy work. <SW, January 26, 1904 par. 6>

## Christ Our Strength.

Laborer for God, when weary and heavy laden, flee to Christ, who has promised you rest. He is your burden-bearer; he is your strength. Never allow yourself to believe that you are yourself sufficient for the exigency of the times; never regard yourself as a graduated Christian. Your work is to discipline the mind, to store up knowledge, to perfect character while life lasts. Only thus can you wage successfully the great warfare of life. <SW, January 26, 1904 par. 7>

## The Call for Faithful Soldiers.

Keep the spirit as humble as that of a little child. Envy, pride, worldly ambition, cupidity, and love of ease must be sacrificed upon the altar of God. In the simplicity of love, be like those little ones whose angels do always behold the face of our heavenly Father. But unite with these virtues the courage of a tried warrior. We want faithful Calebs, who will raise their voices fearlessly in defence of the right, who are the first to press into the front of the battle, and plant the banner of truth in the heart of the enemy's camp. <SW, January 26, 1904 par. 8>

Jesus calls for young men who will volunteer to carry the truth to the world. Men of spiritual stamina are needed, men who are able to find work close at hand, because they are looking for it. The church needs now men to give energy to the ranks, men for the time, able to cope with its errors, men who will inspire with fresh zeal the flagging efforts of the few laborers, men whose hearts are warm with Christian love, and whose hands are eager to go about the Master's work. <SW, January 26, 1904 par. 9>

The unsearchable riches of Christ are to be presented to the world in contrast with the poverty of sin, and the delusive pleasures of the world. Only a heart brimming with the love of God, only a mind made active by constant study of eternal interests, can properly set forth the beauties of the truth of God. <SW, January 26, 1904 par. 10>

Those who unreservedly give themselves to this work, who faithfully reflect the beams of the Sun of Righteousness, fulfilling their mission with fidelity and love, will be recompensed on earth by the sweet consciousness of duty performed, and in the bright hereafter, when the saints shall come into their inheritance, the devoted worker for Christ will be welcomed into the joy of his Lord, hearing from the Master's lips the commendation, "Well done, thou good and faithful servant." <SW, January 26, 1904 par. 11>

## Courage in the Lord.

Great things are before us, and we want to call the people from their indifference to get ready. Things that are eternal crowd upon my vision day and night; the things that are temporal fade from my sight. We are not now to cast away our confidence, but are to have firm assurance, firmer than ever before. Hitherto hath the Lord helped us, and he will help us to the end. We will look to the monumental pillars, reminders of what the Lord has done to comfort us and to save us from the hand of the destroyer. We are to keep fresh the memory of every pain the Lord has soothed, every anxiety he has removed, every fear he has dispelled, every want he has supplied, every mercy he has bestowed. Thus we are to strengthen ourselves for the remainder of our pilgrimage. We can not but look forward to new perplexities in the coming conflict; but we may look at that which is past as well as at that which is to come, and say, "Hitherto hath the Lord helped us." "As thy days, so shall thy strength be." The trial will not exceed the strength given to bear it. <SW, January 26, 1904 par. 12>

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We have only a little while to wage the warfare; then Christ will come, and the conflict will close. Then our last efforts to work with Christ and advance his kingdom, will have been made. Some who have stood at the fore-front of the battle, zealously resisting incoming evil, fall at the post of duty; the living gaze sorrowfully at the fallen heroes; but there is no time to cease work. They must close up the ranks, seize the banner from the hand palsied by death, and with renewed energy vindicate the truth and the honor of Christ. As never before, resistance must be made against sin,-- against the powers of darkness. The time demands energetic and determined activity on the part of those who believe present truth. If the time seems long as we wait for our Deliverer to come; if, bowed by affliction and worn with toil, we feel impatient to receive an honorable release from the warfare, let us remember--and let the remembrance check every murmur--that we are left on earth to encounter storm and tempest, to perfect Christian character, to become better acquainted with God our Father and with Christ our elder brother, and to work for the Master in winning many souls to Christ. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

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## February 2, 1904 One with Christ in God.

The Lord calls for men of genuine faith and sound minds, men who recognize the distinction between the true and the false. Each one should now be on his guard, studying and practicing the lessons given in the seventeenth chapter of John, and preserving a living faith in the truth for this time. We need that self-control that will enable us to bring our habits into harmony with the prayer of Christ. <SW, February 2, 1904 par. 1>

The instruction given me by One of authority is that we are to learn to answer the prayer recorded in the seventeenth chapter of John. We are to make this prayer our first study. Every gospel minister, every medical missionary, is to learn the science of this prayer. My brethren and sisters, I ask you to heed these words, and to bring to your study a calm, humble, contrite spirit, and the healthy energies of a mind under the control of God. Those who fail to learn the lessons contained in this prayer are in danger of making one-sided developments which no future training will ever fully correct. <SW, February 2, 1904 par. 2>

### Christ's Interest for His People.

"Neither for these only, do I pray," Christ said, "but for them also that believe on me through their word; that they all may be one, even 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 didst send me. <SW, February 2, 1904 par. 3>

"And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them, as thou hast loved me. <SW, February 2, 1904 par. 4>

"Father, I desire that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world has 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." <SW, February 2, 1904 par. 5>

### The Importance of Unity.

It is the purpose of God that his children shall blend in unity. Do they not expect to live together in the same heaven? Is Christ divided against himself? Will he give his people success before they sweep away the rubbish of evil-surmising and discord, before the laborers, with unity of purpose, devote heart and mind and strength to the work so holy in God's sight? <SW, February 2, 1904 par. 6>

Union brings strength; disunion weakness. United with one another, working together in harmony for the salvation of men, we shall indeed be "laborers together with God." Those who refuse to work in harmony greatly dishonor God. The enemy of souls delights to see them working at cross purposes with one another. Such ones need to cultivate brotherly love and tenderness of heart. If they could draw aside the curtain veiling the future, and see the result of their disunion, they would surely be led to repent. <SW, February 2, 1904 par. 7>

### The Influence of Disunion.

The world is looking on with gratification at the disunion among Christians. Infidelity is well pleased. God calls for a change among his people. Union with Christ and with one another is our only safety in these last days. Let us not make it possible for Satan to point to our church members, saying, "Behold how these people, standing under the banner of Christ, hate one another. We have nothing to fear from them while they spend more strength fighting one another than in warfare with my forces." <SW, February 2, 1904 par. 8>

### The Work of the Apostles.

After the descent of the Holy Spirit, the disciples went forth to proclaim a risen Saviour, their one desire the salvation of souls. They rejoiced in the sweetness of communion with saints. They were tender, thoughtful, self-denying, willing

to make any sacrifice for the truth's sake. In their daily association with one another, they revealed the love that Christ had commanded them to reveal. By unselfish words and deeds, they strove to kindle this love in other hearts. <SW, February 2, 1904 par. 9>

The believers were ever to cherish the love that filled the hearts of the apostles after the descent of the Holy Spirit. They were to go forward in willing obedience to the new commandment, "As I have loved you, that ye also love one another." So closely were they to be united to Christ that they would be enabled to fulfill his requirements. The power of a Saviour who could justify them by his righteousness was to be magnified. <SW, February 2, 1904 par. 10>

## **Criticism in the Early Church.**

But the early Christians began to look for defects in one another. Dwelling upon mistakes, giving way to unkind criticism, they lost sight of the Saviour, and of the great love he had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others, they forgot their own errors. They forgot the lesson of brotherly love that Christ had taught. And, saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts. <SW, February 2, 1904 par. 11>

The apostle John realized that brotherly love was waning in the church, and he dwelt particularly upon this point. Up to the day of his death, he urged upon believers the constant exercise of love for one another. His letters to the churches are filled with this thought. "Beloved, let us love one another," he writes; "for love is of God. . . . God sent his only begotten Son into the world, that we might live through him. . . . Beloved, if God so loved us, we ought also to love one another." <SW, February 2, 1904 par. 12>

## **Disunion in the Church of Today.**

In the church of God today brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship. We are of the same faith, members of one family, all children of the same heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie that binds us together! The people of the world are watching us, to see if our faith is exerting a sanctifying influence upon our hearts. They are quick to discern every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith. <SW, February 2, 1904 par. 13>

## **Our Greatest Source of Danger.**

It is not the opposition of the world that endangers us the most; it is the evil cherished in the hearts of professed believers that works our most grievous disaster, and retards most the progress of God's cause. There is no surer way of weakening our spirituality than by being envious, suspicious of one another, full of fault-finding and evil-surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Let all professed Christians work out this science, to love one another as Christ has told us. John 13:34, 35. <SW, February 2, 1904 par. 14>

## **The Strongest Witness for Christ.**

Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent his Son into the world to save sinners. It is our privilege to bear this witness. But in order to do this we must place ourselves under Christ's command. Our characters must be moulded in harmony with his character, our wills must be surrendered to his will. Then we shall work together without a thought of collision. <SW, February 2, 1904 par. 15>

Little differences dwelt upon lead to actions that destroy Christian fellowship. Let us not allow the enemy thus to gain the advantage over us. Let us keep drawing nearer to God and to one another. Then we shall be as trees of righteousness, planted by the Lord, and watered by the river of life. And how fruitful we shall be! Did not Christ say, "Herein is my Father glorified, that ye bear much fruit"? <SW, February 2, 1904 par. 16>

## God's Purpose in His Church.

The heart of the Saviour is set upon his followers fulfilling God's purpose in all its height and depth. They are to be one in him, even though they are scattered the world over. But God can not make them one in Christ unless they are willing to give up their own way for his way. <SW, February 2, 1904 par. 17>

When Christ's prayer is fully believed, when its instruction is brought into the daily lives of God's people, unity of action will be seen in our ranks. Brother will be bound to brother by the golden threads of the love of Christ. The Spirit of God alone can bring about this oneness. He who sanctified himself, can sanctify his disciples. United with him, they will be united with one another in the most holy faith. When we strive for this unity as God desires us to strive for it, it will come to us.

Mrs. E. G. White.

*Sanitarium, Cal., Dec. 31, 1903.* <SW, February 2, 1904 par. 18>  
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## February 2, 1904 The Canvasser-Evangelist.

The Lord has sent his people much instruction, line upon line, precept upon precept, here a little and there a little. Little heed is given to the Bible, and the Lord has given a lesser light, to lead men and women to the greater light. O, how much good might be accomplished if the books containing this light were read with a determination to carry out the principles they contain. There would be a thousandfold greater vigilance, a thousandfold more self-denial and resolute effort, and many more would now be rejoicing in the light of present truth. <SW, February 2, 1904 par. 1>

The end of all things is at hand. The men of the world are rushing on to their ruin. Their schemes, their confederacies, are many. New devices will continually be brought in to make of no effect the counsel of God. Men are heaping up treasures of gold and silver to be consumed by the fires of the last day. The things of this world are soon to perish. This is not discerned by those who have not been divinely enlightened, who have not kept pace with the work of God.

Consecrated men and women must go forth to sound the warning in the highways and the byways. <SW, February 2, 1904 par. 2>

Canvasser-evangelists are needed to hunt and fish for souls. Canvassers can reach a class that can be reached in no other way. From family to family they carry the message of truth. Thus they come into close touch with the people, and find many opportunities to speak of the Saviour. Let them sing and pray with those who become interested in the truths they present. Let them speak in families the word of life. They may expect success; for canvassers who go forth in the Spirit of the Master have the companionship of heavenly angels. <SW, February 2, 1904 par. 3>

Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility. Think of what Christ accomplished during his earthly ministry. How earnest, how untiring were his efforts! He allowed nothing to turn him aside from the work given him. Are we following in his footsteps? He gave up all to carry out God's plan of mercy for the fallen race. In the fulfillment of the purpose of heaven he became obedient unto death, even the death of the cross. He who had had no communion with sin, who had known nothing of it, came to this world, and took upon his sinless soul the guilt of sinful man, that sinners might stand justified before God. He grappled with temptation, overcoming in our behalf. The Son of God, pure and unsullied, bore the penalty of transgression, and received the stroke of death that brought deliverance to the race. <SW, February 2, 1904 par. 4>

It was Christ's joy to help those in need of help, to rescue the perishing, to seek the lost, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the distressed. The more fully we are imbued with his Spirit, the more earnestly we shall work for those around us, and the more we do for others, the greater will be our love for the work, and the greater our delight in following the Master. Our hearts will be filled with the love of God, and with earnestness and convincing power we shall speak of the crucified Saviour.--*From Advance Sheet of Testimonies, Vol. VIII.* <SW, February 2, 1904 par. 5>  
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## February 9, 1904 The Risen Christ in Galilee.

Jesus had appointed to meet his disciples in Galilee; and soon after the Passover week was ended, they bent their



steps thither. <SW, February 9, 1904 par. 1>

Their absence from Jerusalem during the feast would have been interpreted as disaffection and heresy, therefore they remained till its close; but this over, they gladly turned homeward to meet the Saviour as he had directed. <SW, February 9, 1904 par. 2>

Seven of the disciples were in company. They were clad in the humble garb of fishermen; they were poor in worldly goods, but rich in the knowledge and practise of the truth, which in the sight of Heaven gave them the highest rank as teachers. They had not been students in the schools of the prophets, but for three years they had been taught by the greatest Educator the world has ever known. Under his instruction they had become elevated, intelligent, and refined, agents through whom men might be led to a knowledge of the truth. <SW, February 9, 1904 par. 3>

Much of the time of Christ's ministry had been spent near the Sea of Galilee. As the disciples gathered in a place where they were not likely to be disturbed, they found themselves surrounded by reminders of Jesus and his mighty works. On this sea, when their hearts were filled with terror, and the fierce storm was hurrying them to destruction, Jesus had walked upon the billows to their rescue. Here the tempest had been hushed by his word. Within sight was the beach where above ten thousand persons had been fed from a few small loaves and fishes. Not far distant was Capernaum, the scene of so many miracles. As the disciples looked upon the scene, their minds were full of the words and deeds of their Saviour. The evening was pleasant, and Peter, who still had much of his old love for boats and fishing, proposed that they should go out upon the sea and cast their nets. In this plan all were ready to join; they were in need of food and clothing, which the proceeds of a successful night's fishing would supply. So they went out in their boat, but they caught nothing. All night they toiled, without success. Through the weary hours they talked of their absent Lord, and recalled the wonderful events they had witnessed in his ministry beside the sea. They questioned as to their own future, and grew sad at the prospect before them. <SW, February 9, 1904 par. 4>

All the while a lone watcher upon the shore followed them with his eye, while he himself was unseen. At length the morning dawned. The boat was but a little way from the shore, and the disciples saw a stranger standing upon the beach, who accosted them with the question, "Children, have ye any meat?" When they answered "No," "he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." <SW, February 9, 1904 par. 5>

John recognized the stranger, and exclaimed to Peter, "It is the Lord." Peter was so elated and so glad that in his eagerness he cast himself into the water, and was soon standing by the side of his Master. The other disciples came in their boat, dragging the net with fishes. "As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread." <SW, February 9, 1904 par. 6>

They were too much amazed to question whence came the fire and the food. "Jesus saith unto them, Bring of the fish which ye have now caught." Peter rushed for the net, which he had dropped, and helped his brethren drag it to the shore. After the work was done, and the preparation made, Jesus bade the disciples come and dine. He broke the food, and divided it among them, and was known and acknowledged by all the seven. The miracle of feeding the five thousand on the mountain-side was now brought to their minds; but a mysterious awe was upon them, and in silence they gazed upon the risen Saviour. <SW, February 9, 1904 par. 7>

Vividly they recalled the scene beside the sea when Jesus had bidden them follow him. They remembered how, at his command, they had launched out into the deep, and had let down their net, and the catch had been so abundant as to fill the net, even to breaking. Then Jesus had called them to leave their fishing boats, and had promised to make them fishers of men. It was to bring this scene to their minds, and to deepen its impression, that he had again performed the miracle. His act was a renewal of the commission to the disciples. It showed them that the death of their Master had not lessened their obligation to do the work he had assigned them. Though they were to be deprived of his personal companionship, and of the means of support by their former employment, the risen Saviour would still have a care for them. While they were doing his work, he would provide for their needs. And Jesus had a purpose in bidding them cast their net on the right side of the ship. On that side he stood upon the shore. That was the side of faith. If they labored in connection with him,--his divine power combining with their human effort,-- they could not fail of success. <SW, February 9, 1904 par. 8>

These early apostles proved that there is success in working with Christ. It is written of them that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:20. The same power that the apostles had is still available for those who will do God's service; and the heavenly universe is waiting for channels through which the tide of mercy may flow throughout the world.

Mrs. E. G. White. <SW, February 9, 1904 par. 9>

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## February 9, 1904 Christ's Followers the Light of the World.

To the Brethren and Sisters Assembled in Council at Nashville, Tenn.

"Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." <SW, February 9, 1904 par. 1>

In all ages God's people have been the light of the world. Joseph was a light in Egypt. He represented Jehovah in the midst of a nation of idolaters. While the Israelites were on the way from Egypt to the promised land, they were a light to the surrounding nations. Through them God was revealed to the world. Satan sought to extinguish their light; but by the power of God it was kept alive through successive generations while Israel maintained a national existence; and during the captivity faithful witnesses for God reflected the light of heaven to many lands. From Daniel and his companions, and from Mordecai, a bright light shone amid the moral darkness of kingly courts. In holy vision God revealed to Daniel light and truth that had lain concealed from other men, and through his chosen servants this light has shone down through the ages, and will continue to shine till the end of time. <SW, February 9, 1904 par. 2>

### Greater Light Implies Greater Responsibility.

We who are living in this age have greater light and greater privileges than were given to Abraham, Joseph, Moses, Daniel, Ezra, Nehemiah and other ancient worthies, and we are under correspondingly greater obligation to let our light shine to the world. God has made us the depositaries of his law. We have been redeemed by the precious blood of Christ, and we are to follow in his footsteps, to represent him before the world. <SW, February 9, 1904 par. 3>

But are we faithful stewards? Are we doing all that we can to diffuse the light of precious truth? Brethren, you see the truth, you understand the claims of God's law; you know that no wilful transgressor will enter into life, and yet you see the law made void in the world. What is your duty? You are not to ask, What is convenient for me? what is agreeable? but, What can I do to save souls? <SW, February 9, 1904 par. 4>

### A Great Work to be Done?

There is a great work before us. The world is to be warned. This work calls for the exercise of all the talents that God has entrusted to our keeping. He has given us abilities that enable us to exert an influence on other minds. We have talents in the pen, the press, the voice, the purse, and the sanctified affections of the soul. All these talents are the Lord's. He has lent them to us, and he holds us responsible for the use we make of them,--for the faithful discharge of our duty to the world. We may come very near to Jesus; we may commune with him, and having found rest and peace to our own souls, we may show forth to others the beauty of true holiness. <SW, February 9, 1904 par. 5>

### God's Great Promises.

We shall meet with conflicts to test our faith and courage, but they will make us strong if we conquer through the grace that Jesus is willing to give. But we must believe; we must grasp the promises without a doubt. They are ample and rich. Hear the assurance given by the prophet of the Lord:-- <SW, February 9, 1904 par. 6>

"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive 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. The Lord is my strength; . . . he will make me to walk upon mine high places." As we exercise faith, the promises of God will be verified to us. And as we walk consistently with our profession of faith, we are also teaching others to walk circumspectly. <SW, February 9, 1904 par. 7>

### Walk in the Light.

Do not choose darkness. The Saviour says, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." When you constantly complain of darkness, you represent to the world that you are not following Jesus, or else that he has deceived you. But, dear brethren, have you not been in the habit of talking darkness and unbelief? Have you not, by so doing, greatly shadowed the path of others, and led them to think

that there could be nothing attractive in the truth, nothing satisfying in the religion and service of Christ? Your words, your life, your character, have represented your religion, and how many souls have you discouraged and turned in the wrong direction? [<SW, February 9, 1904 par. 8>](#)

Do not consult feeling, for feeling is not to be our guide. We are to walk by faith, not by sight. Do not let unbelief separate you from God. Do not let one word of unbelief or discouragement escape your lips. Satan is pleased at every such expression, because it is dishonoring to Jesus. Seek earnestly to remedy every defect of character. Put away murmuring and fretfulness. In the indulgence of these traits you represent Satan, the prince of darkness, not Christ, the prince of light. Cast no shadow to darken the pathway of others. Walk in the light and the peace and joy that shine in the face of Christ will be reflected in you. Jesus lives, and his promise is, "According to your faith be it unto you."

[<SW, February 9, 1904 par. 9>](#)

## **Men of Courage are Needed.**

Those who talk unbelief may have a little enthusiasm when the sky is bright, and everything is encouraging; but when the battle goes hard, when we have to hope against hope, and urge our petitions to the throne of grace through deep darkness, then the unbelieving ones do not talk of the good land of Canaan, but make prominent the dangers to be encountered. They talk of the strong walls and the giants we shall meet, when their language should be, "The land . . . is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us." [<SW, February 9, 1904 par. 10>](#)

Men of courage are wanted now; men who will venture something for the truth's sake; men who will be sober, but not gloomy or despondent; men who will watch unto prayer, and whose prayers will be mingled with living, active faith. We may be cheerful, and even joyful. Even under temptation our language should be that of faith and hope and courage. But no lightness, no trifling, should be indulged in; no low witticism should escape our lips; for these things give Satan great advantage. And we are living in the solemn hour of the judgment, when we should afflict our souls, confess our errors, repent of our sins, and pray for one another that we may be healed. [<SW, February 9, 1904 par. 11>](#)

## **Whom do We Represent?**

If we are converted, we shall no longer represent Satan by warped, one-sided characters; but in spirit and word and act we shall conform our lives to the perfect pattern given us in the life of Christ. Unless we follow this perfect example, evil practises will place us in Satan's snare. We can not afford to dally with the tempter, to persist in one wrong habit, to cherish one darling sin. If we confess and forsake our sins; if we come to Jesus in penitence and humility of soul, acknowledging our inability to remove one spot or stain of sin, and relying wholly on the merits of a crucified Saviour, we may expect forgiveness; for his word is pledged. He has said that he will pardon our transgressions, and blot out our sins. We must dwell upon the matchless love and compassion of Jesus, and not upon our own unworthiness and sinfulness. If we look to ourselves, all will be darkness; but Jesus is all light and life, and we have only to "look and live." We may "look unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame." What tenderness, what mercy, what love, are here manifested!

[<SW, February 9, 1904 par. 12>](#)

## **Growth in Grace.**

Through constant watchfulness and grace we may grow in grace and perfect Christian characters. But prayer will be no task to the soul that loves God; it will be a pleasure, a source of strength. Our hearts will be stayed upon God, and we shall say by our daily life, "Behold the Lamb of God, which taketh away the sin of the world." In view of what Jesus has done to redeem us from the power of Satan, how can we allow evil traits of character to gain the ascendancy, thus giving Satan cause to exult, and bringing grief to Him who died for us? [<SW, February 9, 1904 par. 13>](#)

## **God is Waiting to Bless.**

The Lord is waiting to bestow rich blessings upon us if we will only comply with the conditions. We can not glorify him while we cherish doubt. We must believe that he will do just what he has said he would. Remember that we have a living Saviour. If you do not feel light-hearted and joyous, do not dishonor God by talking of your feelings. Talk of the promises, talk of Jesus' willingness to bless; and before you are aware of it, the cloud will lift, light will come into the soul, and you will find peace and rest in Jesus. [<SW, February 9, 1904 par. 14>](#)

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I would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, "Look!" I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, "Look ye." And again I looked over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. The angel said, "These are they that believe on the Lord Jesus Christ, and are obeying his words. These are the lights of the world. Were it not for these lights, the judgments of God would immediately fall upon the transgressors of his law." I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time this occurred there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to them. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world.

Mrs. E. G. White. <SW, February 9, 1904 par. 15>  
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## February 9, 1904 An Important Work.

My brethren and sisters, remember that one day you will stand before the Lord of all the earth, to answer for the deeds done in the body. Then your work will appear as it really is. The vineyard is large, and the Lord is calling for laborers. Do not allow anything to keep you from the work of soul saving. The canvassing work is a most successful way of saving souls. Will you not try it? Will you not do what you can to circulate the books that the Lord has said should be sown broadcast through the world? Will you not place them in the homes of as many as possible? Think how great a work can be done if a large number of believers will unite in an effort to place before the people, by the circulation of these books, the light that the Lord has committed to us to be given them. <SW, February 9, 1904 par. 1>

Put your hearts into this work, and the blessing of God will be with you. Go forth in faith, as you go praying that God will prepare hearts to receive the truth. Be pleasant and courteous. Show by a consistent course that you are true Christians. Walk and work in the light of heaven, and your path will be as the path of the just, that shineth more and more unto the perfect day. Under the divine guidance go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you. Angels of heaven will be with you. In your work you will meet with those who are fighting against appetite. Speak words that will strengthen and encourage them. Do not let Satan quench the last spark of hope in their hearts. Of the erring, trembling one, struggling against evil, Christ says, "Let him come unto me," and as he comes, Christ places his hands underneath him and lifts him up. The work that he did, you, as his evangelists, can do as you go from place to place. Labor on in faith, expecting that souls will be won to him who gave his life that men and women might stand on God's side. Draw with God to win the drunkard and the tobacco devotee from the habits that debase them till they are below the level of the beasts that perish. <SW, February 9, 1904 par. 2>

O that thousands more of our people had a realization of the time in which we are living, and of the work to be done in field service, in house-to-house labor! There are many, many, who know not the truth. They need to hear the call to come to Jesus. The sorrowing are to be cheered, the mourners comforted. The poor are to have the gospel preached to them. I urge my brethren and sisters not to engage in work that will hinder them from proclaiming the gospel of Christ. You are God's spokesmen. You are to speak the truth in love to perishing souls. "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23), Christ says. Do not these words plainly outline the work of the canvasser? With Christ in his heart, he is to go forth into the highways and byways of life, giving the invitation to the marriage supper. Men of wealth and influence will come, if they are invited. Some will refuse, but, thank God, not all. <SW, February 9, 1904 par. 3>

The Lord calls for many more to engage in the canvassing work in the year opening before us. For Christ's sake, my brethren and sisters, make the most of the hours of this new year to place the light of present truth before those who are now in darkness. Jesus is calling for many missionaries, for men and women who will consecrate themselves to God, willing to spend and be spent in his service. O, can we not remember that there is a world to labor for? Shall we not move forward step by step, letting God use us as his helping hand? As we do this, the love of Christ will touch and transform us, making us willing for his sake to do and dare.--*From Advance Sheet of Testimonies, Vol. VIII.* <SW, February 9, 1904 par. 4>

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## February 16, 1904 True Repentance.

"When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say before the Lord thy God:-- <SW, February 16, 1904 par. 1>

"I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded. I have not transgressed thy commandments, neither have I forgotten them. I have not eaten thereof in my mourning, neither have I taken aught thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. <SW, February 16, 1904 par. 2>

"Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey." <SW, February 16, 1904 par. 3>

### Our Responsibility for Others.

The Lord God of Israel will not accept halfway work. 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 how many have been led into evil by his wrong course, and he tries in every possible way to help any 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. <SW, February 16, 1904 par. 4>

It is very dangerous business for any man to regard it as of little consequence whether he pursues a right course, or whether his feet make crooked paths. We can not afford to regard it as a light matter to let Satan lead us into wrong. Evil is evil, whether the wrong done be large or apparently small. <SW, February 16, 1904 par. 5>

### Danger in False Doctrine.

Let no man flatter himself that it makes no difference what he believes. He who thinks this will accept Satan's suppositions, and will lead many other minds astray. He may repent and be converted. He may see his need of being washed in the fountain opened for Judah and Jerusalem before he can be accepted by God. But what of those he has led astray? They may never see their need of pardon. <SW, February 16, 1904 par. 6>

### The Only Safe Path.

Only in the path of truth is there safety. Sin may be forgiven, but let us not forget that the sin committed may influence others who will not repent, but will continue to walk in false paths, and to lead others astray. <SW, February 16, 1904 par. 7>

Let every one take heed, and make straight paths for his feet, lest the lame be turned out of the way. God is greatly dishonored, and many souls are lost, because men in positions of responsibility in the cause allow so many imperfections and failures to mar their lives. The admonition comes to all in positions of trust: Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord. <SW, February 16, 1904 par. 8>

### Christ Our Strength.

Man can not take one step in sincerity, in truthfulness, in righteousness, without the help of the Lord Jesus. For this help we are earnestly to plead. He will impart fresh grace for renewed spiritual progress. Fresh supplies of strength will come as the result of beholding Christ and drawing near to him. In the light of his perfection, evils that formerly seemed to be virtues will be seen as they really are. <SW, February 16, 1904 par. 9>

There are rich promises and abundant grace for those who resist the enemy. Heavenly angels draw near to them. The seducing, delusive theories that Satan has presented before the tempted ones are unmasked. His smooth sophistries are

made to appear as they are, bearing his deadly sting. <SW, February 16, 1904 par. 10>

Christ, the gift of the Father to our world, is our hope and efficiency. In him all our 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 the spiritual life can be made. He who is traveling heavenward must daily receive a fresh supply of grace. In order for him to be successful in his conflicts with the enemy, Christ's righteousness must be imputed to him. <SW, February 16, 1904 par. 11>

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. <SW, February 16, 1904 par. 12>

## **Humility before God.**

O how many today who know the truth are provoking God to withdraw from them the influence of his Spirit. Humble yourselves before God, and he will lift you up. Offer to him earnest supplications for aid. Do not gloss over the grievousness of your sins. It was sin that nailed Christ to the cross of Calvary. He who sincerely repents will be freely forgiven. <SW, February 16, 1904 par. 13>

## **"Bring Forth Fruits Meet for Repentance."**

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. They understand the meaning of the apostle's words, "Ye are dead, and your life is hid with Christ in God." The prayer that Christ offered for his disciples just before his crucifixion is their help in every emergency. <SW, February 16, 1904 par. 14>

True repentance can never be mistaken. It bears fruit that testifies to its genuineness. Self is subdued; Christ is magnified. But false repentance results in a make-believe reformation, which reveals itself only by some new feature of self-exaltation. Fresh assaults of Satan will be made, and the snares of the wily foe will entice and delude the one who has not hidden his life with Christ in God. There will be a continual uplifting of self. There is not seen that drawing to God in earnest faith that must be seen if the soul is kept by the power of God unto salvation. Often some darling sin is cherished, some indulgence or lust that has brought the soul into bondage is retained. <SW, February 16, 1904 par. 15>

These things have been presented to me in various figures as the reason why there is so deficient a spiritual advancement in our churches. There are those who are not willing to put away some sensual indulgence, which is to them as the right hand or the right eye. Thus the living faith that would have removed mountains of difficulty, and brought the soul into a sacred nearness with God, is made of no effect. <SW, February 16, 1904 par. 16>

## **The Law of God.**

Let us be loyal and true to every precept of the law of God. The Lord declares that if we will obey the principles of his law, these principles will be our life. <SW, February 16, 1904 par. 17>

"Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice; and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; that thou mayest be a holy people unto the Lord thy God, as he hath spoken." <SW, February 16, 1904 par. 18>

## **Not of Human Origin.**

The precepts of God's law were not the production of any human mind, nor were they enacted by Moses. They were framed by the One infinite in wisdom, even him who is King of kings and Lord of lords, and by him were proclaimed from Sinai amidst scenes of awful grandeur. On obedience to these precepts depended Israel's prosperity. <SW, February 16, 1904 par. 19>

## **God Honored by Obedience.**

"Thou shalt keep therefore and do them with all thine heart and with all thy soul." God did not give his

commandments to us for us to obey when we pleased, and to disregard at our pleasure. They are the laws of his kingdom, and are to be obeyed by his subjects. If his people would obey his law with the whole heart, decided witness would be borne to the world that those whom he has avouched to be his people, his peculiar treasure, do indeed honor him in all they do. Loyalty to God, unquestioning obedience to his law, would make his people a wonder in the world, because he would be able to fulfil his rich and abundant promises to them, and make them a praise in the earth. They would be a holy people unto him. [<SW, February 16, 1904 par. 20>](#)

## **The Largeness of God's Promises.**

"Now therefore," God declares, "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; and ye shall be unto me a kingdom of priests and a holy nation." [<SW, February 16, 1904 par. 21>](#)

How wonderful the largeness of God's promises! And they are given to all who will hearken to his word, believing his declarations, and obeying his commands. Obedience to his law is the condition of future and eternal happiness. [<SW, February 16, 1904 par. 22>](#)

## **Our Covenant Relation with God.**

I am instructed to present these things as matters that concern us personally; for we are to be known in the earth as God's commandment-keeping people. [<SW, February 16, 1904 par. 23>](#)

Let those who have entered into covenant relation with God remember that their spiritual prosperity depends on their loyalty. Let them not forget that they are greatly honored by being taken into covenant relation with God. The great Law-giver demands full and willing obedience. And human beings are to regard it as a privilege to obey his law. Christ gave his life to make it possible for God to pardon our transgressions. He has united divinity and humanity, that through repentance and faith men and women may become sons and daughters of God. [<SW, February 16, 1904 par. 24>](#)

God asks us to keep his law for our good, for our safety. We are not to regard it as a hardship to be asked to obey. By obedience we place ourselves where we are recognized as God's sons and daughters. We put ourselves under his protection. By obedience we are given power to overcome as Christ overcame. But those who do not feel it an honor to stand on the Lord's side, those who are not willing to keep his law, can not expect to share in the blessings that come from a covenant relation with him. [<SW, February 16, 1904 par. 25>](#)

The Lord has made known his will. As the almighty God, he has proclaimed his law. The relation in which he stands to his people is that of their Sovereign. It is their part to acknowledge his sovereignty, and with gladness accept his rule. [<SW, February 16, 1904 par. 26>](#)

"Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken to his voice; and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; that thou mayest be a holy people unto the Lord thy God, as he hath spoken." [<SW, February 16, 1904 par. 27>](#)

God will faithfully fulfil his part of the covenant. He will give special help and blessing to those who obey him. Shall we fulfil our part?

Mrs. E. G. White. [<SW, February 16, 1904 par. 28>](#)

## **February 23, 1904 Be Strong In The Lord.**

Sanitarium, Cal., Dec. 31, 1903. My Dear Brethren And Sisters At Nashville:

I Pray that you may be "steadfast, immovable, always abounding in the work of the Lord." We are living amid the closing scenes of this earth's history, and to us comes the warning, "watch ye, stand fast in the faith, quit you like men, be strong." [<SW, February 23, 1904 par. 1>](#)

## **The Christian's Strength.**

Those who proclaim the third angel's message must put on the whole armor of God, that they may stand boldly at

their post, in the face of detraction and falsehood, fighting the good fight of faith, resisting the enemy with the word, "It is written." Keep yourselves where the three great powers of heaven, the Father, the Son, and the Holy Spirit, can be your efficiency. These powers work with the one who gives himself unreservedly to God. The strength of heaven is at the command of God's believing ones. The man who takes God as his trust is barricaded by an impregnable wall. <SW, February 23, 1904 par. 2>

## **A Careful Walk.**

Be careful of your words. If any one speaks evil of you, even though it be without occasion, do not retaliate. It will not pay you. Accuse no one wrongfully, and if you are wrongfully accused, keep silent. Live peaceably with all men, and let the atmosphere surrounding your soul be sweet and fragrant. If you will battle against selfish human nature, you will go steadily forward in the work of overcoming hereditary and cultivated tendencies to wrong. By patience, long-suffering, and forbearance, you will accomplish much. Remember that you can not be humiliated by the unwise speech of some one else, but when you speak unwisely, you humiliate yourself, and lose a victory you might have gained.

<SW, February 23, 1904 par. 3>

## **Life's Daily Duties.**

Be faithful in the daily duties of life. Many Christians are working at cross purposes with God. They neglect the daily duties of life, and tell us that they are waiting for some great work to come to them. The daily duties seem to them to be unimportant and uninteresting. They long restlessly for a large place. Day by day they lose opportunities for showing their faithfulness. While waiting for some great work, their life passes away. <SW, February 23, 1904 par. 4>

Do not fail to discharge your daily duties with the strictest fidelity. In the plan that God has for every Christian there are no nonessentials. There are lessons for each to learn in the daily experience. Be patient, and perform faithfully the work given you, however humble it may be. Go about your work calmly, relying upon God for strength. Look not anxiously into the morrow. Today employ your time to the very best account. Today let your light shine for Christ, even in the performance of little duties. Tomorrow again present yourself to Jesus as one ready to do any work, be it ever so humble. The faithful performance of today's duties will prepare you to take hold of tomorrow's work with fresh courage, saying, "Hitherto hath the Lord helped me." Ever stand as minute men before God. Let the prayer of your heart be, "Lord, what wilt thou have me to do? Imbue me with thy Spirit, and strengthen me for thy work." Thus you will grow up to the full stature of men and women in Christ. <SW, February 23, 1904 par. 5>

## **Prayer the Christians Strength.**

Pray much. Much prayer is necessary to successful effort. Prayer brings strength. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, turned to flight the armies of aliens." <SW, February 23, 1904 par. 6>

Prayer is the breath of the soul. Jesus lived in dependence upon God and communion with him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deeds: then their faith fails, the communion is interrupted, and the life-work marred. But the life of Jesus was a life of constant trust, sustained by a continual communion: and his service for heaven and earth was without failure or faltering. <SW, February 23, 1904 par. 7>

Christian workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting of his Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be rested. <SW, February 23, 1904 par. 8>

## **Need of Bible Study.**

The Christian worker must study the word of God. Many are surprised into the commission of sin because of a failure to study the Scriptures. They were off their guard, and Satan found them an easy prey. The psalmist declares, "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." <SW, February 23, 1904 par. 9>



The life of God, which gives life to the world, is in his word. It was by his word that Jesus healed disease and cast out demons. And by his word he stilled the sea and raised the dead; and the people bore witness that his word was with power. He spoke the word of God as he had spoken it to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ. It is our only source of power. <SW, February 23, 1904 par. 10>

As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from the word of God for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word of God for ourselves. <SW, February 23, 1904 par. 11>

Yea, the word of God is the bread of life. Those who receive and assimilate this word, making it a part of every act, of every attribute of character, will grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever. <SW, February 23, 1904 par. 12>

## **Value of Self-denial.**

Do not allow anything to turn you aside from the path of self-denial. Of those who in ancient times engaged in contests of physical strength, we read, "every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible." As we engage in the great struggle, let us think of what we shall lose if we fail. We shall lose the eternal life purchased for us by the blood of the Son of God. Shall we, then, grudge the toil of eternal vigilance? If we do all in our power to resist evils and surmount obstacles, we shall gain the victory. Vigor will reward the efforts made to press toward the prize of our high calling in Christ. <SW, February 23, 1904 par. 13>

Worldly attractions will be presented to draw the attention from the Lord Jesus; but laying aside every weight and the sin that so easily besets, we are to press forward, showing to the world, to angels, and to men that the hope of seeing the face of God is worth all the efforts and sacrifices that the attainment of the hope demands. <SW, February 23, 1904 par. 14>

"What things were gain to me," Paul declares, "these I counted loss for Christ. Yea, verily, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know him and the power of his resurrection, and the fellowship of his sufferings, being conformed unto his death; if by any means I may attain unto the resurrection from the dead. <SW, February 23, 1904 par. 15>

"I count not myself to have laid hold; but one thing I do, forgetting those things that are behind, and stretching forward to the things which are before, I press toward the goal, unto the prize of the high calling of God in Christ Jesus." <SW, February 23, 1904 par. 16>

"One thing I do." Paul allowed nothing to divert him from the one great purpose of his life. He did many things. He was a wise teacher. His letters to the different churches are full of instructive lessons. He worked with his own hands at his trade, in this way earning his daily bread. "These hands," he said, "have ministered unto my necessity." He carried a heavy burden for the churches, and sought earnestly to lead them in the right way. He was always seeking to help them in their difficulties, yet he declared, "This one thing I do." In the busy activities of life, he never lost sight of his one great purpose, -- to press toward the prize of his high calling. <SW, February 23, 1904 par. 17>

My dear fellow-workers, let the great purpose that constrained Paul to press forward in the face of hardship and difficulty, lead you to consecrate yourselves wholly to God's service. Whatever your hands find to do, do it with your might. Make your work pleasant with songs of praise. If you would have a clean record in the books of heaven, never fret or scold. Let your daily prayer be, Lord, help me to do my best. Teach me to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour. <SW, February 23, 1904 par. 18>

Look upon every duty, however humble, as sacred because it is a part of God's service. Do not allow anything to make you forgetful of God. Bring Christ into all that you do. Then your lives will be filled with brightness and thanksgiving. You will do your best, moving forward cheerfully in the service of the Lord, your hearts filled with his joy.

Mrs. E. G. White. <SW, February 23, 1904 par. 19>  
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## **March 1, 1904 A Holy Purpose to Restore Jerusalem.**

Among the children of Israel scattered in heathen lands as a result of the seventy years' captivity, there were Christian

patriots,--men who were true to principle; men who esteemed the service of God above every earthly advantage; men who would honor God at the loss of all things. These men had to suffer with the guilty; but in the providence of God their captivity was the means of bringing them to the front. Their example of untarnished integrity shines with heaven's luster. <SW, March 1, 1904 par. 1>

Comparatively few of the Jews in captivity took advantage of the liberal decree of Cyrus providing for their return to their own land. But those who did return began the work of rebuilding the temple and the walls of Jerusalem. This great undertaking was carried forward very slowly. Years passed, and the work was still uncompleted. Then God brought forward a man of opportunity, through whom he worked for the restoration of the city of his chosen people. <SW, March 1, 1904 par. 2>

Nehemiah, a Hebrew exile, occupied a position of influence and honor in the Persian court. As cup-bearer of the king, he was familiarly admitted to the royal presence; and by virtue of this intimacy, and his own high abilities and tried fidelity, he became the monarch's counselor. Yet in that heathen land, surrounded by royal pomp and splendor, he did not forget the God of his fathers or the people who had been entrusted with the holy oracles. With deepest interest, his heart turned toward Jerusalem, and his hopes and joys were bound up with her prosperity. Days of peculiar trial and affliction had come to the chosen city. Messengers from Judah described to Nehemiah its condition. The second temple had been reared, and portions of the city rebuilt; but the work of restoration was imperiled, the temple services were disturbed, and the people were kept in constant alarm, by the fact that the walls of the city were in ruins, and the gates burned with fire. The capital of Judah was fast becoming a desolate place, and the few inhabitants remaining were daily embittered by the taunts of their idolatrous assailants, "Where is your God?" <SW, March 1, 1904 par. 3>

The soul of the Hebrew patriot was overwhelmed by these evil tidings. So great was his sorrow that he could not eat or drink. He "wept and mourned certain days, and fasted." But when the first outburst of grief was over, he turned to the sure Helper. "I prayed," he said, "before the God of heaven." He knew that all this ruin had come because of the transgression of Israel; and in deep humiliation he came before God for pardon of sin and a renewal of the divine favor. He addressed his petitions to the God of heaven, "the great and terrible God;" for such the Lord had shown himself to be in the fearful judgments brought upon Israel. But with a gleam of hope, Nehemiah continued, "That keepeth covenant and mercy with them that love him and observe his commandments." For repentant and believing Israel there was still mercy. <SW, March 1, 1904 par. 4>

Faithfully the man of God made confession of his sins and the sins of his people: "Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses." <SW, March 1, 1904 par. 5>

And now, by faith taking fast hold of the divine promise, Nehemiah laid down at the footstool of heavenly mercy his petition that God would maintain the cause of his penitent people, restore their strength, and build up their waste places. God had been faithful to his threatenings when his people separated from him; he had scattered them abroad among the nations, according to his word. And Nehemiah found in this very fact an assurance that he would be equally faithful in fulfilling his promises. His people had now returned in penitence and faith to keep his commandments: and God himself had said that if they would do this, even though they were cast out into the uttermost part of the earth, he would gather them thence, and would cause the light of his countenance again to shine upon them. This promise had been given more than a thousand years before; but through all the centuries it stood unchanged. God's word can not fail. <SW, March 1, 1904 par. 6>

Nehemiah's faith and courage strengthened as he grasped the promise. His mouth was filled with holy arguments. He pointed to the dishonor that would be cast upon God, were his people, now that they had returned to him, to be left in weakness and oppression. <SW, March 1, 1904 par. 7>

Nehemiah had often poured out his soul thus before God in behalf of his people. And as he prayed, a holy purpose had been forming in his mind, that if he could obtain the consent of the king, and the necessary aid in procuring implements and material, he would himself undertake the arduous task of rebuilding the walls of Jerusalem, and seeking to restore the national strength. And now, in closing his prayer, he entreated the Lord to grant him favor in the sight of the king, that this cherished plan might be carried out.

Mrs. E. G. White. <SW, March 1, 1904 par. 8>  
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**March 1, 1904 Hold Fast the Faith.**

Dear Brethren and Sisters at Nashville:

I have a strong desire to be with you in your meeting at Nashville; for there are many things that I should like to say to you. But I dare not travel at this season of the year. I must not move unadvisedly. I have prayed much over this matter. At our morning and evening season of worship, and on my knees before God in the night season, I pray for the work and the workers in the South. <SW, March 1, 1904 par. 1>

We must have the truth on every point. And we must hold fast the beginning of our confidence firm unto the end. We are to draw near to God, and then he will draw near to us. The God of heaven gave his Son to redeem us, and we are to become partakers of the divine nature, that we may be vessels unto honor, fit for the Master's use. <SW, March 1, 1904 par. 2>

We are not to draw ourselves into our shell, living only for self. Far different from this is the part that God expects us to act. Christ says, "Ye are the light of the world. A city that is set on a hill can not be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." <SW, March 1, 1904 par. 3>

## **What God Expects of Us.**

God has given men more than a mere animal life. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He expects those for whom he has made so great a sacrifice to show their appreciation of his love by following the example that Christ has set them, living lives that are in harmony with his will. He expects them to respond to the love he has expressed for them by denying self for the good of others. He expects them to use the powers of mind and body in his service. He has given them affections, and he expects them to use this precious gift to his glory. He has given them a conscience, and he forbids that this gift be in any way misused; it is, rather, to be exalted to the place of authority to which he has assigned it. <SW, March 1, 1904 par. 4>

## **Answering Christ's Prayer for Us.**

"They are not of the world, even as I am not of the world," Christ prayed. "Sanctify them through thy truth; thy word is truth." Since we are to be sanctified through the truth, it becomes us to know what is truth,--the truth for this time. This truth is to be exemplified in the lives of God's people. They are to make progress heavenward by looking to Jesus, and walking as he walked. <SW, March 1, 1904 par. 5>

No error is of the truth, and error never sanctifies the receiver. It is by the truth that we are to be sanctified. Error possesses no sanctifying power. It can not save the soul. How careful, then, should the teachers of truth be that their words are true words,--words such as fall from the lips of the great Teacher! <SW, March 1, 1904 par. 6>

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone; but for them also which shall believe on me through their word." It is by the word which we bear that others are to be led to Jesus. How clear and truthful, then, should be this word! <SW, March 1, 1904 par. 7>

"That they all may be one," Christ continued; "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." These words hold out before us wonderful possibilities. Shall we not individually seek to answer the prayer of Christ? Shall we not strive for the unity which he prayed might exist among his followers? What is this unity to do?--It is to show the world that God sent his Son to save sinners. Since it is to have so blessed a result, should not the followers of Christ do all in their power to obtain it? <SW, March 1, 1904 par. 8>

## **The Faith that Works by Love.**

Wherein do we exercise the faith that works by love and purifies the soul? This faith is a living, working principle. Read the chapter in regard to the gifts that God has bestowed upon his church, and let the faith and intelligence of every believer arouse into sanctified action. <SW, March 1, 1904 par. 9>

Have you had light upon the Scriptures? Have you advanced from light to greater light? With the light of the Holy Spirit shining upon the word, have we any reason for becoming uncertain in regard to what is truth? any reason to go back to an uncertain faith?--No, no! The foundation of God standeth sure. Sentiments, theories, and doctrines will not of themselves save any one. Doctrine, however true, is powerless to save without a living faith in God. <SW, March 1, 1904 par. 10>

## "How Shall We Escape?"

"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." <SW, March 1, 1904 par. 11>

These words, spoken by the apostle Paul, come sounding down along the ages to our time. They lose none of their significance with the lapse of time, but increase in importance and power. They are to be received and obeyed by those who believe that we are living in the last days of this earth's history. It becomes us now, just now, to obtain a deep and living experience in the things of God. Read the second chapter of Hebrews to the people. Notice carefully the closing verses:-- <SW, March 1, 1904 par. 12>

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Therefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." <SW, March 1, 1904 par. 13>

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more honor than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. <SW, March 1, 1904 par. 14>

"And Moses verily was faithful in all his house, as a servant for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." <SW, March 1, 1904 par. 15>

## "Harden Not Your Hearts."

"Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.) <SW, March 1, 1904 par. 16>

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." <SW, March 1, 1904 par. 17>

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke; howbeit, not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? <SW, March 1, 1904 par. 18>

"So we see that they could not enter in, because of unbelief." <SW, March 1, 1904 par. 19>

Will the people of God living in 1904 hear and believe these impressive words? <SW, March 1, 1904 par. 20>

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." <SW, March 1, 1904 par. 21>

A lack of faith in the truth of the living God is a fearful sin. I have been instructed to hold up before you as something of the highest value, a living, growing faith. Our hearing of the word must be mixed with faith, in order for that which we hear to be of any profit to us. We must hear in faith. <SW, March 1, 1904 par. 22>

We need, O so much, the sanctification of the Holy Spirit. We are warned not to act carelessly, indifferently, independently of God, but to act in humility of mind, that the preaching of the word may bring us profit. <SW, March 1, 1904 par. 23>

"The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of

God, let us hold fast our profession. For we have not a high priest that 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." <SW, March 1, 1904 par. 24>

## **Danger through Self-exaltation.**

In order to appreciate these words of warning and encouragement, we must with earnestness and perseverance carry out the instructions they contain, working with faith and confidence, in humility and sincerity, ever pressing toward the prize of our high calling in Christ. <SW, March 1, 1904 par. 25>

Never are we to give place to self-exaltation. Strong temptations will come to those who are working for Christ to do some wonderful thing to bring self into prominence. Here is our danger. But while we look to God, and obey God, we shall be safe. <SW, March 1, 1904 par. 26>

The Lord will surely humble those who uplift themselves. Men are not safe unless they are clothed with the garments of Christ's righteousness. A holy joy, a sanctified experience, it is our privilege to have. The apostle Paul points us to the true source of peace and joy and victory. He says, "Rejoice in the Lord." There is to be no ambitious exalting of self. "Without me ye can do nothing," Christ declares. Then give all the glory to God. "Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness." <SW, March 1, 1904 par. 27>

God will honor those who honor him, but those who will not be restrained from following a wrong course will be left to their own wisdom. "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow." <SW, March 1, 1904 par. 28>

## **The Need of Constant Communion with God.**

Christ has warned us against the danger of departing from the faith. There is need of constant, intimate communion with God. Only as we hold this communion with him shall we be kept from making shipwreck of faith. I am instructed to warn our people that everything that can be shaken will be shaken, that those things that can not be shaken may remain. Temptations will come to every soul. Every one will be tried and tested. Those who strive to hold fast to the faith will find that they must indeed pray and watch unto prayer. <SW, March 1, 1904 par. 29>

## **"It is Written."**

We are not to establish our faith on the hope of seeing miracles. Satan will work miracles to accomplish his purposes. We must rely on a "Thus saith the Lord." It is the word of God, and perfect, sanctified unity that are to make Christ's waiting ones complete in him. <SW, March 1, 1904 par. 30>

In the wilderness of temptation Satan tried to induce the Savior to work miracles to prove that he was the Christ. We read: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." <SW, March 1, 1904 par. 31>

But it was part of the covenant made in heaven, that Christ, having taken humanity, was not to work miracles in his own behalf, but was to stand as a man among men. And therefore he answered Satan with these words, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." <SW, March 1, 1904 par. 32>

"Then the devil taketh him up into the holy city and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." <SW, March 1, 1904 par. 33>

In quoting this promise, Satan omitted the words, "to keep thee in all thy ways," that is, in all the ways of God's choosing. Jesus refused to go outside the path of obedience. While manifesting a perfect trust in the Father, he would not place himself, unbidden, in a position that would necessitate the interposition of his Father to save him from death. He would not force Providence to come to his rescue, and thus fail of giving man an example of trust and submission. <SW, March 1, 1904 par. 34>

Christ met the tempter with the weapon that we are to use in our contests with the enemy,--"It is written." "It is written," he said, "Thou shalt not tempt the Lord thy God." <SW, March 1, 1904 par. 35>

Once more Satan was foiled. Once more Jesus had resisted the ambitious challenge. <SW, March 1, 1904 par. 36>

Then Satan took him "up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the

glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." <SW, March 1, 1904 par. 37>

Divinity flashed through humanity, and Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. <SW, March 1, 1904 par. 38>

## The Lesson for Us.

The record of Christ's contest with Satan was chronicled for the help and encouragement of the people of God today. In this contest Christ worked no miracle and gave no sign. His only dependence was God and his word. In the future, Satan is to come down with great power, to work signs and wonders. He will bring down fire from heaven in the presence of his devotees, and, to those who have allowed themselves to be led away from the only true foundation,--the word of God,--will give proof of his authority. He will deceive if possible the very elect. Those who are standing firm upon the word of the everlasting God will meet Satan with the weapon with which Christ met him,--"It is written." This will be of more power than the working of miracles. The people of God will conquer through the Holy Spirit's working, which is stronger than miracles or aught else. It is from the Lord that we are to obtain power. <SW, March 1, 1904 par. 39>

## God's Covenant Our Refuge.

The covenant that God made with his people at Sinai is to be our refuge and defense. The Lord said to Moses:-- <SW, March 1, 1904 par. 40>

"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, and ye shall be unto me a kingdom of priests, and a holy nation." <SW, March 1, 1904 par. 41>

"And Moses came and called for the elders of the people, and laid before their faces all these words." <SW, March 1, 1904 par. 42>

"And all the people answered together, and said, All that the Lord hath spoken we will do." <SW, March 1, 1904 par. 43>

This covenant is of just as much force today as it was when the Lord made it with ancient Israel.

Mrs. E. G. White.

*Elmshaven, "Sanitarium, Cal., Jan. 7, 1904.* <SW, March 1, 1904 par. 44>

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## March 8, 1904 Prevailing Prayer.

Four months Nehemiah was compelled to wait for a favorable opportunity to present his request to the king. During this period, while his heart was oppressed with grief, he constantly endeavored to carry a cheerful and happy countenance. In his seasons of retirement, many were the prayers, the penitential confessions, and the tears of anguish, witnessed by God and angels; but all this was concealed from human sight. The regulations of Eastern courts forbade any manifestation of sorrow within them. All must appear gay and happy in those halls of luxury and splendor. The distress without was not to cast its shadow in the presence of royalty. <SW, March 8, 1904 par. 1>

But at last the sorrow that burdened Nehemiah's heart could no longer be concealed. Sleepless nights devoted to earnest prayer, care-filled days, dark with the shadow of hope deferred, left their trace upon his countenance. The keen eye of the monarch, jealous to guard his own safety, was accustomed to read countenances and penetrate disguises. Seeing that some secret trouble was preying upon his servant, he suddenly inquired, "Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart." <SW, March 8, 1904 par. 2>

This question filled the listener with apprehension. Would not the king be angry to hear that while outwardly engaged in his service, the courtier's thoughts had been far away with his afflicted people? Would not the offender's life be forfeited? And his cherished plan for restoring the strength of Jerusalem--was it not about to be overthrown? "Then," he said, "I was very sore afraid." With trembling lips and tearful eyes he revealed the cause of his sorrow,--the city, which was the place of his fathers' sepulchers, lying waste, and its gates consumed with fire. The touching recital awakened the sympathy of the monarch without arousing his idolatrous prejudices; another question gave the opportunity which Nehemiah had long sought: "For what dost thou make request?" But the man of God did not venture to reply until he had first sought direction from One higher than Artaxerxes. "I prayed," he said, "to the God of heaven." <SW, March 8, 1904 par. 3>

Nehemiah felt that he had a sacred trust which required help from the king, and that everything depended upon addressing him in a right manner. In that brief prayer, Nehemiah pressed into the presence of the King of kings, and enlisted on his side a power that can turn hearts as the rivers of water are turned. <SW, March 8, 1904 par. 4>

A precious lesson is this for all Christians. Whenever we are brought into difficulty or danger, even when surrounded by those who do not love or fear God, the heart may send up its cry for help, and there is One who has pledged himself to come to our aid. This is the kind of prayer Christ meant when he said, "Pray without ceasing." We are not to make ejaculatory prayer a substitute for public or family worship or for secret devotion; but it is a blessed resource, at our command under circumstances when other forms of prayer may be impossible. Toilers in the busy marts of trade, crowded and almost overwhelmed with financial perplexities; travelers by sea and land, when threatened by some great danger, can thus commit themselves to divine guidance and protection. And in every circumstance and condition of life, the soul weighed down with grief or care, or assailed by temptation, may thus find comfort, support, and succor in the unfailing love and power of a covenant-keeping God. <SW, March 8, 1904 par. 5>

All things are possible to those who believe. No one who comes to the Lord in sincerity of heart will be disappointed. How wonderful it is that we can pray effectually; that unworthy, erring mortals possess the power of offering their requests to God! What higher power can man require than this,--to be linked-with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We utter words that reach the throne of the Monarch of the universe. We pour out our heart's desire in our closets. Then we go forth to walk with God as did Enoch and Nehemiah. <SW, March 8, 1904 par. 6>

We speak with Christ as we walk by the way, and he says, "I am at thy right hand." We may walk in daily companionship with him. When we breathe out our desire, it may be inaudible to any human ear; but that word can not die away in silence, nor can it be lost, though the activities of business are going on. Nothing can drown the soul's desire. Above the din of the street, above the noise of machinery, it rises to the heavenly courts. It is God to whom we are speaking, and the prayer is heard. Ask then; "ask, and it shall be given you." <SW, March 8, 1904 par. 7>

Nehemiah and Artaxerxes stood face to face,--the one a servant, of a downtrodden race, the other the monarch of the world's great empire. But infinitely greater than the disparity of rank was the moral distance which separated them. Nehemiah had complied with the invitation of the King of kings, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." The silent petition that he sent up to Heaven was the same that he had offered for many weeks, that God would prosper his request. And now, taking courage at the thought that he had a Friend, omniscient and omnipotent, to work in his behalf, the man of God made known to the king his desire for release for a time from his office at the court, and for authority to build up the waste places of Jerusalem and make it once more a strong and defended city. Momentous results to the Jewish city and nation hung upon this request. And, says Nehemiah, "the king granted me according to the good hand of my God upon me."

Mrs. E. G. White. <SW, March 8, 1904 par. 8>

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## March 15, 1904 Prudence and Forethought.

While Nehemiah implored the help of God, he did not fold his own hands, feeling that he had no more care or responsibility in the bringing about of his purpose to restore Jerusalem. With admirable prudence and forethought he proceeded to make all the arrangements necessary to insure the success of the enterprise. Every movement was marked with great caution. He did not reveal his purpose even to his own countrymen; for while they would rejoice in his success, he feared that, by some indiscretion, they might hinder his work. Some would be liable to manifest exultation that would arouse the jealousy of their enemies, and perhaps cause the defeat of the undertaking. <SW, March 15, 1904 par. 1>

As his request to the king had been so favorably received, he was encouraged to ask for such assistance as was needed for the carrying out of his plans. To give dignity and authority to his mission, as well as to provide for protection on the journey, he secured a military escort. He obtained royal letters to the governors of the provinces beyond the Euphrates, the territory through which he must pass on his way to Judea; and he obtained, also, a letter to the keeper of the king's forest in the mountains of Lebanon, directing him to furnish such timber as would be needed for the wall of Jerusalem and the buildings that Nehemiah proposed to erect. In order that there might be no occasion for complaint that he had exceeded his commission, Nehemiah was careful to have the authority and privileges accorded him, clearly defined. <SW, March 15, 1904 par. 2>

The example of this holy man should be a lesson to all the people of God, that they are not only to pray in faith, but to work with diligence and fidelity. How many difficulties we encounter, how often we hinder the working of Providence

in our behalf, because prudence, forethought, and painstaking are regarded as having little to do with religion! This is a grave mistake. It is our duty to cultivate and to exercise every power that will render us more efficient workers for God. Careful consideration and well-matured plans are as essential to the success of sacred enterprises today as in the time of Nehemiah. If all who are engaged in the Lord's work would realize how much depends upon their fidelity and wise forethought, far greater prosperity would attend their efforts. Through diffidence and backwardness we often fail of securing that which is attainable as a right, from the powers that be. God will work for us, when we are ready to do what we can and should do on our part. <SW, March 15, 1904 par. 3>

Men of prayer should be men of action. Those who are ready and willing, will find ways and means of working. Nehemiah did not depend upon uncertainties. The means which he lacked he solicited from those who were able to bestow. <SW, March 15, 1904 par. 4>

The Lord still moves upon the hearts of kings and rulers in behalf of his people. Those who are laboring for him are to avail themselves of the help that he prompts men to give for the advancement of his cause. The agents through whom these gifts come, may open ways by which the light of truth shall be given to many benighted lands. These men may have no sympathy with God's work, no faith in Christ, no acquaintance with his word; but their gifts are not on this account to be refused. <SW, March 15, 1904 par. 5>

The Lord has placed his goods in the hands of unbelievers as well as believers; all may return to him his own for the doing of the work that must be done for a fallen world. As long as we are in this world, as long as the Spirit of God strives with the children of men, so long are we to receive favors as well as to impart them. We are to give to the world the light of truth, as revealed in the Scriptures; and we are to receive from the world that which God moves upon them to give in behalf of his cause. <SW, March 15, 1904 par. 6>

The Lord's work might receive far greater favors than it is now receiving, if we would approach men in wisdom, acquainting them with the work, and giving them an opportunity of doing that which it is our privilege to induce them to do for its advancement. If we, as God's servants, would take a wise and prudent course his good hand would prosper us in our efforts. <SW, March 15, 1904 par. 7>

Some may question the propriety of receiving gifts from unbelievers. Let such ask themselves: "Who is the real owner of our world? To whom belong its houses and lands, and its treasures of gold and silver?" God has an abundance in our world, and he has placed his goods in the hands of all, both the obedient and the disobedient. He is ready to move upon the hearts of worldly men, even idolaters, to give of their abundance for the support of his work; and he will do this as soon as his people learn to approach these men wisely and to call their attention to that which it is their privilege to do. If the needs of the Lord's work were set forth in a proper light before those who have means and influence, these men might do much to advance the cause of present truth. God's people have lost many privileges of which they could have taken advantage, had they not chosen to stand independent of the world. <SW, March 15, 1904 par. 8>

In the providence of God, we are daily brought into connection with the unconverted. By His own right hand God is preparing the way before us, in order that his work may progress rapidly. As co-laborers with him, we have a sacred, solemn work to do. We are to have travail of soul for those who are in high places: we are to extend to them the gracious invitation to come to the marriage feast. <SW, March 15, 1904 par. 9>

Although now almost wholly in the possession of wicked men, all the world, with its riches and treasures, belongs to God. "The earth is the Lord's, and the fulness thereof." "The silver is mine, and the gold is mine, saith the Lord of hosts." "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." O that Christians might realize more and still more fully that it is their privilege and their duty, while cherishing right principles, to take advantage of every heaven-sent opportunity for advancing God's kingdom in this world!

Mrs. E. G. White. <SW, March 15, 1904 par. 10>  
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## **March 22, 1904 A Night of Preparation.**

The royal letters to the governors of the provinces along his route, secured to Nehemiah an honorable reception and prompt assistance. And no enemy dared molest the official who was guarded by the power of the Persian king and treated with marked consideration by the provincial rulers. Nehemiah's journey was safe and prosperous. <SW, March 22, 1904 par. 1>

His arrival at Jerusalem, however, with the attendance of a military guard, showing that he had come on some



important mission, excited the jealousy and hatred of the enemies of Israel. The heathen tribes settled near Jerusalem had previously indulged their enmity against the Jews by heaping upon them every insult and injury which they dared inflict. Foremost in this evil work were certain chiefs of these tribes, Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian; and from this time these leaders watched with jealous eye the movements of Nehemiah, and endeavored by every means in their power to thwart his plans and hinder his work. <SW, March 22, 1904 par. 2>

Nehemiah continued to exercise the same caution and prudence that had hitherto marked his course. Knowing that bitter and determined enemies stood ready to oppose every effort for the restoration of Jerusalem, he concealed the nature of his mission until a study of the situation had enabled him to form his plans. Thus he was prepared to secure the cooperation of the people, and set them at work before his enemies had opportunity to arouse their fears or their prejudice. <SW, March 22, 1904 par. 3>

Nehemiah had been highly honored of God, and had been entrusted with great responsibilities; but he did not, because of this, presume to act in an independent, self-sufficient manner. He selected a few persons whom he knew to be worthy of confidence, and to them he made known the circumstances that had led to his visit to Jerusalem, the object to be accomplished, and the plans that he purposed to employ. Thus he secured their assistance in his important undertaking. <SW, March 22, 1904 par. 4>

On the third night after his arrival, the burden weighing so heavily upon his mind as to prevent sleep, he rose at midnight, and with a few trusted companions went out to view for himself the desolation of Jerusalem. Mounted on his mule, he moved about by moonlight, surveying the ruined walls and broken gates of the city of his fathers. Painful were the reflections that filled the mind of the Jewish patriot. Memories of Israel's past glory stood out in sharp contrast with the evidences of her present degradation. Because she had disregarded the word of God, rejected reproof, and refused to correct her ways, she had been left to be thus reduced in power and honor among the nations. The people for whom God had so wonderfully wrought, had trifled with their privileges, set at naught his counsels, and joined themselves to his enemies, until he had withdrawn from them his special presence and protection. <SW, March 22, 1904 par. 5>

With sorrow-stricken heart, the visitor from afar gazed upon the ruined defenses of his loved Jerusalem. And is it not thus that angels of heaven survey the condition of the church of Christ? Like the dwellers at Jerusalem, we become accustomed to existing evils, and often are content while making no effort to remedy them. But how are these evils regarded by beings divinely illuminated? Do not they, like Nehemiah, look with sorrow-burdened heart upon ruined walls, and gates burned with fire? <SW, March 22, 1904 par. 6>

Are not everywhere visible the shameful tokens of backsliding from God and conformity with a sin-loving and truth-hating world? In these days of darkness and peril, who is able to stand in defense of Zion and show her any good? Her spiritual state and prospects are not in accordance with the light and privileges bestowed of God. <SW, March 22, 1904 par. 7>

To many of the professed followers of Christ today are applicable the same reproofs that were given to the people of Israel when the Lord said by his prophets, "Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity and visit their sins." <SW, March 22, 1904 par. 8>

In secrecy and silence, Nehemiah completed his circuit of the walls. He declares, "The rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work." In this painful survey he did not wish to attract the attention of either friends or foes, lest an excitement should be created, and reports be put in circulation that might defeat, or at least hinder, his work. <SW, March 22, 1904 par. 9>

Nehemiah devoted the remainder of the night to prayer; in the morning there must be earnest effort to arouse and unite his dispirited and divided countrymen.

Mrs. E. G. White. <SW, March 22, 1904 par. 10>

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## **March 29, 1904 Securing The Co-operation Of The People.**

Although Nehemiah bore a royal commission requiring the inhabitants to co-operate with him in rebuilding the walls of the city, he chose not to depend upon the mere exercise of authority. He sought rather to gain the confidence and sympathy of the people, well knowing that a union of hearts as well as hands was essential to success in the great work which he had undertaken. When he called the people together on the morrow, he presented such arguments as were calculated to arouse their dormant energies and to unite their scattered numbers. <SW, March 29, 1904 par. 1>

They knew not, neither did he tell them, of his mournful midnight circuit while they were sleeping. Nevertheless that very circumstance contributed greatly to his success. He was enabled to speak of the condition of the city with an

accuracy and minuteness that astonished his hearers, while the actual contemplation of the weakness and degradation of Israel, deeply impressing his heart, gave earnestness and power to his words. He presented before the people their condition as objects of reproach among the heathen. The nation once so highly favored of God as to excite the terror of all surrounding countries, had now become a by-word and a hissing. Her religion was dishonored, her God blasphemed.

<SW, March 29, 1904 par. 2>

He then told them how, in a distant land, he had heard of their affliction, how he had entreated the favor of God in their behalf, and how, while praying, the plan had been formed in his mind, of soliciting permission from the king to come to their assistance. He had asked God that the king might not only allow him to go to Jerusalem, but invest him with authority and render the help needed for the work. His prayer had been answered in such a manner as clearly to show that the whole thing was of the Lord. And having laid the matter fully before them, showing that he was sustained by the combined authority of the Persian king and the God of Israel, Nehemiah put to the people directly the question whether they would take advantage of this favorable occasion, and arise with him and build the wall. <SW, March 29, 1904 par. 3>

This appeal went straight to their hearts; the manifestation of the favor of heaven toward them put their fears to shame. With new courage they cried out with one voice, "Let us rise up and build." <SW, March 29, 1904 par. 4>

The holy energy and high hope of Nehemiah were communicated to the people. As they caught the spirit, they rose for a time to the moral level of their leader. Each, in his own sphere, was a sort of Nehemiah; and each strengthened and upheld his brother in the work. <SW, March 29, 1904 par. 5>

There is need of Nehemiahs in the church today,--not men who can pray and preach only, but men whose prayers and sermons are braced with firm and eager purpose. The course pursued by this Hebrew patriot in the accomplishment of his plans is one that should still be adopted by ministers and leading men. When they have laid their plans, they should present them to the church in such a manner as to win their interest and co-operation. Let the people understand the plans and share in the work, and they will have a personal interest in its prosperity. The success attending Nehemiah's efforts shows what prayer, faith, and wise, energetic action will accomplish. Living faith will prompt to energetic action. The spirit manifested by the leader will be, to a great extent, reflected by the people. If the leaders professing to believe the solemn, important truths that are to test the world at this time, manifest no ardent zeal to prepare a people to stand in the day of God, we must expect the church to be careless, indolent, and pleasure-loving.

Mrs. E. G. White. <SW, March 29, 1904 par. 6>

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## **April 5, 1904 "Zealous of Good Works."**

Among the first to catch Nehemiah's spirit of zeal and earnestness were the priests of Israel. From the position of influence which they occupied, these men could do much to hinder or advance the work. Their ready co-operation at the very outset contributed not a little to its success. Thus should it be in every holy enterprise. Those who occupy positions of influence and responsibility in the church, should be foremost in the work of God. If they move reluctantly, others will not move at all. But "their zeal will provoke very many." When their light burns brightly, a thousand torches will be kindled at the flame. <SW, April 5, 1904 par. 1>

A majority of the nobles and rulers of Israel also came nobly up to their duty; but there were a few, the Tekoite nobles, who "put not their necks to the work of their Lord." While the faithful builders have honorable mention in the book of God, the memory of these slothful servants is branded with shame, and handed down as a warning to all future generations. <SW, April 5, 1904 par. 2>

In every religious movement there are some who, while they can not deny that it is the work of God, will keep themselves aloof, refusing to make any effort to advance it. But in enterprises to promote their selfish interests, these men are often the most active and energetic workers. It were well to remember that record kept on high, the book of God, in which all our motives and our works are written--that book in which there are no omissions, no mistakes, and out of which we are to be judged. There every neglected opportunity to do service for God will be faithfully reported, and every deed of faith and love, however humble, will be held in everlasting remembrance. Against the inspiring influence of Nehemiah's presence, the example of the Tekoite nobles had little weight. The people in general were animated with one heart and one soul of patriotism and cheerful activity. Men of ability and influence organized the various classes of citizens into companies, each leader making himself responsible for the erection of a certain portion of the wall. It was a sight well pleasing to God and angels to see the busy companies, working harmoniously upon the broken-down walls of Jerusalem, and it was a joyous sound to hear, the noise of instruments of labor from the earliest dawn "till the stars appeared." <SW, April 5, 1904 par. 3>

Nehemiah's zeal and energy did not abate, now that the work was actually begun. He did not fold his hands, feeling that he might let fall the burden. With tireless vigilance he constantly superintended the work, directing the workmen, noting every hindrance, and providing for every emergency. His influence was constantly felt along the whole extent of those three miles of wall. With timely words he encouraged the fearful, approved the diligent, or aroused the laggard. And again he watched with eagle eye the movements of their enemies, who at times collected at a distance and engaged in earnest conversation, as if plotting mischief, and then drawing near the workmen attempted to divert their attention and hinder the work. While the eye of every worker is often directed to Nehemiah, ready to heed the slightest signal, his eye and heart are uplifted to God, the great Overseer of the whole work, the One who put it into the heart of his servant to build. And as faith and courage strengthen in his own heart, Nehemiah exclaims, and his words, repeated and re-echoed, thrill the hearts of the workers all along the line, "The God of heaven, he will prosper us!"

Mrs. E. G. White. <SW, April 5, 1904 par. 4>  
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## **April 5, 1904 Present Truth.**

Our people need to understand the reasons of our faith and our past experiences. How sad it is that so many of them apparently place unlimited confidence in men who present theories tending to uproot our past experiences and to remove the old landmarks! Those who can so easily be led by a false spirit show that they have been following the wrong captain for some time,--so long that they do not discern that they are departing from the faith, or that they are not building upon the true foundation. We need to urge all to put on their spiritual eye-glasses, to have their eyes anointed that they may see clearly and discern the true pillars of the faith. Then they will know that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." We need to revive the old evidences of the faith once delivered to the saints. <SW, April 5, 1904 par. 1>

Every conceivable fanciful and deceptive doctrine will be presented by men who think that they have the truth. Some are now teaching that children will be born in the new earth. Is this present truth? Who has inspired these men to present such a theory? Did the Lord give any one such views?-- No; those things which are revealed are for us and our children, but upon subjects not revealed, and having naught to do with our salvation, silence is eloquence. These strange ideas should not even be mentioned, much less taught as essential truths. <SW, April 5, 1904 par. 2>

We have reached a time when things are to be called by their right name. As we did in the earlier days, we must arise, and, under the Spirit of God, rebuke the work of deception. Some of the sentiments now expressed are the alpha of some of the most fanatical ideas that could be presented. Teachings similar to those we had to meet soon after 1844 are being taught by some who occupy important positions in the work of God. <SW, April 5, 1904 par. 3>

In New Hampshire, in Vermont, and in other places we had to resist the stealthy, deceptive work of fanaticism. Presumptuous sins were committed, and unholy lusts were freely indulged by some, under the cloak of sanctification. The doctrine of spiritual free-love was advocated. We saw the fulfilment of the scripture "that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." <SW, April 5, 1904 par. 4>

Men standing in responsible positions have presented in subtle scientific words their human ideas of God. Will those who have been deceived by the art of the great deceiver now make a decided change? O, that they might realize how they have dishonored God! <SW, April 5, 1904 par. 5>

But I take no pleasure in dwelling upon these matters. The Lord has a care for his sheep, and he will not permit them to be deceived and destroyed. We must all make a determined effort to save the souls of those who have been deceived.

Mrs. E. G. White. <SW, April 5, 1904 par. 6>  
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## **April 12, 1904 Derision And Discouragement.**

Those who were restoring the defenses of Jerusalem did not go forward in their work unmolested. Satan was busy in stirring up opposition and creating discouragement. The principal agents in this movement were Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian. These idolaters had exulted in the feeble and defenseless condition of the Jews, and had mocked at their religion, and ridiculed their devastated city. And when the work of rebuilding the wall was entered upon, they, with envenomed zeal, set themselves to hinder the undertaking. To accomplish this, they attempted to cause division among the workmen by suggesting doubts and arousing unbelief as to their success. They

also ridiculed the efforts of the builders, declared the enterprise an impossibility, and predicted a disgraceful failure.

<SW, April 12, 1904 par. 1>

"What do these feeble Jews?" exclaimed Sanballat, mockingly. "Will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" Tobiah, endeavoring to be still more contemptuous and sarcastic, added, "Even that which they build, if a fox go up, he shall even break down their stone wall." <SW, April 12, 1904 par. 2>

The builders on the wall were soon beset by more active opposition. They were compelled to guard continually against the plots of their sleepless adversaries. The emissaries of the enemy endeavored to destroy their courage by the circulation of false reports; conspiracies were formed on various pretexts to draw Nehemiah into their toils; and false-hearted Jews were found ready to aid the treacherous undertaking. Again, the report was spread that Nehemiah was plotting rebellion against the Persian monarch, intending to exalt himself as king over Israel, and that all who aided him were traitors. <SW, April 12, 1904 par. 3>

Emissaries of the enemy, professing friendliness, mingled with the builders, suggesting changes in the plan, seeking in various ways to divert the attention of the workers, to cause confusion and perplexity, and to arouse distrust and suspicion. And the plans formed for the advancement of the work were reported, by these spies, to the enemy, and thus they were enabled to labor with greater effect to thwart the purpose of the builders. <SW, April 12, 1904 par. 4>

But Nehemiah continued to look to God for guidance and support, and the work went forward until the gaps were filled, and the entire wall built up to half its intended height. As the enemies of Israel saw that all their efforts had been unavailing, they were filled with rage. Hitherto they had not dared to employ violent measures; for Nehemiah and his companions were acting by the king's commission, and any active opposition might bring upon themselves the monarch's displeasure. But now, in their blind passion, they themselves became guilty of the crime of rebellion of which they had so eagerly accused Nehemiah. Having assembled for united counsel, they "conspired all of them together to come and to fight against Jerusalem." <SW, April 12, 1904 par. 5>

The experience of Nehemiah is repeated in the history of God's people in this time. Those who labor in the cause of truth will find that they can not do this without exciting the anger of its enemies. Though they have been called of God to the work in which they are engaged, and their course is approved of him, they can not escape reproach and derision. They will be denounced as visionary, unreliable, scheming, hypocritical,--anything, in short, that will suit the purpose of their enemies. The most sacred things will be represented in a ridiculous light to amuse the ungodly. A very small amount of sarcasm and low wit, united with envy, jealousy, impiety, and hatred, is sufficient to excite the mirth of the profane scoffer. And these presumptuous jesters sharpen one another's ingenuity, and embolden each other in their blasphemous work. Contempt and derision are indeed painful to human nature; but they must be endured by all who are true to God. It is the policy of Satan thus to turn souls from doing the work which the Lord has laid upon them. <SW, April 12, 1904 par. 6>

Proud scorers are not to be trusted; yet, as Satan found in the heavenly courts a company to sympathize with him, so these find among professed followers of Christ those whom they can influence, who believe them honest, who sympathize with them, plead in their behalf, and become permeated with their spirit. Those who are at variance in almost everything else, will unite in persecuting the few who dare to pursue the straightforward path of duty. And the same enmity which leads to contempt and derision, will, at a favorable opportunity, inspire more violent and cruel measures, especially when workers for God are active and successful.

Mrs. E. G. White. <SW, April 12, 1904 par. 7>

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## **April 19, 1904 Disaffection Among the Unbelieving.**

Some of the leading men among the Jews, becoming disaffected, sought to discourage Nehemiah by exaggerating the difficulties attending the work, and they represented the people as already exhausted by their excessive labor. Said they, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall." <SW, April 19, 1904 par. 1>

Again, they attempted to intimidate the people by the report that large armies were preparing for a secret attack upon the city: "And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease." It was the help and encouragement received from traitors in the camp that emboldened the enemies of Israel to make those threats. And traitors reported the threats for the sole purpose of terrifying and disheartening the builders on the wall. <SW, April 19, 1904 par. 2>

"And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places

whence ye shall return unto us they will be upon you." These alarms were given by those who were taking no part in the work. They were gathering up the statements and reports of their enemies, and bringing these in to the workers to weaken courage and create disaffection. Then every word of complaint, distrust, suspicion, or unbelief dropped by the workmen, with all the additional conjectures and conclusions of the news-carriers, was eagerly reported outside the walls, and circulated among those who despised the Jews, and sought to hinder their prosperity. <SW, April 19, 1904 par. 3>

The same difficulties are experienced by those who are now seeking to make up the breach in the law of God. The servants of the Lord must expect every kind of discouragement. They will be tried, not only by the anger, contempt, and cruelty of enemies, but by the indolence, inconsistency, lukewarmness, and treachery of friends and helpers. As we seek to advance the cause of truth, and prepare a people to stand in the day of God, we are led directly away from the customs and practises of the world. But there are among us pleasure-seekers, who are not laboring to meet the high standard of the divine requirements, who love the spirit and influence of the world more than they love the truth or the prosperity of God's cause. These unconsecrated elements are used by Satan to accomplish his purposes. While still connected with the people of God, they unite themselves with his enemies, and thus the Lord's work is laid open to the attacks of its bitterest foes, and the arguments furnished by professed friends of the truth are employed to destroy the confidence, courage, and faith of workers who are too easily discouraged. <SW, April 19, 1904 par. 4>

Even some who seem to desire the work of God to prosper, will yet weaken the hands of his servants by hearing, reporting, and half believing the slanders, boasts, and menaces of their adversaries. Those who appear to be honest souls are sometimes deceived through the influence of ambitious and turbulent men. Satan works with marvelous success through his agents; and all who yield to their influence are subject to a bewitching power that destroys the wisdom of the wise and the understanding of the prudent. Hence they allow themselves to be prejudiced, misled, and deceived. For this reason, many whose lives are a reproach to the cause of truth, will yet succeed in arousing distrust and suspicion of those through whom God is working. <SW, April 19, 1904 par. 5>

How busy, in a crisis, is the rebellious spirit, the evil tongue! How eagerly will they gather up floating rumors, and send them to the bitterest enemies of God, to be sown broadcast, like thistle-seed, to produce their harvest of evil! And when the result is seen, in desolation, backsliding, and apostasy, then those who have done the very work which Satan prompted them to do, are ready to charge the result upon the faithful workers whom they have hindered, burdened, and distressed. But every man's work stands registered in the books of heaven, and no disguise can there conceal the motives that prompt to action. Those who obey God will be honored of him. <SW, April 19, 1904 par. 6>

Amid great discouragements, Nehemiah made God his trust; and here is our defense. A remembrance of what the Lord has done for us will prove a support in every danger. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And "if God be for us, who can be against us?" However craftily the plots of Satan and his agents may be laid, God can detect them, and bring to naught all their counsels.

Mrs. E. G. White. <SW, April 19, 1904 par. 7>  
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## **April 26, 1904 Courageous Perseverance.**

The most bitter opposition, the boldest threats of the enemy, seemed only to inspire Nehemiah with firmer determination, and to arouse him to greater watchfulness. "Nevertheless," he declares, "we made our prayer unto our God, and set a watch against them day and night." "Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them; remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons." "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded." <SW, April 26, 1904 par. 1>

Beside Nehemiah stood a trumpeter, and on different parts of the wall were stationed priests bearing the sacred trumpets. The people were scattered in their labors; but on the approach of danger at any point, a signal was given for them to repair thither without delay. Then the priests sounded an alarm upon the trumpets as a token that God would fight for them. "So we labored in the work," says Nehemiah; "and half of them held the spears from the rising of the

morning till the stars appeared." Those who lived in towns and villages outside Jerusalem were required to lodge within the walls, both to guard the work and that they might be ready for duty in the morning. This would prevent unnecessary delay, and, furthermore, would cut off the opportunity, which the enemies would otherwise enjoy, of attacking the workmen as they went to and from their homes, or embittering with prejudice or discouraging by threats. <SW, April 26, 1904 par. 2>

Nehemiah and his companions did not shrink from hardships, or excuse themselves from trying service. Neither by night nor by day, not even during the brief time given to slumber, did they put off their clothing, or even lay aside their armor. "So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing." <SW, April 26, 1904 par. 3>

Nehemiah was engaged in an important work, one which concerned the prosperity of the cause of God. Every effort previously put forth to accomplish that work had failed because of a lack of true faith and union of effort among the Jews. The Samaritans, disguising their enmity under a pretense of fidelity to the king of Persia, had succeeded in causing a discontinuance of the work. The zealous and true-hearted among the Jews had again and again been disappointed in their purposes. But in the strength of God, Nehemiah determined that the adversaries should not again hinder the work. The despisers of the God of heaven should be disappointed. Their Satanic policy could not succeed if the people of God would bar the doors against the enemy, and work harmoniously to carry out the divine will. The foe could not enter unless the gates were thrown open by traitors within. <SW, April 26, 1904 par. 4>

If we are but loyal and true, every attack of the enemy will lead us to a firmer reliance upon God, and to more determined effort to carry forward his work, against all opposing influences. <SW, April 26, 1904 par. 5>

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations."

Mrs. E. G. White. <SW, April 26, 1904 par. 6>  
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## **May 3, 1904 A Rebuke Against Extortioners.**

The wall of Jerusalem had not been completed, when Nehemiah's attention was called to the unhappy condition of the poorer classes of the people. In the unsettled state of the country, tillage had been, to some extent, neglected. Furthermore, because of their separation from God his blessing had not rested upon their lands. A scarcity of grain resulted. To obtain food for their families, the poor were obliged to buy on credit, and at an exorbitant price. They were also compelled to raise money by borrowing on interest, to pay the tribute to the king of Persia. The people of Israel were not now enjoying prosperity, as when the Lord blessed them for their obedience. Because of their sins, their defense had been removed, and the Lord had allowed other nations to overcome them. Under the rule of idolatrous kings, heavy taxes were imposed upon them; property, liberty, and life seemed at the mercy of these godless powers. <SW, May 3, 1904 par. 1>

While they had no thought of revolting against the king of Persia, they had hoped, by repentance and reformation, to regain the favor of God, and to be restored to their former liberty. As yet their hopes were not realized. The tribute money for the king must be forthcoming in its season. To add to the distress of the poor, the more wealthy took advantage of their necessity, obtaining mortgages of their lands, and adding them to their own large possessions. They also required usury for all money loaned. This course soon reduced the unfortunate debtors to the deepest poverty, and many were forced to sell their sons and daughters to servitude. There appeared no hope of improving their condition, no way to regain either their lands or their children, no prospect before them but that of perpetual slavery. And yet they were of the same nation, children of the covenant equally with their more favored brethren. They had the same affection for their children as had the others. Their distress had not been caused by indolence or prodigality. They had been compelled to contract debts because of the failure of crops, and to pay heavy taxes. <SW, May 3, 1904 par. 2>

As a last resort, they presented their case before Nehemiah. The soul of this man of God was filled with indignation as he heard of the cruel oppression that existed among his own people. He resolved to see that justice was done; yet he did not move rashly in the matter. He felt that God had laid upon him grave responsibilities, and he must be faithful to his trust. "I was very angry," he says, "when I heard their cry and these words. Then I consulted with myself." He took time to weigh the whole matter, and to form plans. Then with characteristic energy and determination, he exerted his influence and authority for the relief of his oppressed brethren. <SW, May 3, 1904 par. 3>

The fact that the oppressors were men of wealth, whose support was greatly needed in the work of restoring the city and its defenses, did not for a moment turn him from his purpose. Having first sharply rebuked the nobles and rulers, he presented the matter in an assembly of the people, clearly showing what were the requirements of God touching the

case, and urging them upon the attention of his hearers. <SW, May 3, 1904 par. 4>

Similar events had occurred in the reign of the apostate Ahaz, and God sent a message to Israel, rebuking their cruelty and oppression. The children of Judah, because of their idolatry, had been delivered into the hands of their more idolatrous brethren, the people of Israel. The latter had indulged their cruel enmity by slaying in battle many thousands of the men of Judah, and seizing all the women and children, intending to keep them as slaves, or sell them into bondage to the heathen. <SW, May 3, 1904 par. 5>

Because of the sins of Judah, the Lord had not interposed to prevent the battle; but by the mouth of the prophet Oded he rebuked the cruel design of the victorious army: "Ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you; but are there not with you, even with you, sins against the Lord your God?" And the prophet assured them that the fierce anger of the Lord was upon them, and that their course of injustice and oppression would call down his judgments. Upon hearing these words, the armed men left the captives and the spoil before the princes and all the congregation. Then certain leading men of the tribe of Ephraim "took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren." <SW, May 3, 1904 par. 6>

Nehemiah wished to bring the offenders to see the real character of their oppressive work, and to be ashamed of it. Said he, "We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us?" Nehemiah and others had ransomed certain of the Jews who had been sold to the heathen, and he now placed this course in contrast with the conduct of those who for worldly gain were enslaving their brethren. The fear of God should restrain them from such injustice. Nehemiah declared to the Jewish rulers--some of whom had been guilty of these practises--that instead of judging and punishing other criminals, they should investigate their own work, and cease at once their iniquitous extortion, lest they should become a reproach, even among the heathen. <SW, May 3, 1904 par. 7>

He showed them that he himself, being invested with authority from the Persian king, might have demanded large contributions for his personal benefit. Instead of this, he had not taken that which justly belonged to him, but had liberally contributed to relieve the people in their great necessity. These extortioners had no more reason than he had to pursue the course they did. He urged them to cease at once their oppression, to restore the lands of the poor, and also the increase of money and provisions which they had exacted from them, and to lend them without security or usury. <SW, May 3, 1904 par. 8>

"Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest." "Then," says Nehemiah, "I called the priests, and took an oath of them, that they should do according to this promise."

Mrs. E. G. White. <SW, May 3, 1904 par. 9>

## May 3, 1904 Parental Responsibility.

While parents who have the fear of God before them restrain their children, they should study their dispositions and temperaments, and seek to meet their wants. Some parents attend carefully to the temporal wants of their children; they kindly and faithfully nurse them in sickness, and then think their duty done. Here they mistake. Their work has but just begun. The wants of the mind should be cared for. It requires skill to apply the proper remedies to cure a wounded mind. Children have trials just as hard to bear, just as grievous in character, as those of older persons. Parents themselves do not feel the same at all times. Their minds are often perplexed. They labor under mistaken views and feelings. Satan buffets them, and they yield to his temptations. They speak irritably, and in a manner to excite wrath in their children, and are sometimes exacting and fretful. The poor children partake of the same spirit, and the parents are not prepared to help them, for they were the cause of the trouble. Sometimes everything seems to go wrong. There is fretfulness all around, and all have a very miserable, unhappy time. The parents lay the blame upon their poor children, and think them very disobedient and unruly, the worst children in the world, when the cause of disturbance is in themselves. <SW, May 3, 1904 par. 1>

Some parents raise many a storm by their lack of self-control. Instead of kindly asking the children to do this or that, they order them in a scolding tone, and at the same time a censure of reproof is on their lips which the children have not merited. Parents, this course pursued toward your children destroys their cheerfulness and ambition. They do your bidding, not from love, but because they dare not do otherwise. Their heart is not in the matter. It is a drudgery, instead of a pleasure, and this often leads them to forget to follow out all your directions, which increases your irritation, and makes it still worse for the children. The fault-finding is repeated, their bad conduct laid before them in glowing colors,

until discouragement comes over them, and they are not particular whether they please or not. A spirit of "I don't care" seizes them, and they seek that pleasure and enjoyment away from home, away from their parents, which they do not find at home. They mingle with street company and are soon as corrupt as the worst. <SW, May 3, 1904 par. 2>

Conquer your disposition to be exacting with your children, lest too frequent reproof make your presence disagreeable to them and your counsels hateful. Bind them to your heart, not by foolish indulgence, but by the silken cords of love. You can be firm, yet kind. Christ must be your helper. Love will be the means of drawing other hearts to yours, and your influence may establish them in the good and right way. <SW, May 3, 1904 par. 3>

Your influence over your children, and your course toward them, should such as to attract holy angels to your dwelling, that they may assist you in your efforts to make your family and your home what God would have them. When you essay to independently fight your own way through, the heavenly angels are repelled, and retire from your presence in grief, leaving you to struggle on alone. <SW, May 3, 1904 par. 4>

Your children have the stamp of character that their parents have given them. How careful, then, should be your treatment of them; how tenderly should you rebuke and correct their faults. You are too stern and exacting, and have frequently dealt with them when you were excited and angry. This has almost fretted away the golden cord of love that binds their hearts to yours. You should ever impress upon your children the fact that you love them; that you are laboring for their interest; that their happiness is dear to you; and that you design to do only that which is for their good. <SW, May 3, 1904 par. 5>

Deal honestly and faithfully with your children. Work bravely and patiently. Fear no crosses, spare no time or labor, burden or suffering. The future of your children will testify the character of your work. Fidelity to Christ on your part can be better expressed in the symmetrical character of your children than in any other way. They are Christ's property, bought with his own blood. If their influence is wholly on the side of Christ, they are his co-laborers, helping others to find the path of life. If you neglect your God-given work, your unwise course of discipline places them among the class who scatter from Christ and strengthen the kingdom of darkness. --Mrs. E. G. White. <SW, May 3, 1904 par. 6>

## May 10, 1904 Integrity in Business Affairs.

These portions of sacred history teach an important lesson. Those who profess to love and fear God should cherish sympathy and love for one another, and should guard the interests of others as their own. Christians should not regulate their conduct by the world's standard. In all ages the people of God are as distinct from worldlings as their profession is higher than that of the ungodly. From the beginning to the end of time, God's people are one body. <SW, May 10, 1904 par. 1>

The love of money is the root of all evil. In this generation the desire for gain is the absorbing passion. If wealth can not be secured by honest industry, men seek to obtain it by fraud. Widows and orphans are robbed of their scanty pittance, and poor men are made to suffer for the necessaries of life. And all this that the rich may support their extravagance, or indulge their desire to hoard. <SW, May 10, 1904 par. 2>

The terrible record of crime daily committed for the sake of gain, is enough to chill the blood and fill the soul with horror. The fact that even among those who profess godliness the same sins exist to a greater or less extent, calls for deep humiliation of soul and earnest action on the part of the followers of Christ. Love of display and love of money have made this world a den of thieves and robbers. But Christians are professedly not dwellers upon the earth; they are in a strange country, stopping, as it were, only for a night. They should not be actuated by the same motives and desires as are those who have their home and treasure here. God designed that our lives should represent the life of our great Pattern: that, like Jesus, we should live to do others good. <SW, May 10, 1904 par. 3>

The customs of the world are no criterion for the Christian. He is not to imitate their sharp practise, overreaching, and extortion, even in a small matters. Every unjust act toward a fellow-mortal, though he be the veriest sinner, is a violation of the golden rule. Every wrong done to the children of God, is done to Christ himself in the person of his saints. Every attempt to advantage one's self by the ignorance, weakness, or misfortune of another, is registered as fraud in the ledger of heaven. <SW, May 10, 1904 par. 4>

He who truly fears God would rather toil day and night, and eat the bread of poverty, than to indulge a passion for gain which would oppress the widow and the fatherless, or turn the stranger from his right. Our Saviour sought to impress upon his hearers that a man who would venture to defraud his neighbor in the smallest item, would, if the opportunity were favorable, overreach in larger matters. The slightest departure from rectitude breaks down the barriers, and prepares the heart to do greater injustice. By precept and example, Christ taught that the strictest integrity should govern our conduct toward our fellow-men. Said the divine Teacher, "Whatsoever ye would that men should do to you, do ye even so to them." <SW, May 10, 1904 par. 5>



Just to the extent that man would advantage himself at the disadvantage of another, will his soul become insensible to the influence of the Spirit of God. Gain obtained at such a cost is a fearful loss. It is better to want than to lie; better to hunger than to defraud; better to die than to sin. Extravagance, overreaching, extortion indulged by those professing godliness, are corrupting their faith, and destroying their spirituality. The church is in a great degree responsible for the sins of her members. She gives countenance to the evil, if she fails to lift her voice against it. The influence from which she has most to fear is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones who keep back the blessing of the God of Israel. <SW, May 10, 1904 par. 6>

All who would form characters for heaven must be Bible Christians. They must be diligent in the study of the Chart of Life, and must carefully and prayerfully examine the motives that prompt them to action. The business world does not lie outside the limits of God's government. True religion is not to be merely paraded on the Sabbath, and displayed in the sanctuary; it is for every day and for every place. Its claims must be recognized and obeyed in every act of life. Men who possess the genuine article will in all their business affairs show as clear a perception of right, as when offering their supplications at the throne of grace. <SW, May 10, 1904 par. 7>

God can not be excluded from any transaction in which the rights of his children are concerned. Over every one that is serving him in sincerity, his hand is spread as a buckler. None can wound the humblest disciple of Jesus without smiting that hand which holds the sword of justice. <SW, May 10, 1904 par. 8>

The apostle James, looking down to the last days, addresses a solemn and fearful warning to those who have heaped up riches by fraud and oppression: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabbaoth."

Mrs. E. G. White. <SW, May 10, 1904 par. 9>

## May 17, 1904 Heathen Plots.--No. 1.

Sanballat, Tobiah, and their confederates dared not openly make war upon the Jews; but with increasing malice they continued their secret efforts to perplex, injure, and discourage them. The wall about Jerusalem was rapidly approaching completion. When it should be finished, and its gates set up, these enemies of Israel could not hope to force an entrance into the city. Therefore they were the more eager and determined in their efforts to stop the work without delay. At last they devised a plan to draw Nehemiah from his station, and kill or imprison him while they had him in their power. <SW, May 17, 1904 par. 1>

Pretending to desire a compromise of the opposing parties, they proposed a conference with Nehemiah, and invited him to meet them in a village on the plain of Ono. But the Spirit of God, enlightening the mind of his servant, enabled him to discern their real purpose. Nehemiah says, "I sent messengers unto them, saying, I am doing a great work, so that I can not come down; why should the work cease, whilst I leave it and come down to you?" But these emissaries of Satan were persistent. Four times they sent messages of like import, but received the same answer. <SW, May 17, 1904 par. 2>

Finding this plan unsuccessful, they then had resort to a more dangerous stratagem. Sanballat sent to Nehemiah a messenger bearing an open letter wherein was written: "It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah; and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together." <SW, May 17, 1904 par. 3>

Had the reports mentioned been actually circulated, there would have been cause for apprehension; for they would soon have been carried to the ears of the king, whom a slight suspicion might provoke to the severest measures. But Nehemiah was convinced that the letter was wholly false, written to arouse his fears, and draw him into some snare prepared by his enemies. This conclusion was strengthened by the fact that the letter was sent open, evidently that the contents might be read by the people, and thus intimidate them also. <SW, May 17, 1904 par. 4>

He therefore promptly returned the answer, "There are no such things done as thou sayest, but thou feignest them out of thine own heart." He is not ignorant of Satan's devices, and he feels assured that all these attempts are made for the purpose of weakening the hands of the builders, that their work may not be accomplished. He turns to the Source of strength, with the prayer, "Now therefore, O God, strengthen my hands." <SW, May 17, 1904 par. 5>

Satan had been defeated again and again; and now with deeper malice and greater cunning, he proceeded to devise a

still more subtle and dangerous snare for the servant of God. Sanballat and his companions were moved to hire men professing to be friends of Nehemiah, to give him evil counsel as the word of the Lord. The principal person engaged in this nefarious work was one Shemaiah, who had previously been held in good repute by Nehemiah. This man shut himself up in a chamber near the sanctuary, as if fearing that his life was in danger, and thither Nehemiah went to consult with him as one who was especially favored of God. The temple was at this time protected by walls and gates, while the gates of the city were not yet set up. This deceiver therefore professed great concern for Nehemiah's safety, and counseled him to seek shelter in the temple: "Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee; yea, in the night will they come to slay thee." The hero's fearless answer was, "Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in." <SW, May 17, 1904 par. 6>

Had Nehemiah followed that treacherous counsel, he would have sacrificed his reputation for courage and faith in God, and would have appeared cowardly and contemptible. The alarm would have spread among the people: each would have sought his own safety; and the city would have been left unprotected, to fall a prey to their enemies. That one unwise move would have been a virtual surrender of all that had been gained. <SW, May 17, 1904 par. 7>

Nehemiah was not long in penetrating the true character and object of his counselor: "And, lo, I perceived that God had not sent him: but that he pronounced this prophecy against me; for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me." <SW, May 17, 1904 par. 8>

In view of the important work that Nehemiah had undertaken, together with the integrity of his character, and the confidence in God which he professed to feel, it would be highly inconsistent for him to hide himself as if in fear. The preservation of life itself would not be a sufficient excuse for such a course. The infamous counsel given him was seconded by more than one man of high reputation, who, while professing to be his friend, was secretly in league with his enemies. Women also, while pretending to have received great light from God, basely sold themselves to serve the cause of the heathen. Nehemiah prays that God will mark their evil designs, and reward them according to their deeds.

Mrs. E. G. White. <SW, May 17, 1904 par. 9>  
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## **May 17, 1904 Good News From Washington**

In a letter received from sister White since her arrival at Washington, she speaks of the work there in very encouraging language. She says:-- <SW, May 17, 1904 par. 1>

"The situation here fills me with hope and courage. We know that the Lord desires us to go forward as speedily as possible with the work before us. The location that has been secured for our sanitarium and school is all that could be desired. <SW, May 17, 1904 par. 2>

"The atmosphere is pure, and the water is pure. A beautiful stream runs through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations with excellent drainage." <SW, May 17, 1904 par. 3>

## **May 24, 1904 Heathen Plots.--No. 2.**

Despite all the plots of enemies, open and secret, the work of building went steadily forward, the wall rose to the proper height, and in about two months after Nehemiah's arrival at Jerusalem, the holy city was girded round with its defenses and the builders could walk upon its walls, and look forth upon their astonished adversaries. Says Nehemiah, "When all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes; for they perceived that this work was wrought of our God." <SW, May 24, 1904 par. 1>

Yet the striking evidence that the hand of the Lord was with Nehemiah was not sufficient to restrain discontent, rebellion, and treachery. "In those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him because he was the son-in-law of Shechaniah." Here are seen the evil results of intermarriage with idolaters. In this union, Satan had gained the victory. A family of Judah had connected themselves with the enemies of God, and the relation had proved a snare to the people. Many others also united in marriage with the heathen. These, like the mixed multitude that came up with Israel from Egypt, were a source of constant trouble. They were not whole-hearted in the service of God. When his work demanded a sacrifice, they were ready to violate their own solemn oaths of co-operation and support. All this had tended to weaken and

discourage those who sought to build up the cause of God. <SW, May 24, 1904 par. 2>

Some who had been foremost in plotting mischief against the Jews, and endeavoring by every possible means to cause their ruin, now professed a great desire to be on friendly terms with them. Some of the nobles of Judah who had become entangled in idolatrous marriages, had held traitorous correspondence with Tobiah, and had taken oath to serve him. They now presumed to represent this agent of Satan as a man of ability, wisdom, and foresight, and urged that an alliance with him would be highly advantageous to the Jews. At the same time they betrayed to him Nehemiah's plans and movements. Thus the work of God was laid open to his enemies, and opportunity was given them not only to misconstrue Nehemiah's words and acts, and circulate false reports concerning him, but to lay plans to counteract his efforts and hinder his work. Yet this man, who had so boldly stood in defense of the oppressed, did not exercise the authority with which he was invested, and bring to punishment these traitors in the camp. Calmly and unselfishly he went forward in the service of his people, never dreaming of slackening his efforts, though they should be repaid only with ingratitude and treachery. <SW, May 24, 1904 par. 3>

The whole power and policy of Satan have always been aimed at those who are zealously seeking to advance the cause and work of God. Though often baffled, he as often renews his assaults. But it is when he works in secret that he is most to be feared. The advocates of unpopular truth must expect opposition from its open enemies; this is often fierce and cruel, but it is far less dangerous than the secret enmity of those who profess to be serving God while at heart they are servants of Satan. While apparently uniting in the work of God, many are connected with his foes; and if in any way crossed in their plans or reproved for their sins, they court the favor of the enemies of truth, and open to them all the plans of God's servants and the workings of his cause. Thus they place every advantage in the hands of those who use all their knowledge to hinder the work of God and injure his people. Thus these men of two minds and two purposes pretend to serve God, and then go over to the enemy and serve him, as best suits their inclination. <SW, May 24, 1904 par. 4>

Every device which the prince of darkness can suggest, will be employed to induce God's servants to form a compromise with the agents of Satan. Repeated solicitations will come in to call us from duty; but, like Nehemiah, we should steadfastly reply, "I am doing a great work, so that I can not come down." We have no time to seek the favor of the world, or even to defend ourselves from their misrepresentation and calumny. We have no time to lose in self-vindication. We should keep steadily at our work, and let that refute the falsehoods which malice may coin to our injury. Slanders will be multiplied if we stop to answer them. Should we allow our enemies to gain our friendship and sympathy, and thereby allure us from our post of duty; should we, by any unguarded act, expose the cause of God to reproach, and thus weaken the hands of the workers, we should bring upon our characters a stain not easily removed, and place a serious obstacle in the way of our own future usefulness. <SW, May 24, 1904 par. 5>

Those temptations are most dangerous which come from the professed servants of God, and from our friends. When persons who are uniting with the world, yet claiming great piety and love, counsel the faithful workers for God to be less zealous and more conservative, our answer must be an appeal to the word of God. When they plead for union with those who have been our determined opposers, we should fear and shun them as decidedly as did Nehemiah. Those who would lead away from the old landmarks to form a connection with the ungodly, can not be sent of heaven. Whatever may have been their former position, their present course tends to unsettle the faith of God's people. <SW, May 24, 1904 par. 6>

Such counselors are prompted by Satan. They are time-servers. The testimonies, reproofs, and warnings of God's servants are unpalatable to them, being a reproof to their worldly, pleasure-loving propensities. We should shun this class as resolutely as did Nehemiah. <SW, May 24, 1904 par. 7>

When plied with the arguments and suggestions of such advisers, it would be well for us each to inquire, "Should I, who am a Christian, a child of God; one called to be the light of the world, a preacher of righteousness; who have so often expressed my confidence in the truth and the way in which the Lord has led us, -- should I unite my influence with those who bitterly oppose the work of God? Should I, a steward of the mysteries of God, open to his worst enemies the counsels of his people? Would not such a course embolden the wicked in their opposition to the truth of God and to his covenant-keeping people? Would not such concession prevent me from opening my lips in exhortation, warning, or entreaty in my own family or in the church of God? If Paul or Peter were placed in similar circumstances, would he thus betray a sacred trust? Would not even men of the world despise me? Would they not scorn to be diverted from their life-work by difficulties or perils?" <SW, May 24, 1904 par. 8>

Satan will work by any and every means which he can employ to discourage the active servants of God. If the shepherd can be beguiled from his duty, then the way is clear for wolves to scatter and devour the sheep. <SW, May 24, 1904 par. 9>

Every success of the truth discourages the enemies of God: and they are sometimes forced to acknowledge that it is his work, while they hate it the more on that very account. False brethren will continue to increase. Those to whom God has sent warnings and reproofs, but who, rejecting the heaven-sent message, give heed to the counsel of his enemies,

are the severest trial to his faithful servants. "They that forsake the law, praise the wicked."

Mrs. E. G. White. <SW, May 24, 1904 par. 10>  
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## May 31, 1904 The People Instructed in the Law of God.

While Nehemiah labored diligently to restore the material defenses of Jerusalem, he did not forget that the God of Israel was their only sure defense, and that only in obedience to his commandments would they be secure. He therefore gave diligent attention to the instruction of the people in the law of God. <SW, May 31, 1904 par. 1>

At the time of the feast of trumpets, when many were gathered at the holy city, the people assembled in the street that was before the water gate; "and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday. . . . And the ears of all the people were attentive unto the book of the law." <SW, May 31, 1904 par. 2>

"And Ezra blessed the Lord, the great God. And all the people answered Amen, Amen, with lifting up their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground." Certain of the priests and Levites united with Ezra in explaining to the people the principles of the divine law. "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." <SW, May 31, 1904 par. 3>

The scene was one of mournful interest. The wall of Jerusalem had been rebuilt, and the gates set up; thus far a great victory had been achieved; but a large part of the city was still in ruins. On a pulpit of wood, erected in one of the broadest streets, and surrounded on every hand by the sad reminders of Judah's departed glory, stood Ezra, now an aged man. At his right and left were gathered his brother Levites, who were consecrated to the service of God, and whose presence lent dignity and solemnity to the occasion. With heavy hearts they thought upon the days of their fathers, when the royal psalmist had sung: "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces." "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." <SW, May 31, 1904 par. 4>

Looking down from the elevated platform, the eye swept over a sea of heads. From all the surrounding country the children of the covenant had assembled; and as one man they were listening, intent and reverent, to hear once more the words of the Most High. <SW, May 31, 1904 par. 5>

But even here the evidence of their sin was apparent. In their mingling with other nations, the Hebrew language had become corrupted, and therefore great care was necessary on the part of the speakers to explain the law in the language of the people, and so present it that it might be understood by all. <SW, May 31, 1904 par. 6>

As the law of God was read and explained, the people were convinced of their guilt and danger, and with tender consciences and penitential tears they mourned because of their transgressions. But as this day was a festival, a day of holy convocation, a day which the Lord had commanded to be kept with joy and gladness, they were bidden by their teachers to restrain their grief, and to rejoice in view of the great mercy of God toward them. "For," Nehemiah said, "this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength." <SW, May 31, 1904 par. 7>

Accordingly, after the earlier part of the day had been devoted to religious exercises, the people spent the remainder in gratefully recounting the blessings of God, and enjoying the bounties which he had granted them, remembering also to send portions to the poor who had nothing to prepare. And there was great rejoicing, because they understood the words of the law which had been declared to them. The work of reading and expounding the law to the people was continued upon the following day. The solemn services of the day of atonement were performed at the time appointed,--on the tenth day of the seventh month,--according to the command of God. And from the fifteenth to the twenty-second of the same month the people and the rulers kept once more the feast of tabernacles. <SW, May 31, 1904 par. 8>

It was published "in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God. . . . And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he [Ezra] read in the book of the law of God."

Mrs. E. G. White. <SW, May 31, 1904 par. 9>

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## June 7, 1904 A Solemn Fast.

When the Feast of Tabernacles was past, one day only having intervened, the children of Israel kept a solemn fast. This was held not merely at the command of the rulers, but by the desire of the people. As they had from day to day listened to the words of the law, they had been deeply convicted of their own transgressions, and also of the sins of their nation in past generations. They saw that it was because of their departure from God that his protecting care had been withdrawn from them, and they had been scattered in foreign lands. And they now determined to seek God's mercy and to pledge themselves to walk hereafter in his commandments. <SW, June 7, 1904 par. 1>

Before entering upon the services of the day, they carefully separated themselves from the heathen who were intermingled with them. This being done, "they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshiped the Lord their God." <SW, June 7, 1904 par. 2>

The people prostrated themselves before the Lord, humbly confessing their sins and pleading for mercy and pardon, each for himself individually, and for the entire congregation. Then their leaders encouraged them to believe that God, according to his promise had heard their prayers. They showed them that they were not only to mourn and weep and repent of their transgressions, but to trust that God had pardoned them, and to evince their faith by recounting his mercies and praising him for his goodness. Said these teachers, "Stand up and bless the Lord your God forever and ever." <SW, June 7, 1904 par. 3>

Then from the gathered throng, as they stood with hands outstretched toward heaven, arose the song of praise and adoration: "Blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein; and thou preservest them all, and the host of heaven worshipeth thee." <SW, June 7, 1904 par. 4>

In this portion of sacred history is a precious lesson of faith for all who are convicted of sin, and weighed down with a sense of their unworthiness. When they compare their characters with God's great standard of right, they see themselves condemned as transgressors. There is no power in law to free them from their guilt. But as they confess their sins, they can find pardon through Christ. From him flows the cleansing stream that can wash away the stains of sin. When the sinner has come to Christ with contrition of soul, confessing his transgressions, it is then his duty to appropriate to himself the Saviour's promise of pardon to the repentant and believing. He who seeks to find goodness and cause for rejoicing in himself, will always be in despair; but he who looks to Jesus, the author and finisher of his faith, can say with confidence, "I live, yet not I, but Christ liveth in me." <SW, June 7, 1904 par. 5>

Following the song of praise, the leaders of the congregation presented the history of Israel, showing God's great benefits and their ingratitude. Tracing the record from the days of Abraham, they called attention to God's design to preserve his name upon the earth by preserving for himself a people pure amid the general corruption; they recounted the mighty manifestations of his power in their deliverance from bondage in Egypt, and showed also how backsliding and apostasy had caused the blessing of the Lord to be withdrawn from Israel. Then the whole congregation entered into a covenant to keep all the commandments of God; and that the transaction might be as effectual as possible, this covenant was written out, and those who were thoroughly in earnest in the work of reformation affixed their names and seals. They wished to preserve for future reference a memorial of the obligation they had just taken upon themselves, as a reminder of duty and a barrier against temptation. Thus it was that the people took a solemn oath to "walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes." The oath taken also included a promise not to intermarry with "the people of the land." This had often been done by the people; and sometimes the rulers, as Solomon, and Ahab, had formed such unions; and these marriages, by introducing idolatry, had resulted in the ruin of thousands. <SW, June 7, 1904 par. 6>

The Lord had strictly forbidden the intermarrying of his people with other nations. This would prevent the Hebrews from marrying idolaters, and thus forming connections with heathen families. The reason which God assigned for prohibiting these marriages was, "They will turn away thy son from following me." But the heathen were less guilty than are the impenitent in this age, who, having the light of the gospel, persistently refuse to accept it. Those among ancient Israel who ventured to disregard the divine prohibition, did it at the sacrifice of religious principle. When those who now profess to be God's people join themselves in marriage with the ungodly, they form a tie uniting them to the world, and they will probably soon be one with them, notwithstanding their present profession. <SW, June 7, 1904 par. 7>

Before the day of fasting ended, the people still further manifested their determination to return unto the Lord. With

one accord, all pledged themselves to cease the desecration of the Sabbath. Nehemiah did not at this time, as at a later date, exercise his authority to prevent heathen traders from coming into Jerusalem on the Sabbath, for the sale of provisions and other articles; but to save the people from yielding to temptation, he engaged them, by a solemn covenant, not to transgress the Sabbath law by purchasing of those vendors, hoping that this would discourage them, and put an end to their traffic. <SW, June 7, 1904 par. 8>

Provision was also made to support the public worship of God. A pledge was given by the congregation to contribute yearly a stated sum for the service of the sanctuary, as well as to bring the tithes and the "first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the Lord; also the first-born of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God."

<SW, June 7, 1904 par. 9>

The liberality of the Jews in their offerings for religious purposes might well be imitated by Christians. If tithes and offerings were required thousands of years ago, they are much more essential now. The labors of God's servants were then confined almost wholly to the land of Palestine; but the apostles and their successors were commissioned to preach the gospel throughout the world. The people of this dispensation are favored with greater light and blessing than were the Jews; therefore they are placed under even greater obligation to honor God and to advance his cause. <SW, June 7, 1904 par. 10>

The efforts of Nehemiah to restore the worship of the true God had been crowned with success. If Israel would be true to the oath they had taken, a bright future was before them; for the Lord has always magnified his law before his people, pouring rich blessings upon them so long as they have been obedient. The history of God's ancient people is full of instruction for the church of today. While the Bible faithfully presents the results of their apostasy as a warning to all future generations, it portrays, as a worthy example, the deep humiliation and repentance, the earnest devotion and generous sacrifice, that marked their seasons of returning to the Lord. There is encouragement, too, in the record of God's willingness to receive his backsliding but repentant people. It would be a scene well-pleasing to God and angels, would his professed followers in this generation unite, as did Israel of old, in a solemn covenant to "observe and do all the commandments of the Lord our Lord, and his judgments and his statutes."

Mrs. E. G. White. <SW, June 7, 1904 par. 11>

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## **June 21, 1904 A Sabbath Reformation.**

Under the labors of Ezra and Nehemiah, the people of Judah had in the most solemn and public manner pledged themselves to render obedience to the law of God. But when the influence of these teachers was for a time withdrawn, there were many who departed from the Lord. During the absence of Nehemiah from Jerusalem, idolaters not only gained a foothold in the city, but contaminated by their presence the very precincts of the temple. Certain families of Israel, having intermarried with the family of Tobiah the Ammonite, had brought about a friendship between this man, one of Judah's most bitter and determined enemies, and Eliashib the high priest. As a result of this unhallowed alliance, Tobiah had been permitted to occupy a commodious apartment connected with the temple, which had been devoted to the storing of various offerings brought for the service of God. <SW, June 21, 1904 par. 1>

Thus not only was the temple of the Lord profaned, but his people were constantly exposed to the corrupting influence of this agent of Satan. Because of their cruelty and treachery toward Israel, the Ammonites and Moabites had by the word of the Lord been forever excluded from the congregation. And yet, in defiance of this solemn edict, the high priest himself casts out the consecrated oblations from the chamber of God's house, to make a place for the most violent and treacherous of a proscribed people. Greater contempt for God could not have been manifested than was expressed in this favor conferred on this enemy of God and his truth. <SW, June 21, 1904 par. 2>

When Nehemiah learned of this bold profanation, he promptly exercised his authority to expel the intruder. "It grieved me sore; therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat offering and the frankincense." <SW, June 21, 1904 par. 3>

Not only had the temple been profaned, but the offerings had been misapplied. This tended to discourage the liberality of the people. They lost their zeal and fervor in the cause of God, and were reluctant to pay their tithes. The treasuries of the Lord's house were but poorly supplied; and the singers and others employed in the temple service not receiving a sufficient support, many left the work of God to labor elsewhere for the maintenance of their families. Nehemiah promptly corrected these abuses. He gathered together those who had forsaken the service of the house of God, and caused the tithes and offerings to be restored. Faithful men were appointed to take charge of the means raised,

confidence was restored, and all Judah brought their tithes to the treasuries of the Lord. <SW, June 21, 1904 par. 4>

Another result of intercourse with idolaters was disregard of the Sabbath. Heathen merchants and traders from the surrounding country had been intent upon leading the children of Israel to engage in traffic upon the Sabbath. While there were some who would not be induced to sacrifice principle, and transgress the commandment of God, others were more easily influenced, and joined with the heathen in their endeavor to overcome the scruples of their more conscientious countrymen; and the idolaters boasted of the success that had attended their efforts. Many dared openly to violate the Sabbath. While some engaged in traffic with the heathen, others were treading in wine presses, and others bringing in sheaves upon the Sabbath day. <SW, June 21, 1904 par. 5>

Had the rulers exerted their influence and exercised their authority, this state of things might have been prevented; but their desire to advance their own secular interest led them to favor the ungodly. It is mingling our interest with the interest of unbelievers that leads to apostasy and the ruin of the soul. <SW, June 21, 1904 par. 6>

Nehemiah rebuked them for their shameful neglect of duty, which was largely responsible for the fast-spreading apostasy. "What evil thing is this that ye do, and profane the Sabbath day?" he sternly demanded. "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." He gave command that when it "began to be dark before the Sabbath," the city gates should be shut, and that they should not be opened till the Sabbath was past; and, having more confidence in his own servants than in those the magistrates of Jerusalem might appoint, he stationed them at the gate to see that his orders were enforced. <SW, June 21, 1904 par. 7>

The merchants were not disposed to abandon their purpose; and several times they lodged without the gates of the city, hoping to find opportunity for traffic, either with citizens or country people. Upon being informed of this, Nehemiah warned them that they would be punished if they continued this practise. He also directed the Levites to guard the gates, knowing that on account of their higher position they would command greater respect than the common people; while from their close connection with the service of God, it was reasonable to expect that they would be more zealous in enforcing obedience to his law.

Mrs. E. G. White. <SW, June 21, 1904 par. 8>  
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## **June 28, 1904 The Sacredness of God's Law.**

By the observance of the Sabbath the Israelites were to be distinguished from all other nations as the worshipers of the true God, the Creator of the heavens and the earth. The Sabbath was the divinely-appointed memorial of the creative work, and the day upon which it was to be celebrated was not left indefinite. It was not any day which men might choose and no day in particular, but the very day in which the Creator rested, that was sanctified and hallowed. On this day God would come very near to his obedient, commandment-loving people. <SW, June 28, 1904 par. 1>

God places a very high estimate upon his law. Moses and Joshua commanded that it be read publicly at stated periods, that all the people might be familiar with its precepts, and reduce them to practise. If they did this, they had the exalted privilege of being counted as sons and daughters of the Most High, and might confide in him as dear children. In Nehemiah's day, the adversary of souls, working through the children of disobedience, and taking advantage of the unfaithfulness of men in holy office, was fast lulling the nation to forgetfulness of God's law, the very sin which had provoked his wrath against their fathers; and for a time it seemed that all the care, labor, and expense involved in rebuilding the defenses of Jerusalem would be lost. <SW, June 28, 1904 par. 2>

David prayed, "It is time for thee, Lord, to work: for they have made void thy law." This prayer is no less pertinent at the present time. The world has gone astray from God, and its lawless state should strike terror to the heart, and lead all who are loyal to the great King to work for a reformation. The papal power has thought to change the law of God by substituting a spurious Sabbath for that of Jehovah; and all through the religious world the false Sabbath is revered, while the true one is trampled beneath unholy feet. But will the Lord degrade his law to meet the standard of finite man? Will he accept a day possessing no sanctity, in the place of his own Sabbath, which he has hallowed and blessed?--No; it is on the law of God that the last great struggle of the controversy between Christ and his angels and Satan and his angels will come, and it will be decisive for all the world. This is the hour of temptation to God's people; but Daniel saw them delivered out of it, every one whose name is written in the Lamb's book of life. <SW, June 28, 1904 par. 3>

Men in responsible positions will not only ignore and despise the Sabbath themselves, but from the sacred desk will urge upon the people the observance of the first day of the week, pleading tradition and custom in behalf of this man-

made institution. They will point to calamities on land and sea -- to the storms of wind, the floods, the earthquakes, the destruction by fire -- as judgments indicating God's displeasure because Sunday is not sacredly observed. These calamities will increase more and more, one disaster will follow close upon the heels of another; and those who make void the law of God will point to the few who are keeping the Sabbath of the fourth commandment as the ones who are bringing wrath upon the world. This falsehood is Satan's device that he may ensnare the unwary. <SW, June 28, 1904 par. 4>

We need Nehemiahs in this age of the world, who shall arouse the people to see how far from God they are because of the transgression of his law. Nehemiah was a reformer, a great man raised up for an important time. As he came in contact with evil and every kind of opposition, fresh courage and zeal were aroused. His energy and determination inspired the people of Jerusalem; and strength and courage took the place of feebleness and discouragement. His holy purpose, his high hope, his cheerful consecration to the work, were contagious. The people caught the enthusiasm of their leader, and in his sphere each man became a Nehemiah, and helped to make stronger the hand and heart of his neighbor. Here is a lesson for ministers of the present day. If they are listless, inactive, destitute of godly zeal, what can be expected of the people to whom they minister? <SW, June 28, 1904 par. 5>

Man's personal accountability to God should command careful attention. The law can never pardon. Its province is not to save the transgressor, but to convict him. It is far-reaching, and all we do bears the stamp of its approval or condemnation. Men professing godliness often regard the secret sins of the soul very lightly; but it is the secret motives of the heart that determine the true character, and God will bring them into judgment. The dangers resulting from disobeying God and seeking the friendship of the world have not lessened with the lapse of time. There is earnest work to be done; and the faithful watchman, who is actuated by love to God and a desire to save sinners, will reap the reward of his labors; but the unfaithful watchman, whose influence tends to union with the world, will cause the ruin of many souls.

Mrs. E. G. White. <SW, June 28, 1904 par. 6>  
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## July 5, 1904 Separation of Israel from Idolaters.

Another subject to which Nehemiah's attention was called on his return to Jerusalem, was the danger that threatened Israel from intermarriage and association with idolaters. "In those days also," says Nehemiah, "saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." This assimilation to the language of the heathen was an indication of the inroads made by heathenism. In many families, children, trained by heathen mothers, were prattling around them in the tongue of the several idolatrous nations with whom the Israelites had intermarried. These children, as they grew up in the habits and customs of heathenism, became idolaters of the most dangerous class, because they were connected with the people of God. <SW, July 5, 1904 par. 1>

These unlawful alliances caused great confusion; for some who entered into them were persons in high position, rulers of the people and men connected with the service of God, to whom, in the absence of Nehemiah, the people had a right to look for counsel and correct example. God had carefully excluded the heathen from uniting with his faithful worshipers; but the divinely erected barriers had been broken down, and as a consequence of mingling and intermarrying with other nations, the Israel of God were fast losing their peculiar, holy character. <SW, July 5, 1904 par. 2>

Nehemiah knew that ruin was before the nation if this evil were not put away, and he reasoned with these men on the subject. He firmly and fearlessly declared, "Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." He presented the case of Solomon, and reminded them that among many nations there had arisen no king like this man, whom God had favored, and to whom he had given great wisdom. But the idolatrous women whom he connected with his house by marriage, led his heart astray from God, and his example had a corrupting influence on all Israel. <SW, July 5, 1904 par. 3>

The commands and threatenings of the Lord, and the fearful judgments visited upon Israel in past generations, aroused the consciences of the people. The strongest and most endearing ties that bound them to idolaters were broken. Not only were future marriages with the heathen forbidden, but marriages already formed were dissolved. <SW, July 5, 1904 par. 4>

Some men in sacred office pleaded for their heathen wives, declaring that they could not bring themselves to separate from them. Nehemiah replied, with solemn sternness, "Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?" <SW, July 5, 1904 par. 5>

A grandson of the high priest, having married a daughter of the notorious Sanballat, was not only removed from



office, but promptly banished from Israel. "Remember them, O my God," exclaimed Nehemiah, "because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites." He adds: "Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business." No respect was shown for rank or position. No distinction was made. Whoever among the priests and rulers refused to sever his connection with idolaters, was immediately separated from the service of the Lord. <SW, July 5, 1904 par. 6>

How much anguish of soul this needed severity cost the faithful workers for God, the Judgment alone will reveal. Every advance step was gained only by fasting, humiliation, and prayer. There was a constant struggle with opposing elements. <SW, July 5, 1904 par. 7>

Many who had married idolaters chose to go with them into exile; and, with those who had been expelled from the congregation, they joined the Samaritans, a heathen people who had combined with their idolatrous worship many of the customs of the Jews. Hither some who had occupied high positions in the work of God now found their way, and after a time they cast in their lot fully with them. Desiring to strengthen this alliance, the Samaritans promised to adopt more fully the Jewish faith and customs; and the apostates, determined to outdo their former brethren, erected a temple on Mount Gerizim, in opposition to the house of God at Jerusalem. This spurious religion continued to be a mixture of Judaism and heathenism; and their claims to be the people of God were the source of schism, emulation, and enmity between the two nations from generation to generation.

Mrs. E. G. White. <SW, July 5, 1904 par. 8>  
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## July 12, 1904 The Need of True Reformers.

The servants of God today encounter difficulties very similar to those against which Nehemiah contended. Human nature is still the same. And Satan is as active, earnest, and persevering now as at any period in the past. Nay, rather, the word of God declares that his power and enmity increase as we near the close of time. The greatest danger of God's ancient people arose from their inclination to disregard his direct requirements and to follow, instead, their own desires. Such is the sin and danger of his people at the present time. The indolence, backsliding, and degeneracy in our churches may be traced, in a great degree, to the lax sentiments which have been coming in as a result of conformity to the world. The Sabbath is not as sacredly regarded as it should be. Improper marriages, with their train of evils, have dragged down some of the useful men to apostasy and ruin. <SW, July 12, 1904 par. 1>

Before contracting marriage, every wise person will consider the matter in all its bearings: "Will the relation I am about to form lead heavenward, or toward perdition? Will it bring in sacred and devotional influences, or the corrupting influence of the world?" <SW, July 12, 1904 par. 2>

In the existing state of religious declension, there is crying need of earnest, faithful Nehemiahs and Ezras,--men who will not shun to call sin by its right name, and who will not shrink from vindicating the honor of God. Those upon whom God has laid the burden of his work are not to hold their peace, and cover prevailing evils with a cloak of false charity. <SW, July 12, 1904 par. 3>

Men of courage and energy are needed to expose fashionable sins. Iniquity must not be palliated and excused. Those who lead the church to follow the customs and practises of the world, are not to be lauded and exalted. No regard for family or position will hinder the faithful servants of Christ from guarding the interests of his people. God is no respecter of persons. Great light and special privileges bring increased responsibility. When those who have been favored or honored of God commit sin, their influence goes very far to encourage others in transgression. And if, by their example, the faith of another is weakened, and moral and religious principle is broken down, the wrath of God will surely come upon those betrayers of their sacred trust. <SW, July 12, 1904 par. 4>

Severity to a few will often prove mercy to many. Yet we must be careful to manifest the spirit of Christ, and not our own hasty, impetuous disposition. We must rebuke sin, because we love God, and love the souls for whom Christ died. <SW, July 12, 1904 par. 5>

Ezra and Nehemiah repeatedly humbled themselves before God, confessing the sins of their people, and entreating pardon as if they themselves were the offenders. Patiently they toiled and prayed and suffered, because of the disaffection of those who should have joined with them, but whose sympathies were more frequently with their adversaries. That which rendered their work most difficult and trying was not the open hostility of the heathen without, but the secret opposition of traitors in the camp, and even among the priests and rulers. By lending their talents and influence to the service of evil-workers, these men of divided hearts increased tenfold the burden of God's faithful servants. They furnished the Lord's enemies with material to use in their warfare upon his people. Evil passions and

rebellious wills were ever at war with the plain and direct requirements of God. <SW, July 12, 1904 par. 6>

The spirit of true reform will be met in our day as in ancient times. Those who are zealous for the honor of God, and who will not countenance sin either in ministers or people, need not expect rest or pleasure in this life. Untiring vigilance must be the watchword of all who guard the interests of Christ's church. During Nehemiah's absence from Jerusalem, evils were introduced which threatened to pervert the nation. <SW, July 12, 1904 par. 7>

The same dangers exist in our time. If those who have the oversight of the church leave their charge, unconsecrated ones, claiming to believe the truth but having no connection with God, will take advantage of their absence to do much harm. The restraint being removed from these self-seeking and turbulent spirits, their peculiar traits of character are made prominent, and by their hints, insinuations, and deceptive charges, they create doubt, unbelief, and dissension among the Lord's people. Such forget that spiritual things are spiritually discerned. They judge of the character and motives of God's servants according to their own ignorance of truth and the ways of righteousness. Their example, words, and influence weaken the force of God's requirements, and divide and scatter the church of Christ. <SW, July 12, 1904 par. 8>

The word of God abounds in sharp and striking contrasts. Sin and holiness are placed side by side, that, beholding, we may hate and shun the one, and love and embrace the other. The pages that describe the hatred, falsehood, and treachery of a Sanballat or a Tobiah, describe also the nobility, devotion, and self-sacrifice of a Nehemiah or an Ezra. We are left free to copy either as we choose. <SW, July 12, 1904 par. 9>

The fearful results of transgressing God's commandments are placed over against the blessings resulting from obedience thereto. We ourselves are to decide whether we will suffer the one or enjoy the other. The law of God remains unchanged. Like himself, it is pure, perfect, and eternal. It is not enough to profess to be keepers of the law. The question is, Are we carrying out its principles in our daily life? "Righteousness exalteth a nation; but sin is a reproach to any people." Saith the voice of wisdom: "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

Mrs. E.G. White. <SW, July 12, 1904 par. 10>

## **October 25, 1904 *The Work in Nashville.***

Extracts from Mrs. E. G. White's Writings on the Subject.

"A good beginning has been made in the Southern field. In the forward march of events the Lord has wrought most wonderfully for the advancement of his work. Battles have been fought, victories won. Favorable impressions have been made; much prejudice has been removed." <SW, October 25, 1904 par. 1>

"As a people we should take a special interest in the work at Nashville. At the present time this city is a point of great importance in the Southern field. Our brethren selected Nashville as a center for the work in the South, because the Lord, in his wisdom, directed them there. It is a favorable place in which to make a beginning." <SW, October 25, 1904 par. 2>

"Nashville is within easy access to Graysville and Huntsville. By the work in Nashville, the work in Graysville and Huntsville is to be confirmed and settled." <SW, October 25, 1904 par. 3>

"Sanitarium work has also been begun in Nashville. This must be wisely managed and given support. Medical missionary work is indeed a helping hand of the gospel ministry. It opens the way for the entrance of truth." <SW, October 25, 1904 par. 4>

"A sanitarium is to be established in Nashville. The site of this institution should not be right in the city, but outside the city limits, where land can be purchased for a reasonable sum. Nashville is to be a center for the work in the South, and a few miles from Nashville a school and a sanitarium should be established." <SW, October 25, 1904 par. 5>

"At Nashville a sanitarium should be established. Not an immense building, but one larger than can be established in a smaller place." <SW, October 25, 1904 par. 6>

"God has given our sanitariums an opportunity to set in operation a work that would be as a stone instinct with life, growing as it is rolled by an invisible hand. Let this mystic stone be set in motion. If ever a place needed medical

missionary work, it is the Southern field. . . . Sanitariums should have been established in many places." <SW, October 25, 1904 par. 7>

"The Lord is calling upon his stewards to use their entrusted goods in advancing the work that has been begun in Nashville. Those who have deposited their means in banks or have invested it in property, are to put into circulation the means God has lent them to be used in his work. Thus their talent of means will be multiplied." <SW, October 25, 1904 par. 8>

## **October 25, 1904 *The Work Among the Colored People.***

(Note: Among the recommendations passed unanimously by the Fall Council of the General Conference Committee, is one to the effect that a general collection be taken up in all our churches the first Sabbath in November,-- November 5, 1904,--in behalf of the work among colored people in the Southern States. In view of this recommendation, we regard the following appeal as timely.--Editor.) <SW, October 25, 1904 par. 1> To My Brethren and Sisters in America,--

We are thankful that the light of present truth has been shining in the Southern States, and that a few laborers in this field have been working wholeheartedly to communicate the truth to the colored people. Those who have not borne the burden of opening up the work among the colored people, can know comparatively little of the trials, the prayers, and the wrestling of those who have been pioneers in this work. <SW, October 25, 1904 par. 2>

In the face of the most trying circumstances, a good beginning has been made in this needy field. The Lord now calls upon us to come up to his help. Again and again he has placed before our people the needs of the work among the colored race, but there are many who have done very little to help. Prejudice has existed in the minds of some against those who have been laboring far beyond their strength to carry forward this work. Those who have given place to unbelief and criticism are under the rebuke of God for every word they have spoken to discourage the workers, and to create prejudice against them. Doing nothing themselves, they have blocked the wheels, so that others could not advance. <SW, October 25, 1904 par. 3>

The Lord has put the seal of his approval on the work done among the colored people in the South. Mistakes have been made; but have not mistakes been made in every other missionary field? When you watch for mistakes, and put out your hand to discourage where God approves, you are working and talking against the Master. God is very much displeased with every one who has placed any hindrance in the way of the advancement of the work for the colored people. <SW, October 25, 1904 par. 4>

Some may think 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? We must redeem the time. Without delay this long-neglected field must be worked. <SW, October 25, 1904 par. 5>

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. For the accomplishment of this, the Lord has provided many agencies. Gospel medical missionaries are to be trained and sent throughout the land. Small sanitariums and well-equipped treatment-rooms are to be established near the crowded centers. Colored evangelists are to be educated and sent forth to proclaim the truth in its simplicity to their own race. Canvassers are to carry the printed page into the homes of the people. And in order that this literature may result in good, the people are to be taught to read. How can they become intelligent Christians, unless first they learn to read the Bible? Schools are to be established and maintained; churches are to be built. Throughout the South there are to be erected memorials for God and his truth. <SW, October 25, 1904 par. 6>

All this will require self-sacrificing effort on the part of our brethren and sisters in America. Those who live in the South can not bear the burden alone. We must lend them financial assistance. <SW, October 25, 1904 par. 7>

I present before you, my dear brethren and sisters, the work among the colored people as the object of your liberality. The mission-schools, the training-school at Huntsville, the Nashville Colored Sanitarium, the ministers and Bible workers devoting their time to the salvation of the colored people,--all these and many other agencies are in great need of funds. The work must go forward. Every penny that can be spared should be invested in the Lord's cause. Let us see if the November collection can not result in thousands of dollars flowing into the treasury. <SW, October 25, 1904 par. 8>

"God loveth a cheerful giver;" and if we with grateful hearts bring our gifts and offerings to him, "not grudgingly or of necessity," his blessing will attend us; for he has promised, "I will open you the windows of heaven, and pour you

out a blessing." He will accept not only the gifts, but the giver. And although it may have cost self-denial on our part, the approval of conscience and the blessing of heaven will fill our hearts with happiness.

Mrs. E. G. White. <SW, October 25, 1904 par. 9>

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## **January 3, 1905 A Message to Ministers.--1.**

In the days of Nehemiah, after the restoration of the holy city and of the temple service, the Israelites made a "sure covenant" with the Lord, promising with an oath "to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord." <SW, January 3, 1905 par. 1>

This reformation was not permanent. Nehemiah himself, returning from an extended visit to the Persian court, found a sad state of affairs. With characteristic zeal he sought to purify the church from its wickedness. So prompt and thorough were his efforts that "all Judah" brought "the tithe of the corn and the new wine and the oil unto the treasuries." But after his death the Israelites again forgot God. <SW, January 3, 1905 par. 2>

To Malachi, the last of the Old Testament writers, was given "the burden of the word of the Lord to Israel" regarding the evils that had crept in. In his message to erring Israel we read:-- <SW, January 3, 1905 par. 3>

"I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us?" <SW, January 3, 1905 par. 4>

The Lord answers:-- <SW, January 3, 1905 par. 5>

"Was not Esau Jacob's brother? . . . Yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation forever." <SW, January 3, 1905 par. 6>

In delivering his message of reproof, the prophet begins with the priests who were dishonoring God by their sinful course. As the mouthpiece of Jehovah, he declares:-- <SW, January 3, 1905 par. 7>

"A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say,-- <SW, January 3, 1905 par. 8>

"Wherein have we despised thy name?" <SW, January 3, 1905 par. 9>

"Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us; this hath been by your means: will he regard your persons? saith the Lord of hosts." <SW, January 3, 1905 par. 10>

The words that follow have special reference to the selfishness manifested by those who should be examples of liberality:-- <SW, January 3, 1905 par. 11>

"Who is there even among you that would shut the doors for naught? neither do ye kindle fire on mine altar for naught. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." <SW, January 3, 1905 par. 12>

Today, as in the days of Malachi, there are ministers who labor, not because they dare not do otherwise, not because the woe is upon them, but for the wages they are to receive. <SW, January 3, 1905 par. 13>

It is entirely wrong to hire every errand that is done for the Lord. The treasury of the Lord has been drained by those who have been only an injury to the cause. If ministers give themselves wholly to the work of God, and devote all their energies to building up his cause, they will have no lack. As regards temporal things, they have a better portion than their Lord, and better than his chosen disciples, whom he sent forth to save perishing man. Our great exemplar, who was in the brightness of his Father's glory, was despised and rejected of men. Reproach and falsehood followed him. His chosen disciples were living examples of the life and spirit of their Master. They suffered stripes and imprisonment; and it was finally their portion to seal their ministry with their blood. <SW, January 3, 1905 par. 14>

When ministers are so interested in the work that they love it as a part of their existence, then they can say, 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." <SW, January 3, 1905 par. 15>

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a

partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Mrs. E. G. White. <SW, January 3, 1905 par. 16>

## **January 10, 1905 A Message to the Church.**

From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." <SW, January 10, 1905 par. 1>

The prophetic words of Malachi have been meeting their fulfilment in the proclamation of the Lord's truth to the Gentiles. God, in his infinite wisdom, chose Israel as the depository of priceless treasures of truth for all nations. He gave them his law as the standard of the character they were to develop before the world, before angels, and before the unfallen worlds. They were to reveal to the world the laws of the government of heaven. By precept and example they were to bear a decided testimony for the truth. The glory of God, his majesty and power, were to be revealed in all their prosperity. They were to be a kingdom of priests and princes. God furnished them with every facility for becoming the greatest nation on the earth. <SW, January 10, 1905 par. 2>

Through disloyalty, God's chosen people developed a character exactly the opposite of the character he desired them to develop. They placed their own mold and superscription upon the truth. They forgot God, and lost sight of their high privilege as his representatives. The blessings they had received brought no blessing to the world. All their advantages were appropriated for their own glorification. They robbed God of the service he required of them, and they robbed their fellow-men of religious guidance and a holy example. Like the inhabitants of the antediluvian world, they followed out every imagination of their evil hearts. Thus they made sacred things appear a farce, saying, "The temple of the Lord, the temple of the Lord, are these," while at the same time they were misrepresenting God's character, dishonoring his name, and polluting his sanctuary. <SW, January 10, 1905 par. 3>

Long and patiently God bore with his people. Through Jeremiah he declared to the impenitent nation: "The Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear." <SW, January 10, 1905 par. 4>

As a last resource, God sent his Son, saying, "They will reverence my Son." But they rejected him. Christ bore a plain message regarding their impenitence, and pronounced their doom. "Woe unto you!" he exclaimed, "for ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchers. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation." <SW, January 10, 1905 par. 5>

Paul and Barnabas declared to the Jews, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." <SW, January 10, 1905 par. 6>

Today God's faithful people are giving a message of mercy to a world as yet unwarned of Christ's soon-coming. John prophesies of an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." <SW, January 10, 1905 par. 7>

The gospel invitation is to be given to all the world,--"to every nation, and kindred, and tongue, and people." The last message of warning and mercy is to lighten the whole earth with its glory. It is to reach all classes of men, rich and poor, high and low. As surely as this message shall be proclaimed in all the earth, so surely shall be fulfilled the prophecy given through Malachi: "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."

Mrs. E. G. White.

*Sanitarium, Napa Calif.* <SW, January 10, 1905 par. 8>

## January 17, 1905 *A Message of Judgment.*

The whole worship of ancient Israel was a promise, in figures and symbols, of Christ; and it was not only a promise, but an actual provision, designed by God to aid millions of people by uplifting their thoughts to the One who was to manifest himself to the world. <SW, January 17, 1905 par. 1>

In losing sight of the sacredness of the temple service, and of its deep significance, the priests of Israel greatly dishonored the name of God. Referring to the reproach brought upon his name, God, through Malachi, declared to those who stood in the temple courts: "Ye have profaned it, in that ye say, The table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible." <SW, January 17, 1905 par. 2>

Continuing, the prophet asserted: "Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." <SW, January 17, 1905 par. 3>

"And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." <SW, January 17, 1905 par. 4>

In our day, workers who have been following a wrong course must make a decided reformation, else the blessings they have received will be turned into a curse. And this reformation can be made only by untiring perseverance. Wrongs are not righted, nor is character transformed, by a few feeble, intermittent efforts. Sanctification is not the work of a day or a year, but of a life-time. Without continual efforts and constant endeavor, there can be no real advancement in the divine life, no attainment of the victor's crown. <SW, January 17, 1905 par. 5>

The Lord requires of all who profess to be his people, far more than they give him. He expects believers in Christ Jesus to reveal to the world, in word and deed, the Christianity that was exemplified in the life and character of the Redeemer. If the word of God is enshrined in their hearts, they will give a practical demonstration of the power and purity of the gospel. The testimony thus borne to the world is of much more value than sermons, or professions of godliness that do not reveal good works. Let those who name the name of Christ remember that individually they are making an impression favorable or unfavorable to Bible religion, on the minds of all with whom they come in contact. <SW, January 17, 1905 par. 6>

Plain is the message borne by the Lord through his servant Malachi:-- <SW, January 17, 1905 par. 7>

"Ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts." <SW, January 17, 1905 par. 8>

"My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For 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." <SW, January 17, 1905 par. 9>

"But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts." <SW, January 17, 1905 par. 10>

In the days of Israel, the enemy infused into the minds of men subtle sentiments derogatory to the character of God. With Satanic cunning he invented theories to ensnare all classes. Christ himself, as a teacher sent from God, came to separate truth from error, doubt, tradition, superstition, -- from the mass of rubbish that man had piled upon it. By his teachings Christ reset truth in the framework of God's own law, and caused it to shine in its original, heavenly luster. <SW, January 17, 1905 par. 11>

Today the enemy of all truth is working as never before to make of no effect the binding precepts of God's law. His theories and suggestions are presented so ingeniously, so plausibly, that the so-called Christian world have taken their stand under his banner. By pen and by voice they are endeavoring to tear down the standard of God's government, and in its place to erect a human, theoretical standard. <SW, January 17, 1905 par. 12>

To false teachers in our day, as well as to those living in Malachi's time, are spoken the words: -- <SW, January 17, 1905 par. 13>

"Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. . . . <SW, January 17, 1905 par. 14>

"Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man

that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand." <SW, January 17, 1905 par. 15>

"Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" <SW, January 17, 1905 par. 16>

In reply, the God of judgment himself declares: -- <SW, January 17, 1905 par. 17>

"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. <SW, January 17, 1905 par. 18>

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and a 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. <SW, January 17, 1905 par. 19>

"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."

Mrs. E. G. White. <SW, January 17, 1905 par. 20>

## **January 24, 1905 *Christ's Closing Ministry in the Heavenly Sanctuary.***

As foreshadowed in the type, and foretold in the Scriptures, Christ, at the time appointed, entered the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of days: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came" -- not to the earth, but -- "to the Ancient of days, and they brought him near before him." <SW, January 24, 1905 par. 1>

This coming is foretold also by the prophet Malachi: "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." The coming of the Lord to his temple was sudden, unexpected, to his people. They were not looking for him *there*. They expected him to come to the earth, "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel." <SW, January 24, 1905 par. 2>

Shortly after the fulfilment of some of the signs that the Saviour foretold would be seen before his second coming, there took place throughout the Christian world a great religious awakening. Students of prophecy came to the conclusion that the time of the end was at hand. In the book of Daniel they read: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Thinking that the earth was the sanctuary, they understood that the cleansing foretold in Dan. 8:14 represented the purification of the earth by fire at the second coming of Christ. Searching the Scriptures for further light, and comparing this prophetic period with the records of historians, they learned that the twenty-three hundred days extended to the year 1844. <SW, January 24, 1905 par. 3>

This was the foundation of the great advent movement of 1844. The falling of the stars in 1833 gave added force to the proclamation of the message of a soon-coming Saviour. Through the labors of William Miller and many others in America, of seven hundred ministers in England, of Bengel and others in Germany, of Gausson and his followers in France and Switzerland, of many ministers in Scandinavia, of a converted Jesuit in South America, and of Dr. Joseph Wolff in many Oriental and African countries, the advent message was carried to a large part of the habitable globe. <SW, January 24, 1905 par. 4>

But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in his ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church. <SW, January 24, 1905 par. 5>

Says the prophet: "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." 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 effort, 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 of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14. <SW, January 24, 1905 par. 6>

When this work shall have been accomplished, the followers of Christ will be ready for his appearing. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." The church which our Lord at his coming is to receive to himself will be "a glorious church, not having spot, or wrinkle, or any such thing," "fair as the moon, clear as the sun, and terrible as an army with banners." <SW, January 24, 1905 par. 7>

Besides the coming of the Lord to his temple, Malachi also foretells his second advent, his coming for the execution of the judgment, in these words: "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." Jude refers to the same scene when he says, "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." This coming, and the coming of the Lord to his temple, are distinct and separate events. <SW, January 24, 1905 par. 8>

The passing of the time in 1844 was followed by a period of great trial to those who still held the advent faith. Their only relief, so far as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. Some renounced their faith in their former reckoning of the prophetic periods, and ascribed to human or Satanic agencies the powerful influence of the Holy Spirit which had attended the advent movement. <SW, January 24, 1905 par. 9>

Another class firmly held that the Lord had led them into their past experience; and as they waited and watched and prayed to know the will of God, they saw that their great High Priest had entered upon another work of ministration, and, following him by faith, they were led to see also the closing work of the church. They had a clearer understanding of the first and second angels' messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14.

Mrs. E. G. White. <SW, January 24, 1905 par. 10>

## **February 7, 1905 A Message of Purification.**

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 times." <SW, February 7, 1905 par. 1>

In this scripture is portrayed a refining, purifying process, to be carried on in the hearts of men by the Lord of hosts. The process is most trying to the soul, but it is only by this means that the dross can be removed. Of necessity we must endure trials; for through these we are brought close to our heavenly Father, in obedience to his will, that we may render to him an offering in righteousness. <SW, February 7, 1905 par. 2>

"In the world ye shall have tribulation," Christ declares, "but in me ye shall have peace." Pride, selfishness, evil passions, and love of worldly pleasure must all be overcome; therefore God sends afflictions to test and prove us, and show us that these evils exist in our characters. We must overcome through his strength and grace, that we may be partakers of the divine nature. "Our light affliction," Paul writes, "which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Affliction, temptation, adversity, and our other varied trials, are the means by which God refines and sanctifies us. <SW, February 7, 1905 par. 3>

"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." <SW, February 7, 1905 par. 4>

There is a high standard to which we are to attain if we would be children of God, noble, pure, holy, and undefiled; and a refining process is necessary if we would reach this standard. How would this refining be accomplished if there were no difficulties to meet, no obstacles to surmount, nothing to call out patience and endurance? These trials are not the smallest blessings in our experience. They are designed to nerve us to determination to succeed. We are to use them as a heaven-appointed means of gaining decided victories over self, instead of allowing them to hinder, oppress, and destroy us. <SW, February 7, 1905 par. 5>

Character will be tested. Christ will be revealed in us if we are indeed branches of the Living Vine. Under every circumstance in life we shall be patient, kind, forbearing, and cheerful. Day by day and year by year we shall conquer



self and develop a noble heroism. This is our allotted task; but it cannot be accomplished without resolute decision, unwavering purpose, continual watchfulness, unceasing prayer, and constant help from Christ. <SW, February 7, 1905 par. 6>

Every Christian has a personal battle to fight. Every one must win his own way, through struggles and discouragements. Those who decline the struggle lose the strength and joy of victory. No one, not even God, can carry us to heaven unless we make the necessary effort on our part. We must expel the unlovely natural traits that make us unlike Jesus, and allow him to put his attributes into our lives. While God works in us to will and to do of his own good pleasure, we must work in harmony with him. <SW, February 7, 1905 par. 7>

The religion of Christ transforms the heart. It makes the worldly-minded man heavenly-minded. Under its influence the selfish man becomes unselfish, because this is the character of Christ. The dishonest, scheming man becomes upright, so that it is second nature to him to do to others as he would have others do to him. The profligate is changed from impurity to purity. He forms correct habits; for the gospel of Christ has become to him a savor of life unto life. <SW, February 7, 1905 par. 8>

The Master sees wherein we need to be purified for his heavenly kingdom. He will not leave us in the furnace until we are wholly consumed. As a refiner and purifier of silver, he is beholding his children, watching the process of purification, until he shall discern his image reflected in us. Although we often feel affliction's flame kindling about us, and at times fear that we shall be utterly consumed, yet the lovingkindness of God is just as great toward us at these times as when we are free in spirit and triumphing in him. The furnace is to purify and refine, but not to consume and destroy. God in his providence would try us, to purify us as the sons of Levi, that we may offer to him an offering in righteousness.

Mrs. E. G. White. <SW, February 7, 1905 par. 9>

## February 7, 1905 *The Watchman*.

To Conference Officers: Dear Brethren,--

The question has been asked, Should the Southern Watchman occupy territory outside of the Southern States? One night I seemed to be in a meeting where this question was being discussed. Some argued that it would not be wise for an effort to be made to push the circulation of the Watchman in all parts of the field. They said that the *Review and Herald* and the *Signs of the Times* should be given the right of way, and that the Southern Watchman should not be allowed to interfere with the circulation of these two papers, which have been so long in the field. They thought that our work with the Watchman should be confined to the Southern States. <SW, February 7, 1905 par. 1>

Some were greatly astonished at these propositions. One of authority arose and said, The Lord God of Israel sees the selfishness of the human heart. Let those who are interested in our two older papers beware of allowing selfish plans to find a place in their work. The Southern Watchman is to have a place in the field at large. It bears the message of truth as verily as do the *Review* and the *Signs of the Times*. You are to be careful not to hinder the Watchman in its work. <SW, February 7, 1905 par. 2>

Much more liberality must be shown toward the Southern field. This field needs workers and means, and those who show selfishness in their dealings with it greatly displease the Lord. God is dishonored by the indifference shown by many regarding the needs of the field. The destitution of men and means in the Southern field need not and should not exist. <SW, February 7, 1905 par. 3>

Money intended for this field should not be diverted into other channels. The workers in the South must not be allowed to struggle on as they have done in destitution and discouragement. God is displeased at the showing. Let this order of things be changed. The Lord's eye is over all his work, and over the workers in all parts of the field. <SW, February 7, 1905 par. 4>

Let those who have had success in the circulation of the *Signs* and the *Review* remember that the Watchman also has a work to do. It will accomplish much good if it is given an opportunity to do its appointed work in all parts of the world. Its field is wherever subscribers can be found for it. <SW, February 7, 1905 par. 5>

God calls upon his people to cleanse themselves from all selfishness. Let the workers in the Southern field arouse and put on strength. Let them be encouraged by their brethren in more favored fields. The South has had but little of the determined effort and liberal assistance that it ought to have had. From this time on let the work be advanced as far as possible.

Mrs. E. G. White. <SW, February 7, 1905 par. 6>

## February 14, 1905 *Tithes and Offerings*.

It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness." <SW, February 14, 1905 par. 1>

In the days of Malachi God gave his people words of reproof, warning, and instruction, but those who should have profited by these messages, seemed to continue their violation of right principles. Patiently the Lord dealt with them. "Even from the day of your fathers," he declared, "ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you." <SW, February 14, 1905 par. 2>

It would seem that every heart would have responded to this invitation. The God of heaven pleaded with his erring children to return to him, that they might again co-operate with him in carrying forward his work in the earth. But they remained impenitent. Self-vindication is apparent in their response, "Wherein shall we return?" <SW, February 14, 1905 par. 3>

The Lord revealed to his people their special sin. "Will a man rob God?" he asked. "Yet ye have robbed me." Still unconvicted of sin, the disobedient inquired, "Wherein have we robbed thee?" <SW, February 14, 1905 par. 4>

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." <SW, February 14, 1905 par. 5>

The Lord has been greatly dishonored by the failure of the church to impart of their means for the advancement of the work which he desires to see going forward with power. I entreat my brethren and sisters throughout the world to awaken to the responsibility that rests upon them to pay a faithful tithe. Do not allow lax principles to lead you to rob God. Keep a faithful account with your Creator. Realize fully the importance of being just with him who has divine foreknowledge. Let every one search his heart diligently. Let him look up his accounts, and find out how he stands related to God. <SW, February 14, 1905 par. 6>

He who gave his only begotten Son to die for you, has made a covenant with you. He gives you his blessings, and in return he requires you to bring him your tithes and offerings. No one will ever dare to say that there was no way in which he could understand in regard to this matter. God's plan regarding tithes and offerings is definitely stated in the third chapter of Malachi. God calls upon his human agents to be true to the contract he has made with them. "Bring ye all the tithes into the storehouse," he says, "that there may be meat in mine house." <SW, February 14, 1905 par. 7>

Duty is duty, and should be performed for its own sake. But the Lord has compassion upon us in our fallen condition, and accompanies his commands with promises. He calls upon his people to prove him, declaring that he will reward obedience with the richest blessings. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." <SW, February 14, 1905 par. 8>

This message has not grown weak because of its age. It is just as binding now as when first given, and just as fresh in its importance as God's gifts are fresh and continual. There is no difficulty in understanding our duty in the light of the word of God,--this message given by his holy prophet. We are not left to stumble along in the darkness of ignorance. The truth is plainly stated, and it can be clearly understood by all who wish to be honest in the sight of God. <SW, February 14, 1905 par. 9>

The subject of tithes and offerings has not been dwelt upon as it should have been. Men are not naturally inclined to be benevolent, but to be sordid and avaricious, and to live for self. And Satan is ever ready to present the advantages to be gained by using all their means for selfish, worldly purposes; he is glad when he can influence them to shirk duty, and rob God in tithes and offerings. But not one is excused in this matter. "Let every one of you lay by him in store, as God hath prospered him." The poor and the rich, the young men and women who earn wages,--all are to lay by a portion; for God claims it. The spiritual prosperity of every member of the church depends on personal effort and strict fidelity to God. <SW, February 14, 1905 par. 10>

Can we not reason from cause to effect? Can we not see that because of our slothfulness in trading on the Lord's goods, because of our selfishness in refusing to return to him his own portion, his work is retarded? There is not means enough in the treasury to sustain God's laborers in the field of service. Christ looks upon a vineyard unworked, a world unwarned, with wickedness increasing on every hand. Men and women are spending the Lord's goods in selfish gratification, preparing for the fearful punishment that must come upon them unless they repent. <SW, February 14, 1905 par. 11>

The treasury must be supplied with funds, that Christian missions may be set in operation and supported. Schools must be established, that the youth may be prepared to stand at the last day. The multitudes going to ruin must be labored for. For the accomplishment of this good work the gifts of God's people are needed. Let church-members do their very best in this matter. Withhold not your offering because it is small. If it is given with a willing mind and an understanding heart, the Lord will accept it, and in his hands it will be many times increased. <SW, February 14, 1905 par. 12>

If all will act their part, the barrenness of the Lord's vineyard will no longer speak in condemnation of those who profess to follow Christ. The third angel's message is to be heard in all places. Economize! Strip yourselves of pride. Give to God your earthly treasure. Give what you can now, and as you co-operate with Christ, your hand will open to give still more. And God will refill your hand, that the treasure of truth may be taken to many souls. He will give to you, that you may give to others.

Mrs. E. G. White. <SW, February 14, 1905 par. 13>

## **February 21, 1905 A Blessing and a Curse.**

The promise of special protection and prosperity to those who faithfully heed the Lord's instruction regarding tithes and offerings, was not a new message, delivered first by Malachi. Early in the history of the Israelites, the Lord, through Moses, covenanted with his people that if they would obey his commandments, he would give them rain in due season, the land should yield her increase, and the trees of the field should yield their fruit. He promised that their threshing should reach unto the vintage, and their vintage unto the sowing-time, and that they should eat their bread to the full, and dwell in their land safely. But if they disregarded his requirements, he would deal with them entirely contrary to all this. His curse should rest upon them in place of his blessing. He would break their pride of power, and would make the heavens over them as iron and the earth as brass. "Your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me," "then will I also walk contrary unto you." <SW, February 21, 1905 par. 1>

"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." <SW, February 21, 1905 par. 2>

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." <SW, February 21, 1905 par. 3>

These words should be as distinctly stamped upon every soul as if written with a pen of iron. Obedience brings its reward, disobedience its retribution. <SW, February 21, 1905 par. 4>

Today, as in the days of the Jewish nation, God's prospering hand attends the obedient. And those whom the Lord blesses are ever to be mindful of his mercies. Their gifts are to be in accordance with the blessings received. But many whom God prospers manifest base ingratitude to him. When blessings rest upon them, and their substance is increased, they make these bounties as cords to bind them to the love of their possessions; they allow worldly business to take control of their affections and their entire being. Turning the blessings of God into a curse, they serve their own temporal interests to the neglect of God's requirements. <SW, February 21, 1905 par. 5>

Those who are selfishly withholding their means need not be surprised if God's hand scatters their possessions. That which should have been devoted to the advancement of his work and cause, but which has been withheld, may in various ways be taken away. God will come near to them in judgments. Many losses will be sustained. God can scatter the means he has lent to his stewards, if they refuse to use it to his glory. Some may have none of these losses to remind them of their remissness in duty, but their cases may be the more hopeless. <SW, February 21, 1905 par. 6>

It is a solemn thought that by our present course we are deciding our eternal destiny. Let those who know the truth practice the truth, remembering that the fear of the Lord is the beginning of wisdom, and is of more value than all the treasure the world contains. The world is the Lord's vineyard. To every one of us the Master says, "'Go work today in my vineyard.' As I have cared for you, so you are to care for the honor of my name." <SW, February 21, 1905 par. 7>

God blesses the work of men's hands, that they may return to him his portion. He gives them the sunshine and the rain; he causes vegetation to flourish; he gives health, and ability to acquire means. Every blessing comes from his bountiful hand, and he desires men and women to show their gratitude by returning him a portion in tithes and offerings,--in thank-offerings, in free-will offerings, in trespass-offerings. They are to devote their means to his service, that his vineyard may not remain a barren waste. They are to study what the Lord would do were he in their place. They are to take all difficult matters to him in prayer. They are to reveal an unselfish interest in the building up of his work in all parts of the world. <SW, February 21, 1905 par. 8>

Money and goods, houses and lands, -- these the Lord has entrusted to his human agents for the advancement of his work. Those who use in his service the talents that have been lent them, are following in Christ's footsteps. Their unselfish course hastens forward the work the Lord desires to accomplish. <SW, February 21, 1905 par. 9>

Those who think that they can please God by obeying some other law than his, and by performing works other than those which the gospel has enjoined, are mocking God. They are insulting the Holy One of Israel. Warning after warning is given in the last message of mercy to the world. Appeal after appeal is made. The worst of sinners are to hear the call. All are to be given a final test. Loath to give up, sorrowful, yet hoping. Christ knocks at the door of the heart. <SW, February 21, 1905 par. 10>

God's people are to maintain the elevated character of his work. They are to carry forward this work in his lines. Christ is their pattern, and he says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Let us remember that we are laborers together with God. He has made us his stewards, to prove us and to try us, even as he proved and tried ancient Israel.

Mrs. E. G. White. <SW, February 21, 1905 par. 11>

## **February 28, 1905 *Giving Willingly.***

When the people of God were about to build the sanctuary in the wilderness, extensive preparations were made. Costly materials were collected, and among them was much gold and silver. As the rightful owner of all their treasures, the Lord called for these offerings from the people; but he accepted only those that were given freely. The people offered willingly, until the word was brought to Moses: "The people bring much more than enough for the service of the work, which the Lord commanded to make." And the proclamation was made to all the congregation: "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing; for the stuff they had was sufficient for all the work to make it, and too much." <SW, February 28, 1905 par. 1>

The Lord requires that we return to him, in tithes and offerings, a portion of the goods he has lent us. He accepts these offerings as an act of humble obedience on our part, and a grateful acknowledgment of our indebtedness to him for all the blessings we enjoy. Then let us offer willingly, saying, with David, "All things come of thee, and of thine own have we given thee." Withholding more than is meet tends to poverty. <SW, February 28, 1905 par. 2>

God will bear long with some; he will test and prove all; but his curse will surely follow the selfish, world-loving professor of truth. God knows the heart; every thought and every purpose is open to his eye. He says, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." He knows whom to bless, and who are deserving of his curse. He makes no mistakes; for angels are keeping a record of all our words and works. <SW, February 28, 1905 par. 3>

"God loveth a cheerful giver," and those who love him will give freely and cheerfully when by so doing they can advance his cause and promote his glory. The Lord never requires his people to offer more than they are able; but according to their ability to give, he is pleased to accept and bless their thank-offerings. Let willing obedience and pure love bind upon the altar every offering that is made to God; for with such sacrifices he is well pleased, while those that are offered grudgingly are an offence to him. When churches or individuals have no heart in their offerings, but would limit the cost of carrying forward the work of God, and gauge it by their own narrow views, they show decidedly that they have no living connection with God. They are at variance with his plan and manner of working, and he cannot bless them. <SW, February 28, 1905 par. 4>

All that you have and are belongs to God. Then will you not say from the heart, "All things come of thee, and of thine own have we given thee"? "Honor the Lord with thy substance, and with the first-fruits of all thine increase." As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." <SW, February 28, 1905 par. 5>

Thus Paul exhorted his Corinthian brethren to show Christian beneficence. And in his epistle to Timothy he wrote: "Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." <SW, February 28, 1905 par. 6>

Liberality is not so natural to us that we gain this virtue by accident. It must be cultivated. We must deliberately resolve that we will honor God with our substance; and then we must let nothing tempt us to rob him of the tithes and offerings that are his due. We must be intelligent, systematic, and continuous in our acts of charity to men, and in our expressions of gratitude to God for his bounties to us. <SW, February 28, 1905 par. 7>

We should regularly reserve something for God's cause, that he may not be robbed of the portion which he claims. This is too sacred a duty to be left to chance, or to be controlled by impulse or feeling. When we rob God, we rob ourselves also; we give up the heavenly treasure for the sake of having more of this earth. This is a loss that we cannot

afford to sustain. <SW, February 28, 1905 par. 8>

Presented in a spirit of reverence and gratitude, our gifts are recognized in heaven above. It is the humility, the thankfulness, the reverence with which the gifts are offered, that make them a sweet-smelling savor, acceptable to God. We should ever remember that he is not indebted to us for that which we return to him. He is the One to whom we owe our all. <SW, February 28, 1905 par. 9>

"This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore *keep and do them with all thy heart, and with all thy soul.*"

Mrs. E. G. White. <SW, February 28, 1905 par. 10>

## **March 7, 1905 *The Spirit of Praise.***

They that feared the Lord," writes the prophet Malachi, "spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." <SW, March 7, 1905 par. 1>

To the Christian is granted the joy of gathering rays of eternal light from the throne of glory, and of reflecting these rays not only on his own path, but on the paths of those with whom he associates. By speaking words of hope and encouragement, of grateful praise and kindly cheer, he may strive to make those around him better, to elevate them, to point them to heaven and glory, and to lead them to seek, above all earthly things, the eternal substance, the immortal inheritance, the riches that are imperishable. <SW, March 7, 1905 par. 2>

"Rejoice in the Lord always," says the apostle; "and again I say, Rejoice." Wherever we go, we should carry an atmosphere of Christian hopefulness and cheer; then those who are out of Christ will see attractiveness in the religion we profess; unbelievers will see the consistency of our faith. We need to have more distinct glimpses of heaven, the land where all is brightness and joy. We need to know more of the fulness of the blessed hope. If we are constantly "rejoicing in hope," we shall be able to speak words of encouragement to those whom we meet. "A word spoken in due season, how good is it!" Souls are perishing for the lack of personal labor. <SW, March 7, 1905 par. 3>

Not alone in daily association with believers and unbelievers are we to glorify God by speaking often one to another in words of gratitude and rejoicing. As Christians, we are exhorted not to forsake the assembling of ourselves together, for our own refreshing, and to impart the consolation we have received. In these meetings, held from week to week, we should dwell upon God's goodness and manifold mercies, upon his power to save from sin. In features, in temper, in words, in character, we are to witness that the service of God is good. Thus we proclaim that "the law of the Lord is perfect, converting the soul." <SW, March 7, 1905 par. 4>

Our prayer- and social-meetings should be seasons of special help and encouragement. Each one has a work to do to make these gatherings as interesting and profitable as possible. This can best be done by having a fresh experience daily in the things of God, and by not hesitating to speak of his love in the assemblies of his people. If you allow no darkness or unbelief to enter your hearts, they will not be manifest in your meetings. <SW, March 7, 1905 par. 5>

Do not gratify the enemy by dwelling upon the dark side of your experience; trust Jesus more fully for help to resist temptation. If we thought and talked more of Jesus, and less of ourselves, we should have much more of his presence. If we abide in him, we shall be so filled with peace, faith, and courage, and shall have so victorious an experience to relate when we come to meeting, that others will be refreshed by our clear, strong testimony for God. These precious acknowledgments to the praise of the glory of his grace, when supported by a Christlike life, have an irresistible power, which works for the salvation of souls. <SW, March 7, 1905 par. 6>

The bright and cheerful side of religion will be represented by all who are daily consecrated to God. We should not dishonor our Lord by a mournful relation of trials that appear grievous. All trials that are received as educators will produce joy. The whole religious life will be uplifting, elevating, ennobling, fragrant with good words and works. The enemy is well pleased to have souls depressed, downcast; he desires unbelievers to gain wrong impressions regarding the effect of our faith. But God desires the mind to take a higher level. He desires every soul to triumph in the keeping power of the Redeemer. <SW, March 7, 1905 par. 7>

The psalmist says: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." "I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. . . . Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness." <SW, March 7, 1905 par. 8>

In the gracious blessings which our heavenly Father has bestowed upon us, we may discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child. When we study

the divine character in the light of the cross, we see mercy, tenderness, and forgiveness blended with equity and justice. In the language of John we exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We see in the midst of the throne One bearing in hands, and feet, and side the marks of the suffering endured to reconcile man to God, and God to man. Matchless mercy reveals to us a Father, infinite, dwelling in light unapproachable, yet receiving us to himself through the merits of his Son. The cloud of vengeance which threatened only misery and despair, in the reflected light from the cross reveals the writing of God: "Live, sinner, live! ye penitent and believing souls, live! I have paid a ransom." <SW, March 7, 1905 par. 9>

We must gather about the cross. Christ and him crucified must be the theme of contemplation, of conversation, and of our most joyful emotion. We should have special praise services for the purpose of keeping fresh in our thoughts everything that we receive from God, and of expressing our gratitude for his great love, and our willingness to trust everything to the Hand that was nailed to the cross for us. In these meetings we should learn to talk the language of Canaan, to sing the songs of Zion. By the mystery and glory of the cross we can estimate the value of man, and then we shall see and feel the importance of working for our fellow men, that they may be exalted to the throne of God.

Mrs. E. G. White. <SW, March 7, 1905 par. 10>

### **March 14, 1905 *The Restoration of Eden.***

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. <SW, March 14, 1905 par. 1>

"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." <SW, March 14, 1905 par. 2>

As the children of Israel, God's favored people, persisted in rebellion, notwithstanding the warnings and reproofs he had sent them, they were challenged to prepare to meet their God. By his appointed agents the Lord had sent them message after message which they had only despised and rejected, and now they must prepare to meet his retributive judgments. They would not prevail against him; for "lo, He that formeth the mountains, and createth the wind, and declared unto man what is his thought; that maketh the morning darkness, and treadeth down the high places of the earth, the God of hosts is his name." As an offended Judge, the Lord would execute his judgments upon his impenitent people. If they would escape his vengeance, they must humble their hearts, and confess their sins. <SW, March 14, 1905 par. 3>

Malachi was inspired to give this prophecy not only for the instruction of Israel, but "for our admonition, upon whom the ends of the world are come." <SW, March 14, 1905 par. 4>

With earnest longing, God's people await the tokens of their coming King. As the watchmen are accosted, "What of the night?" the answer is given unfalteringly, "'The morning cometh, and also the night.' Light is gleaming upon the clouds above the mountain-tops. Soon there will be a revealing of his glory. The Sun of Righteousness is about to shine forth. The morning and the night are both at hand,--the opening of endless day to the righteous, the settling down of eternal night to the wicked." <SW, March 14, 1905 par. 5>

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." <SW, March 14, 1905 par. 6>

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." <SW, March 14, 1905 par. 7>

At the coming of Christ the wicked are blotted from the face of the whole earth,--consumed with the spirit of his mouth, and destroyed by the brightness of his glory. Christ takes his people to the city of God, and the earth is emptied of its inhabitants. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." <SW, March 14, 1905 par. 8>

For a thousand years, Satan will wander to and fro in the desolate earth, to behold the results of his rebellion against the law of God. The Revelator, after presenting the scenes of the Lord's second coming and the destruction of the wicked, prophesies of Satan's imprisonment, and declares that "he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." <SW, March 14, 1905 par. 9>

During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. Daniel declares that when the Ancient of days came, "judgment was given to the saints of the Most High." At this time the righteous reign as kings and priests unto God. John in the Revelation says, "I saw thrones, and they sat upon them, and judgment was given unto them." "They shall be priests of God and of Christ, and shall reign with him a thousand

years." It is at this time that, as foretold by Paul, "the saints shall judge the world." In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Satan also and evil angels are judged by Christ and his people. <SW, March 14, 1905 par. 10>

At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead, and appear before God for the execution of "the judgment written." Thus the Revelator, after describing the resurrection of the righteous, says, "The rest of the dead lived not again until the thousand years were finished." <SW, March 14, 1905 par. 11>

The wicked receive their recompense in the earth. "Upon the wicked he shall rain quick burning coals, fire and brimstone, and a horrible tempest: this shall be the portion of their cup." Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up. The wicked "shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts." All are punished "according to their deeds." <SW, March 14, 1905 par. 12>

In the cleansing flames the wicked are at last destroyed, root and branch,--Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and Heaven and earth, beholding, declare the righteousness of Jehovah. <SW, March 14, 1905 par. 13>

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin. <SW, March 14, 1905 par. 14>

Restored to the tree of life in the long-lost Eden, the redeemed will "grow up" to the full stature of the race in its primeval glory. The last lingering trace of the curse of sin will be removed, and Christ's faithful ones will appear "in the beauty of the Lord our God," in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager expectation, but never fully understood.

Mrs. E. G. White. <SW, March 14, 1905 par. 15>

## **March 21, 1905 "In The Spirit and Power of Elias."**

The closing words of Malachi are a prophecy regarding the work that should be done preparatory to the first and the second advent of Christ. This prophecy is introduced with the admonition, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." <SW, March 21, 1905 par. 1>

"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." <SW, March 21, 1905 par. 2>

This prophecy was fulfilled by John the Baptist; for the Saviour himself declared to his disciples, "Elias is come already." Upon hearing this, the disciples "understood that he spake unto them of John the Baptist." <SW, March 21, 1905 par. 3>

In every stage of this earth's history God has had his agencies to carry forward his work, which must be done in his appointed way. John the Baptist had a special work, for which he was born and to which he was appointed,--the work of preparing the way of the Lord. <SW, March 21, 1905 par. 4>

The mission and the work of John the Baptist were specified by the angel of the Lord, as recorded by Luke: "And 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." The Holy Ghost was to be upon him. <SW, March 21, 1905 par. 5>

The wilderness-ministry of John the Baptist was a most striking, literal fulfilment of prophecy. Isaiah had foretold his work as "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." <SW, March 21, 1905 par. 6>

John, as a prophet, stood forth as God's representative, to show the connection between the law and the prophets and the Christian dispensation. Like Malachi, he pleaded with the Jews: "Remember ye the law of Moses, . . . with all the statutes and judgments." His work and ministry pointed back to the law and the prophets, while he, at the same time, pointed the people forward to Christ as the Saviour of the world. He called upon them to "behold the Lamb of God, which taketh away the sin of the world." <SW, March 21, 1905 par. 7>

The forerunner of Christ lifted up his voice in the wilderness of Judea, crying, "Repent ye; for the kingdom of heaven is at hand. For this is he which was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord." "Make straight in the desert a highway for our God. Every valley shall be exalted, and

every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! behold, the Lord will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom." <SW, March 21, 1905 par. 8>

In the spirit, and with the power, of Elijah, John the Baptist denounced the corruptions of the Jews, and reproved their prevailing sins. His discourses were plain, pointed, and convincing. Many were brought to repentance, and, as evidence of their repentance, were baptized by him in Jordan. This was the work necessary in order to prepare the way for the earthly ministry of Christ. <SW, March 21, 1905 par. 9>

The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. The messengers of God who bear the last message of warning to be given to the world, are to prepare the way for Christ's second advent, as John prepared the way for his first advent. In this preparatory work, "every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain;" for history is to be repeated, and once again "the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." <SW, March 21, 1905 par. 10>

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 which John did, is to be carried on in these last days. The Lord is giving messages to his people, through the instruments he has chosen, and he would have all heed the admonitions and warnings he sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners; repent, Pharisees and Sadducees; "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 definite message to bear,--"Prepare to meet thy God." <SW, March 21, 1905 par. 11>

Our message must be as direct as was that of John. He rebuked kings for their iniquity. Notwithstanding the peril his life was in, he never allowed truth to languish on his lips. Our work in this age must be as faithfully done. <SW, March 21, 1905 par. 12>

Look at the picture that the world presents today. Dishonesty and fraud, violence and bloodshed, are seen on every hand. The widows and the fatherless are often robbed of their all. The theater, the race-track, and questionable amusements of every kind engage the attention of multitudes. In many churches 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. Right principles are no longer cherished. The conscience has become insensible to the counsel and reproofs that have been given. Messages calling for repentance are unheeded. <SW, March 21, 1905 par. 13>

In this time of well-nigh universal apostasy, God calls upon his messengers to proclaim his law in the spirit and power of Elias. As John the Baptist, in preparing a people for Christ's first advent, called their attention to the ten commandments, so we are to give, with no uncertain sound, the message: "Fear God, and give glory to him; for the hour of his judgment is come." With the earnestness that characterized Elijah the prophet and John the Baptist, we are to strive to prepare the way for Christ's second advent. Resolution, self-denial, and consecrated effort are required of every laborer. Alertness and consecrated zeal must take the place of listless indifference. The prayerful, earnest appeals that come from a heart imbued with the spirit that actuated Elijah, will bring conviction to the honest in heart. <SW, March 21, 1905 par. 14>

"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." <SW, March 21, 1905 par. 15>

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. He which testifieth these things saith, Surely I come quickly. Amen, Even so, come, Lord Jesus."

Mrs. E. G. White. <SW, March 21, 1905 par. 16>

### **March 28, 1905 Jewish Formalism.**

By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God. But with too many of the people, obedience was not



prompted by love. The motive was selfish. They rendered outward service to God as the means of attaining to national greatness. They did not become the light of the world, but shut themselves away from the world in order to escape temptation to idolatry. <SW, March 28, 1905 par. 1>

In the instruction given through Moses, God had placed restrictions upon their association with idolaters; but this teaching had been misinterpreted. It was intended to prevent them from conforming to the practice of the heathen. But it was used to build up a wall of separation between Israel and all other nations. The Jews looked upon Jerusalem as their heaven, and they were actually jealous lest the Lord should show mercy to the Gentiles. <SW, March 28, 1905 par. 2>

After their return from Babylon, much attention was given by the Jewish leaders to religious instruction. All over the country, synagogues were erected, in which the law was expounded by the priests and scribes. And schools were established, wherein were to be taught not only the arts and sciences, but also the principles of righteousness. But these agencies became corrupted. During the captivity, many of the people had received heathen ideas and customs, and these were brought into their religious service. In many things they conformed to the practices of idolaters. <SW, March 28, 1905 par. 3>

As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service. This service had been instituted by Christ himself. In every part it was a symbol of him; and it had been full of vitality and spiritual beauty. But the Jews lost the spiritual life from their ceremonies, and clung to the dead forms. They trusted to the sacrifices and ordinances themselves, instead of trusting him to whom they pointed. In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they became, the less they manifested the love of God. They measured their holiness by the multiplicity of their ceremonies, while their hearts were filled with pride and hypocrisy. <SW, March 28, 1905 par. 4>

Those who desired to serve God, and who tried to observe the rabbinical precepts, toiled under a heavy burden. They found it impossible to obey all the minute and burdensome injunctions made by man, and hence they could find no rest from the accusings of a troubled conscience. Thus Satan worked to discourage the people, to lower their conception of the character of God, and to bring the faith of Israel into contempt. He hoped to establish the claim put forth when he rebelled in heaven, -- that the requirements of God were unjust, and could not be obeyed. Even Israel, he declared, was unable to keep the law. <SW, March 28, 1905 par. 5>

While the Jews desired the advent of the Messiah, they had no true conception of his mission. They sought, not redemption from sin, but deliverance from the Romans. They looked for the Messiah to come as a conqueror, to break the oppressor's power and exalt Israel to universal dominion. Thus the way was prepared for them to reject the Saviour. <SW, March 28, 1905 par. 6>

At the time of the birth of Christ the Jewish nation was chafing under the rule of her foreign masters, and racked with internal strife. The Jews had been permitted to maintain the form of a separate government; but nothing could disguise the fact that they were under the Roman yoke, or reconcile them to the restriction of their power. <SW, March 28, 1905 par. 7>

The Romans claimed the right of appointing and removing the high priest, and the office was often secured by fraud, bribery, and even murder. Thus the priesthood became more and more corrupt. Yet the priests still possessed great power, and they employed it for selfish and mercenary ends. The people were subjected to their merciless demands, and were also heavily taxed by the Romans. This state of affairs caused widespread discontent. Popular outbreaks were frequent. Greed and violence, distrust and spiritual apathy, were eating out the very heart of the nation. <SW, March 28, 1905 par. 8>

Hatred of the Romans, and national and spiritual pride, led the Jews still to adhere rigorously to their forms of worship. The priests tried to maintain a reputation for sanctity by scrupulous attention to the ceremonies of religion. The people, in their darkness and oppression, and the rulers, thirsting for power, longed for the coming of One who would vanquish their enemies and restore the kingdom to Israel. They had studied the prophecies, but without spiritual insight. Thus they overlooked those scriptures that point to the humiliation of Christ's first advent, and misapplied those that speak of the glory of his second coming. Pride obscured their vision. They interpreted prophecy in accordance with their selfish desires. <SW, March 28, 1905 par. 9>

The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that his coming was now at hand. In the temple the morning and evening sacrifice daily pointed to the Lamb of God; yet even here was no preparation to receive him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship to be seen by men, but in their strife for riches and worldly honor they were not prepared for the revelation of the Messiah. The same indifference pervaded the land of Israel. Hearts selfish and world-engrossed were untouched by the joy that thrilled all heaven. Only a few were longing to behold the Unseen. To these heaven's embassy was sent.

Mrs. E. G. White. <SW, March 28, 1905 par. 10>

## April 4, 1905 Sound Doctrine.

In the writings of the prophets are portrayed scenes that, although hoary with age, appear to us in the freshness and power of new revelations. Through faith we understand that these records of God's dealings with his people in past ages have been preserved in order that we may discern the lessons God desires to teach us by present-day experiences. <SW, April 4, 1905 par. 1>

Living, as we are, in no less momentous a period than that just prior to Christ's second advent, we need to be especially careful to avoid making mistakes similar to those made by the Jews living in the time of Christ's first advent. <SW, April 4, 1905 par. 2>

Like the Jewish leaders, who gradually devised a formal system of worship, in which the importance of unessential matters was greatly magnified, some men are now in danger of losing sight of the important truths applicable to this generation, and of seeking for those things that are new, strange, entrancing. <SW, April 4, 1905 par. 3>

There is need of cherishing elevated principles. Those who search after and advocate fanciful ideas need to be taught what is truth before they attempt to teach others. Man-made theories and suppositions are not to be sought after as truth. <SW, April 4, 1905 par. 4>

There are many who are as true as steel to principle, and these will be helped and blessed; for they are weeping between the porch and the altar, saying, "Spare thy people, O Lord, and give not thine heritage to reproach." We must let the foundation principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them. <SW, April 4, 1905 par. 5>

In this age of error, of day-dreaming and reverie, we need to learn the first principles of the doctrine of Christ. Let us strive to be able to say with the apostle, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ." The Lord calls upon us to follow high and noble principles. <SW, April 4, 1905 par. 6>

Truth, present truth, is all that the word of God represents it to be. The Lord would have his people keep themselves from all superfluities, from all that tends to mysticism. Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the quarries of heavenly truth, and secure the treasure that means life eternal to the receiver. In the word there are the most precious truths. These will be found by those who study with earnestness; for heavenly angels will direct the search. <SW, April 4, 1905 par. 7>

Referring to those who are now living upon the earth, Paul declared: "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." <SW, April 4, 1905 par. 8>

How significant, how soul-stirring, is the charge Paul gave at the time he prophesied concerning those who would not endure sound doctrine: "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." <SW, April 4, 1905 par. 9>

Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. As they near the close of this earth's history, their knowledge of Christ, and of the prophecies relating to him, greatly increases. They are of infinite worth in God's sight; for they are in unity with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key that unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will be unable to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus, will see light in God's light.

Mrs. E. G. White. <SW, April 4, 1905 par. 10>